

Words in Season

THE BIBLE FAMILY MAGAZINE



THIS COMING YEAR

We need not walk alone this way untried,
For God, our faithful God, will be our guide.
He'll take our hand in His, "fear not," we'll hear
And prove His matchless love this coming year.

Perhaps the shout we'll hear and joyful rise;
Perhaps on His blest face we'll feast our eyes;
Changed to His image be, dried every tear;
Our bliss may be complete this coming year!

But, taken Home or left, our portion blest
His blessed presence is, His peace and rest.
Let us then hasten on, our only fear
To grieve the Lord we love this coming year.

JANUARY, 1981

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NOTICE

NEW SUBSCRIPTION RATES FOR 1981

\$4.50 singly or in bundles - per copy yearly. Sterling rate same - 2 pounds. Foreign subscribers please try to have drafts drawn on "Conn. Bank & Trust" Hartford, CT or drawn in U.S. funds.

NOTICE

CHANGE OF TIME:

Culver City, CA — On February 1st, the time for the breaking of bread will be at 9:30 A.M., Sunday School at 11:15 A.M., Gospel meeting at 7:00 P.M. Prayer Meeting and Bible Reading on Wednesday at 7:30 P.M. The address of the assembly is 11138 Venice Boulevard.

CONFERENCES:

Please consult the November and December issues for particulars of the following conferences:

Hitesville, IA — January 1, 1981.

Pennsauken, NJ; San Diego, CA; Windsor, Ont. — January 3 and 4, 1981.

Long Beach, CA — January 17 and 18, 1981.

Seattle, WA — January 24 and 25, 1981.

Tampa, FL — February 7 and 8, 1981.

Portage La Prairie, Manitoba — The assembly purposes having an all day meeting on New Year's Day starting at 10:30 A.M. Brother Jack Noble is expected to continue with meetings on the Tabernacle. Corr. David Ronald, S.S. #1 Site 3, Box 30, Portage La Prairie, Manitoba R1N 3B2. Tel. 204-857-9831.

REPORTS (United States)

East Boston, MA — Brethren David Oliver and Eugene Higgins held five and one half weeks of Gospel meetings with some blessing. The assembly profited from this series. Conference was considered one of the best. The Gospel meetings and the meeting for the Breaking of Bread were especially outstanding. Brethren Oliver and Higgins went on to Midland Park, NJ where they commenced a Gospel series on December 7. Brother James Smith is expected to start meetings in his home assembly, Charter Oak Hall, Hartford, CT after the first of the year.

Words in Season

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

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WAIT - Romans 12:12

God's delays are not denials,
He has heard your prayer,
He knows all about your trials,
Knows your every care.

God's delays are not denials,
Help is on the way,
He is watching o'er life's dials,
Bringing forth the day.

God's delays are not denials,
You will find Him true;
Working through the darkest trials
What is best for you.

Grace E. Troy

"THINGS THAT REMAIN"

Harold S. Paisley

As we enter the new year, it is a source of encouragement to remind our hearts of "things that remain" to us who are the Lord's People in a changing world. The thoughts of the hymn-writer are true today. "Change and decay in all around we see," but there are things that remain of which we desire to remind the hearts of fellow-believers.

First, the presence of

THE HOLY SPIRIT

remains. (John 14:16). The Lord Jesus promised that the Comforter would abide with His people to the end of the age. All the departure and backsliding of the church in testimony cannot alter this blessed fact. Like the elder servant who remained with Rebekkah all the journey to Isaac, the Person of the Holy Spirit will continue with the church. He is still unfolding the message of the Son and showing the treasures and precious things of the Man in the glory. As the servant adorned Rebekkah with the gifts of His master, so the Spirit produces Christlikeness by the ministry of the Word. He also seeks to inspire pilgrims with thoughts of the Blessed Hope of the meeting with the One "Whom having not seen we love." The glorious ministry of the Spirit remains and will, until the sands of the desert are passed forever, and we are received to the Father's House to be loved by the Bridegroom forever.

Second,

THE HOLY SCRIPTURES

remain. (II Tim. 3:16). The wonderful Word of God has been under constant attack for centuries but remains in all its sovereign authority and unchanging dignity. The verbal and plenary inspiration of the sacred page still remains. Every Satanic attempt to destroy and mutilate the Word has failed. The Rock of Truth will never be shaken. The Scriptures continue to be owned of God in the salvation of sinners and the guidance of saints. The infallible Bible remains and is forever settled in Heaven. (Psa. 119:89).

Third,

THE PERSON OF CHRIST

remains. (I Tim. 3:16). The enemy has ever sought to insult the Father by attacks upon the Only Begotten Son. The Pre-incarnate Glory, the Moral glory of His Sinless Pathway, the Sacrificial glory of His Passion, and the Priestly glory of His present ministry have all been denied or slighted. The truth of the mystery of the hypostatic union remains. He who became Incarnate, and was Virgin born, retains forever His two distinct natures, Divine and Human, in One glorious Person. He is Son of God and Son of man. This cardinal foundation truth remains.

Fourth, the value of

HIS VICARIOUS ATONING SACRIFICE

remains. (I Peter 1:18). No truth of Christian doctrine is so opposed

as the Work of Christ at Calvary, except it be His Resurrection. The doctrine of Atonement by Blood and the bodily Resurrection of the Lord Jesus form the pillars of Faith, once for all delivered to the saints. The forces of modernism and vain philosophy cannot undermine this basis of all blessing for mankind. The Precious Blood of Christ and His Bodily Presence in the Glory form the supreme message of the Church. The Sacrifice is past but the value remains unchanged.

Fifth, the

PRESENT PRIESTLY MINISTRY OF THE LORD JESUS

in Heaven remains. (Heb. 4:14-16). This age is marked off as distinct from all others. There is a Glorified Man upon His Father's Throne. He is "This Same Jesus" who was once down here a "Man of Sorrows and acquainted with grief." He is touched with the feeling of the infirmities of all His People, as having suffered Himself He is able to comfort in every time of need. Other sources of help and succour, may fail, but This Friend will never change. "He shall feed His flock like a Shepherd, He shall gather the lambs with His arms, and carry them in His bosom, and gently lead those that are with young." (Isa. 40:11). The Great High Priest and Shepherd cares for the burdened and considers the weak, and leads on gently. He is able to save right on to the end. His unfinished service in the Heavenly sanctuary remains.

Sixth,

THE ASSEMBLY OF GOD

remains. (Matt. 18:20). Despite weakness and reproach, the object of the constant attack of Satan, the local church continues in testimony and fellowship. The Fact of His presence in the midst is as real as in the first century. His Name is the sole authority unto which we gather. The position is a Divine one and the fact of the Lord Jesus in the midst is the supreme attraction. The fellowship expressed in the Lord's Supper from the inception of the church of God, remains as the most important gathering of the Lord's People. There will always be companies found breaking bread in remembrance of Him and proclaiming His death until He come. Happy privilege and glorious prospect.

Seventh,

THE BLESSED HOPE

remains. (Titus 2:13). The days are dark with wars and rumors of wars, economic and political unrest abounds, men in high places are fearful of the future, and the love of many has grown cold. "What of the night?" The morning will soon dawn. Christ returneth! The Blessed Hope will soon become a reality. Maybe this is the year of the "Morning Star." Our present service and suffering will terminate and we, the remainder of the Church, together with those who have died in Christ, will be caught up to be forever with the Lord. This is our Hope. In the midst of much to draw our souls away, may we be as men who wait for their Lord.

“CHRISTIAN SIMPLICITY”**Philip the Evangelist**

William H. Ferguson

reprinted from W.I.S., May, 1949

It is not without design that the Spirit of God introduces us into the quiet of this godly man's home at Caesarea where the beloved apostle Paul and his companions found haven and fellowship in the things of God for many days. Furthermore, his designation as an evangelist informs us of his constancy in the great work to which the Lord had called him some 26 years previously as recorded in Acts 8. We hear nothing more of his activities for these many years after he left the Ethiopian eunich baptized and happy in the Lord in the desert on his way back to his country, except that we are informed Philip "was found at Azotus: and passing through he preached (the word is evangelized) in all the cities, till he came to Caesarea," Acts 8:40. Although there is silence with regard to his life and service for about a quarter of a century, we are certain that he continued to be the bearer of the glad tidings to his fellow men, and lived as he had begun to live many years previously "of honest report, full of the Holy Ghost and wisdom." Acts 6:3,5.

There was a simplicity and godly sincerity about this servant of Christ which commends itself to the consciences of saints. He was willing, if God so ordered it, to leave a most encouraging situation and field of promise as in Acts 8:5,8 in the city of Samaria and go with alacrity to a desert place for the service God had in mind for him, not yet revealed, and bearing the glad tidings to this one Ethiopian statesman. He was fulfilling the mission of the Lord as much as if he were preaching to the many.

Such is the true evangelist's life and it is with a view to encouraging all such that we write. Full of simplicity, and godly sincerity, not choosing one's own service but ready to go as the Lord leads, and where He leads, the bearer of the glad tidings goes forth in dependence upon the One Who has sent him and "who goeth a warfare any time at his own charges?" (I Cor. 9:7). The Lord Who sends him forth is his Sustainer and Helper. There are many godly men still doing the same today with no society or fund or assembly responsible for their upkeep and care, although God gives to many assemblies of the saints the privilege of communicating to such in temporal things and there are many individuals who are "laying up in store" against the day of manifestation and reward by ministering likewise to such and thus sharing, in due time, in the harvest gain.

Some such labourers go far afield into distant countries, some are found in this great continent, but all alike are evangelists if they bear the good news in God's way.

Men of God will never allow themselves to be trammled and hindered in their service by subservience to any group of men or organizations or schools of thought of any kind, and this trend to

organization on lines like denominational circles all around is developing rapidly, and saints who desire to please God above all and go along in simplicity and dependence upon God with His Word for their guide, are being made the target by certain individuals and groups whose ways do not correspond to the practice of the apostles or their teaching. Such inroads, if allowed, would soon mean an end of the simple testimony of Christians gathered to the Name of our Lord Jesus Christ. Such groups openly ask for the money and the young people connected with assemblies of the saints towards a purpose which is of their own choosing and not according to the Word of God and they would seek to usurp an authority to which they have no title and for which they have no fitness. Younger men are exposed to this distinct snare and we fear an increase of such dangers rather than decrease as the days go by.

These servants of Christ of course have their responsibilities in the local assembly of which they form a part (as any other brother). They are not looked upon there as THE Evangelist, or The Pastor, or The Teacher, but, without question, are recognized by the godly and spiritually discerning as godly men in their midst as they come and go amongst the saints.

There is nothing inconsistent with such having a house and living a normal life - Philip did so - "they entered into the house of Philip the evangelist . . . the same man had four daughters." Acts 21:8,9. Perhaps Philip had lived in Caesarea ever since the time we read of in Acts 8:40 - 26 years previously. We would point out the evident design of the Spirit in speaking of him as the evangelist at the end of that time, not at the beginning, though he were doing the work. This would suggest the "proof" of his work. The words of the beloved apostle Paul come to mind regarding Timothy in Phil. 2:22 - "But ye know the proof of him, that as a son with the father, he hath served with me in the Gospel."

Let us seek to maintain, then, this godly simplicity in the matter of the preaching of the Gospel. Let us beware of leaning on men and societies and funds. The living God is not limited in His supplies and one might as well try to "stop Niagara with a pitchfork" as to try to stop the supplies of God flowing out to such worthy men who have learned to trust Him.

God's men and labourers have no need to advertise their work. They do not send out suggestive or begging letters, nor exaggerated reports to draw forth sympathy or help for themselves. This is the way of the religious world and the "merchandisers" of God's truth, but it is a contemptible business and all godly men abhor the thought, but quietly, year in and year out, through good report and bad report, in season, out of season, they are God's workmen, carrying on for Himself everywhere. Let us be helpers of all such in prayer. How sad when some have seen fit to belittle such and speak against their fellow servants and to "smite with the tongue," yea, even some whom years should have taught better but self-vindication shun. The Lord takes care of all such and the words spoken of Israel are just as applicable to servants of Christ today. "Touch

not Mine annointed, and do My prophets no harm." Psa. 105:15, and again in Isaiah 54:17: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord." We have known of some striking cases of God coming in; vindicating His loved servants and laying His hand on those who would harm them.

May all who serve Christ in the Gospel continue to do so in the utmost simplicity knowing that there are thousands of God's saints the world over, bearing them up in their prayers before the Lord. And if their sphere seems limited and small, yet exercising themselves in it in the fear of God and doing God's work in His simple and scriptural way, all such shall have His commendation in a coming day - perhaps very soon. "BLESSED IS THAT SERVANT, WHOM HIS LORD WHEN HE COMETH SHALL FIND SO DOING."

EFFECTS OF WORSHIP ON WORSHIPPERS

A. Higgins, M.D., New Jersey

The main purpose of worship is for God to be Glorified. All would agree further that God is the One Who delights in our worship. Yet in His Wisdom, God has ordered that whatever brings Him glory, also brings blessing to man. The effect of worship on those who worship is a subject of which the Scriptures speak frequently. The first five books of our Bible introduce this theme to us in a remarkable way.

In Genesis 22 we see that

A WORSHIPPING PATRIARCH RECEIVES A FRESH REVELATION OF GOD

Occupation with Christ and the cross should reveal to us fresh insights into the heart of our God. How long has it been since you really got something fresh in worship? How long since you felt you received a deeper look into the heart of God?

If it has been a while, perhaps it is because we do not give worship the place Abraham gave it. Notice that Abraham gave it priority. "He rose up early" v. 3. Does worship have that important a place in our lives? He also made preparation. "Abraham clave the wood . . ." v. 3. Do we begin to prepare on Sunday morning for worship? Little wonder then that we get so little from our worship. Abraham gave the very best he had, Isaac. Frequently we are using the best for self, and God gets the remains. The wise men of Matt. 2 were ignorant in Herod's court: "Where is He?"; but they were intelligent in the House with Christ: "They worshipped." They were poor before Herod. But before Christ they displayed their treasures. Where is our intelligence and treasure being put on display? It is in the school room, college, business office, only to parade our ignorance and poverty at the Lord's Supper? But the cry goes up by many that young people must get educated and get ahead. Dare we even

imply that the man who gives God priority in worship will somehow lose out?

1: Exodus 24 and 25

A WORSHIPPING PROPHET RECEIVES A VISION OF THE PLANS & PURPOSES OF GOD

When Moses ascended the mount to worship, he received a vision of God's plan for His people in the Tabernacle (Exo. 25), and a vision of the Glory of the Lord (Exo. 24:9-11, 15-18). There is nothing that so regulates our estimate of all below, nothing which so deftly puts into focus God's purposes, as a fresh look at Calvary. We join with Isaac Watts and say:

"When I survey the wondrous Cross
On which the Prince of Glory died,
My Richest gain I count but loss,
And pour contempt on all my pride."

A rarely sung stanza to this lovely hymn is:

"His dying crimson like a robe,
Spreads o'er His body on the tree
Then am I dead to all the globe
And all the globe is dead to me."

Paul tells us in Rom. 12:1,2 to be transformed by the renewing of our minds. Nothing so readjusts our myopic vision as the eye salve of Calvary. It reminds us of the world's true character and our proper relationship to it. It reaches beyond this present age, thrilling our souls with the grand prospect of coming glory for the Victor of Calvary.

In Leviticus 7:8 we see the

WORSHIPPING PRIEST RECEIVED THE BEAUTY OF THE VICTIM

All the burnt offering was for God. Yet Lev. 7:8 instructs that the priest who offered the sacrifice was to receive the skin of the animal. Its outward beauty became his. Our minds instinctively turn to Paul's words in 2 Cor. 3:18, "we all . . . beholding . . . the glory of the Lord are transformed into the same image . . ." As we gaze upon Christ in the Gospels we should become like Him. As we follow His glories revealed in the Epistles, we should love Him. As we see His coming and kingdom in the Revelation, it makes us long for Him.

As we trace the King in the Gospel of Matthew, we learn **sanctity**. In Mark we are instructed how to be a **servant**, following His steps. In Luke, **submission** as a man here below is learned as we trace His ways. As we see the glory of the Son of God in John, we are taught **sonship**. Occupation with Christ in worship should cause the beauty of the Lord to be seen in our lives. As we look more upon Him, we become morally like Him. Moses prayed in Psa. 90:17, "Let the beauty of the Lord our God be upon us." David knew the formula for it when he said, "That I may dwell in the

house of the Lord all the days of my life, to behold the beauty of the Lord" (Psa. 27:4).

In Numbers 7:1-5,

WORSHIPPING PRINCES SUPPLIED MATERIAL FOR SERVICE

A divine principle which is found throughout Scripture is illustrated here. We often hear that worship precedes service. This is attested by the Word of God. Yet what is learned here is that worship leads to service. Exo. 23:24 and Luke 4:8 among other scriptures remind us that we serve Whom we worship. The scene of Numbers 7 is unique in being one of the few spontaneous acts of worship in our Bibles. The word for "offered" in Num. 7:2 is the same word used in Lev. 1:3 for bringing an offering. The offering of the princes supplied strength or service for the Levites (Num. 7:5).

Worship supplies strength for service today. What can be more stirring to us than having our hearts touched at a remembrance meeting? Desires to serve better have often been formed by looking at Calvary. Paul reaches one of his sublimest heights in his doxology in Rom. 11:33-36. Quickly upon the heels of it he beseeches us to sacrificial rendering of our bodies for service. Many link Rom. 12:1 with the end of Rom. 8. But it seems clear that Paul is including all the mercies of God, including ch. 9-11, as his bargaining lever. His exclamation of worship leads to an exhortation for willingness. Appreciation for the object of worship leads to a moral responsibility to serve. Admiration for the object of worship leads to a desire to serve. Adoration for the object of worship leads to strength to serve.

Is our service characterized by weakness and failure? Is it marked by good intentions and resolve, but difficulty getting started? Is it long on plans, but short on execution? Perhaps worship would yield the missing ingredient: a heart so occupied with Christ, that service seems a delight and not a burden.

In Deuteronomy 26:1-11 the

WORSHIPPING PILGRIM RECEIVED JOY

Little need be added here except to suggest that much of our unhappiness is related to self occupation and self pity. The worshipping pilgrim could look up at God's faithfulness, look back at what he once was, and look around at the blessings into which God had brought him. If we are occupied with materialism and our own advancement, we can be certain of "wars and fightings" James 4:1. Occupation with Christ in worship should lead to an appreciation for the grace of God and godly contentment. The pilgrim received joy for himself as well as his house. May our joy be contagious, affecting our families and assemblies.

* * * * *

"Able to make all grace abound," is the answer to every doubt as to the power of Christ to deliver. Grace abounding tells that every provision has been made for the wilderness journey.

“THY WAY . . . THY PATH”

“Thy way is in the sea, and thy path in the great waters and thy footsteps are not known.

“Thou leddest thy people like a flock by the hand of Moses and Aaron.” -- Psalm 77:19,20.

Lord, I would have Thy presence all the way,
Both day and night;
Not only in the sunshine of the day
When all seems bright,
But when the evening shadows gather round
And fear assails,
When danger lurks ahead and foes abound,
When courage fails
And faith is well-nigh lost. Lord from above
Hold Thou my hand!
I need the strength and comfort of Thy love,
Thy blest command,
To bring my restless will beneath Thy sway,
That I may rest
And know the journey ends in perfect day.
Most truly blest
Are they who prove Thy love and wait for Thee
Until the night
Has passed with all its fear and mystery;
Then glorious light
Will break, as when of old Thy voice was heard
Upon the sea,
And stormy wind and wave obeyed Thy word
So instantly.
Till then be Thou my Guide, my Strength, my Stay!
I lean on Thee
And trust Thy faithful love, although Thy way
Be in the sea.

W.M.B.

“GREATER LOVE”

William J. Oliver

Crossing the North Atlantic in 1943 was particularly dangerous. It was generally accomplished in convoys which constantly watched for German submarines. The Army Transport, S. S. Dorchester was part of a convoy accompanied by three Coast Guard Cutters that left St. John's, Newfoundland for Greenland. The first few stormy days precluded the presence of the U-Boat. However, with the weather moderating, word came of a submarine in the vicinity.

By the early morning hours of February 3, 1943 the convoy, sailing in complete blackout, was just one hundred and fifty miles from Cape Farewell, Greenland. The S. S. Dorchester, flanked by merchant ships and they, in turn, by the cutters, was torpedoed without warning from the starboard side. The torpedo hit a lethal spot and the ship's power was instantly lost so that the other ships could not be contacted. The Dorchester began to sink immediately and its list prevented many life boats from being lowered.

Four army chaplains stood together on the deck, with their lifejackets secured, ready to abandon ship. Seeing that lifejackets were not available for all, they quickly removed their own and gave them to four soldiers. As the ship slipped into the 34 degree water of the North Atlantic, the four chaplains could be seen standing together, hand in hand, as they entered into a watery grave. Of the 906 on board, only 229 were rescued. The act of heroism by the chaplains was noted as a great act of love for their fellow man, even though it did not result in all being saved that they sought to help.

At the time, reporters used the words of the Lord Jesus to describe the incident. "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13). This incident and others similar have often touched our hearts as we consider the love of man displayed in a time of need. Such acts of love are most often seen for a friend and certainly for one willing to be helped.

But I would like you to consider a **GREATER LOVE** than the love of man for his fellow man - it is the love of God for the world, for YOU. We read in the Bible, "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). This **GREATER LOVE** that we want you to think about, is that love that caused God to send His only Son from Heaven to this earth to take upon Himself the likeness of man, but without sin, to willingly pursue the path that led to Calvary. This was a love that was not for His friends, for we read, "But God commendeth His love toward us, in that while we were yet sinners, Christ died for us." (Rom. 5:8).

You and I are alike, our thoughts, desires and path in life are apart from God. We are rebels and sinners in His sight. Whatever we attempt to do on our own is only sin in God's sight, for it is written, "Without faith it is impossible to please Him." (Heb. 11:6) and "All our righteousnesses are as filthy rags." (Isa. 64:6). Nevertheless,

we learn from the Bible that God knowing our sinfulness, enmity and helplessness loved us enough to give His Son, the Lord Jesus Christ, to die for us.

The apostle John wrote, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." (I John 4:10). The death of Christ at Calvary, His precious blood shed for sin, was a vicarious offering. His was the death of a substitute for the sinner, for you. God declared his satisfaction with that offering in that He raised Him from the dead the third day as we read in I Cor. 15:3-4. He tells us further in His Word, "The blood of Jesus Christ His Son cleanseth us from all sin," (I John 1:7) and again "Whosoever believeth in Him shall receive remission of sins." (Acts 10:43).

What has the love of God for you meant in your life? Like the soldiers on the S. S. Dorchester, have you realized that you are in danger - danger of being lost eternally and in need of a Saviour. The love of the four chaplains was limited, extended to fellow countrymen, not a guarantee of safety. God's love is a GREATER LOVE. It is extended to you the sinner, it has no limit and it has with it the promise of everlasting life. Would you not, dear reader, right now acknowledge your need for salvation and receive the truth of scripture regarding the Lord Jesus Christ? In I Peter 2:24 we read, "Who His Own self bare our sins in His own body on the tree." By faith claim God's promise for yourself, "He that believeth on the son HATH everlasting life." (John 3:36).

The summary of this GREATER LOVE is expressed in these words, "Hereby perceive we the love of God, because He laid down His life for us." (I John 3:16).

A FRAGMENT ON WORSHIP

C.H.M.

It is deeply important that the christian reader should understand the true character of the worship God looks for, and in which He delights in Christ; and hence it should be our constant aim to present Him to God. Christ should ever be the material of our worship, and He will be, in proportion as we are led by the Holy Ghost. How often, alas! it is otherwise with us the heart can tell. Both in the assembly and in the closet how often is the tone low, and the spirit dull and heavy! We are occupied with self instead of with Christ; and the Holy Ghost, instead of being free to do His own proper work—which is to take of the things of Christ and shew them unto us—is obliged to occupy us with ourselves, in self-judgment, because our ways have not been right.

All this is to be deeply deplored. It demands our serious attention, both as assemblies and as individuals, in our public reunions and in our private devotions. Why is the tone of our public meetings frequently so low? Why such feebleness, such barrenness, such wandering? Why are the hymns and prayers so often wide of

the true mark? Why is there so little that really deserves the name of worship? Why is there so little in our midst to refresh the heart of God?—so little that He can speak of as “My bread for my sacrifices made by fire, for a sweet savour unto me?” We are occupied with self and its surroundings—our wants, our weakness, our trials, our difficulties; and we leave God without the bread of His sacrifice. We actually rob Him of His due and of that which His loving heart desires.

SOME THOUGHTS ON THE LIFE OF TIMOTHY

Acts 16:1 II Timothy 2:15 Hebrews 13:23

Alex B. Dryburgh

The first mention of Timothy in the Bible is as a disciple, in Acts 16:1. The last mention is as a brother, in Hebrews 13:23. Between the two we have Timothy as a workman in II Timothy 2:15.

The secret of the success of Timothy's life is seen in the meaning of his name - Honoring God. Now not every Christian honors God. In I Samuel 2:30 we read, “. . . for them that honour me I will honour, and they that despise me shall be lightly esteemed.” There were people in that day who had a position among the people of God, but because of moral sin in their lives, they were not honoring God; also, in Malachi 1:6 “. . . if then I be a father where is mine honour? . . .” Again we see from this chapter that not all the people of God honored God. I am sure that all who read this article can look back to a time in their lives when they honored God and God blessed them. Also, we can look back to times when we did not honor God and we paid for it.

Timothy, a Disciple

In Acts 9:36, we read about a woman named Dorcas and she is called a disciple. Not every Christian is a disciple. Every Nazarite was an Israelite, but not every Israelite was a Nazarite. Discipleship for some of us is too costly a thing. When we come to John's Gospel, we find certain things are conditional; for example, friendship. “The secret (or the friendship) of the Lord is with them that fear Him . . .” (Psalm 25:14). A good example of this would be seen in Abraham. Hebrews 11 would show us Abraham, the man of faith, while Genesis 22:12 would teach us that he feared God. In John 15:14, the Lord Jesus is the speaker: “Ye are my friends, if ye do whatsoever I command you.” Also, in John we find fruit bearing is conditional; “. . . As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me” (John 15:4). It has been well said, “It is one thing to be a member of a body; it is another thing to be a branch in the vine.” A member of a body is union. A branch in the vine is communion. John clearly sets forth that discipleship is conditional. “. . . If ye continue in my word, then are ye my disciples indeed.” (John 8:31). “By this shall all men know that ye are my disciples, if ye have love one to another” (John 13:35). “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples” (John 15:8). So in the measure we

continue in the Word of God, love one another, and bear fruit we are disciples.

Timothy, the Workman

Everything we do for God which will please Him will involve labor. Let us remember the words of Solomon in Proverbs 14:23 - "In all labour there is profit . . ." When we think of prayer we think of Epaphras and we notice that labor is linked with his prayers. "Laboring fervently for you in prayers." When we think of a shepherd in the assembly, again it involves work. ". . . Know them which labour among you. . . ." (I Thess. 5:12). ". . . If a man desire the office of a bishop, he desireth a good work" (I Tim. 3:1). When we think of the work of the evangelist, we are reminded of II Tim. 4:5, ". . . do the work of an evangelist . . ." Now when we look at the teacher, again it involves labor. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). If we are going to be workmen approved of God, three things must mark us. First, **look it up**; we must be men of the Book. ". . . Give attendance to reading . . ." (I Tim. 4:13). "Let the word of Christ dwell in you richly . . ." (Col. 3:16). Second, **let it in**; "Thy word have I hid in mine heart, that I might not sin against thee" (Psa. 119:11). Third, **live it out**; we have to ". . . adorn the doctrine of God our Saviour in all things" (Titus 2:10). The question was once asked, "What is the best use of the Bible?" The answer given was, "Read it through, note it down, pray it in, live it out, then pass it on."

Timothy, the Brother

Assemblies have been wrecked and are being wrecked simply because the truth of the brotherhood is absent. Where this truth is present, there will be warmth, love, and harmony. Otherwise there will be coldness, strife, and division. The truth of the brotherhood was absent at Corinth, which is the reason in I. Cor. 1:1 Paul writes to them about "Sosthenes our brother"; in I Cor. 16:12, "our brother Apollos"; in II Cor. 1:1, "Timothy our brother"; and in II Cor. 13:11, "Finally, brethren, farewell . . ." In Genesis 4, God maintains the thought of a brother; verse 9 ". . . Where is Abel . . ." God could have stopped there, but He does not. He adds, "thy brother." Joseph continues with the thought of a brother in Gen. 45:4, ". . . I am Joseph your brother . . .", but his brethren did not. Remember when they brought the coat dipped in blood to their father Jacob, they did not say, "Is this our brother's coat?" but, ". . . whether it be thy son's coat . . ." Where you find hatred, envy, jealousy, the thought of the brother is absent. In Luke 15 we note three speakers: The servant speaks in verse 27, referring to the prodigal as being a brother. ". . . Thy brother is come; and thy father has killed the fatted calf. . ." Then the Father speaks of the prodigal as being a brother in verse 32: "It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found." But where the eldest son speaks, we note the difference. He never mentions the prodigal as being his brother; verse 30: "But

as soon as this thy son was come . . .” Because of hatred and because of envy, the language changes.

Notice when Paul writes his short letter to Philemon, he speaks about a brother four times in that short letter: verse 1, “Timothy our brother; verse 7, Philemon the brother; also in verse 20 Philemon is spoken of as a brother; verse 16, Onesimus is presented as a brother. If Philemon is going to welcome Onesimus back, he must emphasize the truth of brotherhood.

“FOR WHO HATH DESPISED THE DAY OF SMALL THINGS”

Ted Colangelo Phoenix, Arizona

Small things in the eyes of men, can become great things in the hand of God. “What do you have that God can use?”

Mary Had a Pound of Ointment, John 12:3

Those that came into the godly home at Bethany did not outwardly see the value of the little bundle Mary had with her. Most would have esteemed it a small offering to bring to her Lord. Their eyes however were opened when Mary anointed the Lord with her costly ointment, filling the house with its odor.

Judas, feasting his covetous eyes on this costly ointment, valued it at three hundred pence. Under the plea of the necessity of the poor, he complained that the money was being wasted by Mary. Yet Judas did not really care for the poor. The one who as treasurer held the bag was a thief. Satan, knowing the covetousness of Judas, put into his heart to betray the Lord.

Mary placed the highest priority on her Lord since there must have been many months of preparation for this wonderful occasion of anointing her Lord. It has been suggested that the pound of costly ointment represented a whole year’s earnings. Of all those present, Mary of Bethany alone realized the deeper significance of her act. She was anointing His body for burial. Her deep appreciation for the One she loved is revealed. Nothing was too costly for Him. Note also here her love, devotion, humility, and worship.

The Lord’s recognition of the value of her act is seen in His Words, “She hath wrought a good work upon Me.” He also promised that in the future, what she had done would be told for a memorial to her. Mary’s deed brought real joy to the “Man of Sorrows.” In Mary’s anointing we see the highest point in a believer’s experience, the sublime and supreme aim, worship for the lover of our souls.

The Widow With a Handful of Meal and a Little Oil, I Kings 17:12

Times of trial and tests are when we learn more of God. Confidence is renewed, faith is strengthened, and we rise above the horizon of time. How encouraging it is to read faith’s “Hall of Fame” in Heb. 11. Believers whose lives were marked and motivated by faith which enabled them to triumph gloriously.

This principle is seen in the story of the famine which occurred in the land of Israel for three and a half years. The Lord Jesus

makes reference to this famine in Luke 4:25, declaring that the heavens were shut up. God instructed Elijah to go to Zarephath, which means "place of refining," suggestive of the testing Elijah was about to undergo. What words of consternation now come to Elijah, "I have commanded a widow woman there to sustain thee." Mr. Doubt would quickly echo to Elijah, "sustain thee with a handful of meal and a little oil?" God always uses the seemingly impossible circumstance to manifest His power. The famine was so severe that as Elijah approached the widow she was using her last handful of meal for herself and her son before they die. Elijah, not hampered by doubt, proved the Lord by a living faith, the motivating power of his godly life. By "the Word of the Lord" he had just been to the brook Cherith where the ravens fed him morning and evening. Now by the same "Word of the Lord" Elijah was assured that the "barrel of meal shall not waste, neither the cruse of oil fail." Elijah told the widow, "Make me therefore a little cake first." The faith of the widow is seen and she goes and does according to the saying of Elijah. The happy result is seen, "she and her house did eat many days. For the barrel of meal wasted not, neither did the cruse of oil fail." Little is much when God is in it. How wonderful the experience when God puts into motion His "multiplication table." With what little she had, she was able to sustain the prophet of the Lord.

The Shunamite Had a Little Chamber, 2 Kings 4:8-17

The meaning of Shunem is "double rest." How fitting that in v. 11 we read that Elisha turned into this chamber and lay there. This woman was called a great woman by God's standards. She knew the wonderful experience and exercise of godly hospitality. I will venture to say that this Shunamite had an open house, an open heart, and an open hand. Very likely in the days in which she lived, her home was not one of the mansions of the wealthy. She didn't have a split level with four bedrooms and three baths, a huge living room and family room. I am inclined to believe that her home would be of the modest humble type of those days.

We might well ask ourselves why God called her a great woman. First, she was a woman of spiritual discernment, "I perceive that this is a holy man of God." Secondly, she ministered unto him. "She constrained him to eat bread." Thirdly, she was great because she watched his movements, "He passeth by us continually." Fourthly, she had a large heart, "Let us make a little chamber . . ." Lastly she had a continual care for him, "It shall be when he cometh to us, that he shall turn in thither."

The truth of Heb. 6:10 is fitting for her: "God is not unrighteous to forget your work and labor of love which ye have showed towards His name, in that ye have ministered to the saints, and do minister." Her deed has left on the inspired page a wonderful act of hospitality as an example to us. How encouraging to recall the words of the Lord Jesus, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." Matt. 25:40.

The crowning act of recognition and reward by God to the Shunamite is seen in v. 13, "Thou hast been careful for us with all this care, said Elisha unto her. What is to be done for thee? Wouldest thou be spoken for to the King? She manifests that quiet and meek spirit that Peter tells us is in the sight of God of great price I Peter 3:4. She states simply and humbly, "I dwell among mine own people."

Mary with a pound of ointment, a widow with a handful of meal and a little oil, a woman with a little chamber all furthered the purposes of God in their day. The test of "little things" God uses could be lengthened: a widow with two mites, David with five stones, a lad with five barley loaves and two small fish, Paul's five words of understanding.

May the Lord bless this meditation to our hearts and encourage us to use our "little things" for His glory.

SARDIS

Revelation 3:6

The epistles to the seven Churches hold the same place in the New Testament, that the book of Malachi holds in the old. Each is an appeal to those who were God's witnesses in the earth at the time they were written. Malachi is the last word that God spoke to Israel in the time of their declension; the epistles to the seven churches are the last appeal that God makes, and that which takes the place of being His witness on earth now until He comes. There is a remarkable similarity between them: Malachi begins with God telling Israel "that He had loved them;" and Israel having forgotten His love, answers, "Wherein hast Thou loved us?" The address to the church at Ephesus begins with, "Thou hast left thy first love." Both speak of declension, with exhortation to recovery; and in each (in the midst of apostacy) there is a remnant found who fear the Lord. It is always a proof of the apostacy of the thing treated of when a remnant is manifested, and is addressed by God, either in exhortation or promise. In answer to the Lord's appeal to them, those in Malachi's time who feared the Lord, spake often one to another, and in Sardis there are found "a few names which had not defiled their garments, who should walk with Him in white, for they were worthy." In Malachi there was no slackness in the number of sacrifices offered; but they offered that which was torn and lame. In Sardis, and the other churches, there was no lack of works; but they were not found perfect before God. The new moons and sabbaths of Israel religiously kept were a weariness to God, and even incense had become an abomination; and it is possible for us to abound in services, and to hold religious meetings in thousands, which may be an offence unto Him. Ephesus was quite ready to try those which said they were apostles and were not, and to prove them liars, while she failed to judge herself; and judgment of others often continues long after self-judgment has ceased. Jehu could boast of his zeal for the Lord, and invite others to come and witness it. He destroyed Baal out of Israel; but he left standing the golden calves that were in Bethel and in Dan, and departed not from the

sins of Jeroboam, who made Israel to sin. Jehoash, II Kings 12, is minded to repair the house of the Lord, and collected money in abundance to do so. Twenty and three years were the priests receiving money for the repairs of the Lord's house; but in the three and twentieth year the breaches of the Lord's house were not repaired; we are gathering up truth at these meetings, storing it, and carrying it away; but are we repairing the breaches in the church of God?

"Be watchful, and strengthen the things which remain, that are ready to die," is a solemn exhortation, applicable to individual believers in the church -- applicable to truths once known in power in our souls, but which have become weakened; and applicable to the condition of our own hearts and consciences also. Many a truth which Christians held in power has become moribund. "Be watchful, and strengthen the things which remain." We read of one in the Old Testament, Josiah, who set to work to repair the house of God when judgment hung over it; and we read of another in the New, Luke 21, who cast in all that she had for the same purpose, just as the prophecy was about to be fulfilled, that one stone of it should not be left on another that should not be thrown down; and the call to us is now, in the spiritual house, to strengthen the things which remain, which are ready to die. The promise is still true, that those who respond to God's appeal shall have this place in His book of remembrance, and one peculiar promise is still true, that where two or three are gathered together in Christ's Name, there He is in the midst; and if, in following Him outside the camp, one is led so far away that he cannot find even one with him to join in claiming that promise to two or three, he has still left him that one given to the overcomer, in the midst of apostate Laodicea: "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."

F. C. Bland - From "Dublin Conference Addresses" - 100 years ago.

QUESTIONS AND ANSWERS

Harold S. Paisley

Question: It has been stated that though the death of Christ expiated sin, it is the blood and water that cleanseth from sin. Is this a scriptural statement? Can you explain the difference, if any, between John 19:34 and I John 5:6?

Answer: It is our firm judgment that expiation, according to the Scriptures is by blood alone. It is the blood that maketh an atonement for the soul, by reason of the life. Lev. 17:11 (R.V.). We also have redemption through His blood, Eph. 1:7, and the blood of Jesus Christ His Son cleanseth from all sin. I John 1:7.

The Blood is the evidence of the life laid down by the Lord Jesus, and of His death applied to the believing soul.

Blood and water was seen flowing from the pierced side of the Saviour on the cross, John 19:34. These cannot be explained by natural causes. We believe that the blood signified expiation of sin, and the water cleansing from sin which follows faith in the One

who shed His blood for human guilt. In I John 5:6 we have "This is He that came by water and blood, even Jesus Christ." John is not making any reference to the historical fact that blood and water came from His side at Calvary, not because of the reversal of the words but because of the word "came." When the Lord died He "went" to the Father, but when He "came" it always has reference to His presence here in the world. It is our belief that the water points to His baptism by John when He was manifested to the nation of Israel, John 1:31, and at the end of His sojourn His blood was shed in death. His whole presence in the world was, therefore, a coming by water and by blood. To refute the Gnostics of his day, John is showing that the same person who was baptized was the One who died. He was the Christ from birth and all along His pathway even to death, and still in the glory.

Question: Should one give thanks for "the wine" rather than "the cup"?

Answer: To answer this important question which concerns Godly order, we must consider the institution of the supper by the Lord. In Matt. 26:27 the Lord Jesus took the cup and gave thanks and gave it to His disciples, saying "Drink ye all of it." Here the cup stands for the wine poured into it, symbol of His Precious Blood. With this in mind any exercised brother will desire to follow the example of the Lord Himself and give thanks for the cup.

Question: Could you explain in Words in Season why Matthew speaks of two blind men at Jericho (Matt. 20:30) whilst Mark and Luke mention only one (Mark 10:46; Luke 18:35). Are these different incidents or the same?

Answer: Various explanations have been given, and some see distinct and differing incidents. It is our belief that they refer to the same event. Not only does Matthew mention two blind men of Jericho, whereas the other synoptists speak of only one; He also writes of two demoniacs of Gadara, whilst Mark and Luke name only one. Further, Matthew speaks of an ass and a colt being used by the Lord on His entry into Jerusalem, whereas the others speak of the colt alone.

It seems therefore, that Matthew was recording things which he had actually seen, which would account for the greater detail of the characters involved. Would it not seem that one of the two in each incident was more prominent? Bartimeaus is named as one of the blind men, Legion is named as one of the demoniacs, and the colt is named, as it was the animal upon which the Lord rode. We are sure the accounts are not contradictory, but reveal the independence of the writers. The greater detail in one record is required to present the clear picture of the one event, in which the grace of Christ and His compassion is displayed.

It may be also stated that Matthew is dispensational in character. Christ is presented as the Messiah of Israel by a Jew, and since competent witness was established in the mouth of two or three witnesses, it would appear to be in agreement with the purpose of the gospel to mention two blind men and two demoniacs.

Hartford, CT — The recent conference was a time of cheer. The Bible Readings on personal and collective evangelism were among the highlights. Brother Paisley remained for ministry for a few nights. Brother James Walmsley was present, also giving a call at East Boston ere returning to Venezuela on November 24 with his wife and Samuel Rojas, a young Venezuelan brother who has accompanied Brother Walmsley on this trip to North America and Northern Ireland. The Walmsley's address will be: Apartado 38, Puerto Cabello, Venezuela.

Terryville, CT — Brother James Smith visited the assembly for three nights of ministry.

Bryn Mawr, PA — Conference held over Thanksgiving weekend was considered quite large with seasonable ministry. Bigle reading on Saturday morning on local church principles was well attended. Brother Samuel Maze went on to Madison, Maine for some Gospel meetings. Brother Oswald MacLeod continued a few nights in ministry.

McKeesport, PA — The Assembly enjoyed visits from Brethren George Graham, W. J. Nesbitt, Walter Gustafson, Robert Surgenor and Albert Ramsay. They were expecting Brother Murray McLeod for their Sunday School treat on December 6th with some ministry meetings to follow.

Lonaconing, MD — A baptism was recently held when two young men and one woman who had heard the Gospel for many years in the Sunday School, obeyed the Lord. A good number from nearby assemblies were present.

Hickory, NC — The assembly was anticipating a baptism and reception of a young brother. Those who professed in recent meetings by Brother Surgenor, one a young girl from a Christian home, the other a mother of a young sister in the assembly have given the saints cheer and encouragement.

Cleveland, OH (Monticello Gospel Hall) — Assembly appreciated a visit from brother Albert Ramsay. They are looking forward to a visit from brother Eugene Higgins for their children's treat on January 10 and a week's ministry meetings to follow. After their conference, brother John Gray went on to Akron for a few nights of ministry on the Work of the Holy Spirit.

Mansfield, OH — Brethren John Slabaugh and Ivan Hoath had meetings with evidence of God's blessing in the salvation of a young man who has been frequently contacted by one of the Christians over the past six years.

Garnaville, IA — Brother Norman Crawford visited the assembly for a week of ministry meetings. Brother Murray McCandless was present along with others for their all day meeting on Thanksgiving Day.

Stout, IA — Brethren John Norris and Paul Kember were among those to give help at the Thanksgiving Day conference. Brother Norris was to go on to Cedar Falls for a few nights of ministry.

Hitesville, IA — Brethren McCandless and Kember are engaged in Gospel meetings.

West Union, IA — Brethren John Slabaugh and Allan Christopherson started in Gospel meetings on December 7. There seem to be a number of anxious relatives of the believers who it is hoped will be reached at this time.

Phoenix, AZ — Thanksgiving conference was crowned with blessing in salvation.

Arlington, WA — Brethren George Campbell and David Jones had a series of Gospel meetings with some professing faith in Christ. They also visited a number of assemblies in the area for ministry.

REPORTS (Canada)

Carbonear, Newfoundland — Brethren Gaius Goff and Jonathan Procopio laboring in the Gospel. This is one of the oldest assemblies in Newfoundland but has dwindled down to eight in fellowship. They have been cheered by seeing two young men profess and are looking to God to further bless His word.

Gander Bay, Newfoundland — Brethren Carl Payne and Marvin Dirkeen are seeing a fair interest in Gospel meetings.

Parsons Pond, Newfoundland — Some blessing has been seen in meetings being conducted by Brethern J. A. (Bert) Joyce and William Bingham.

Grand Bank, Newfoundland — In this community the application for land to put a portable hall for the preaching of the Gospel was denied by the town council. Similar permission was sought from the town council at Fortune and the only lot given was located between two denominational churches which made it virtually impossible to carry on an effective work. Meetings are being carried on in the home of one of the Christians every weekend for the study of the Scriptures and the preaching of the Gospel with the hope of seeing an assembly planted.

Wallaceburg, Ontario — Reports from the all day meeting on October 26th tell of heart searching and heart warming ministry being given. A good number remained for the Gospel meeting in the evening.

Kitchener, Ontario — Brother William Metcalf gave the assembly a visit. He went on to Clyde, Ohio for children's meetings.

Clinton, Ontario — Brother Dick Robertson gave brief visits to Clinton as well as Newbury, London, St. Thomas, Lake Shore and Hamilton with practical teaching that was much appreciated.

Huntsville, Ontario — Brother John Gray spent a few nights with the assembly here with ministry that was enjoyed.

Sault Ste. Marie, Ontario — Brethren Jack Noble and Malcolm Radcliffe had a series of Gospel meetings with a good number professing faith in Christ, most of them considered as outsiders. There are still a number of Christian's children that are the burden of prayer.

Eden Grove, Ontario — There was good interest in children's meetings conducted by Samuel Patton. The assembly is looking for blessing on the seed sown.

REPORTS (Foreign)

Northern Ireland — David Kane in Gospel meetings in Limady Assembly. Jack Lennox and James Brown in Kilmore, County Tyrone. Sam Ferguson and Norman Turkington have commenced in Plantation Assembly at Lisburn. John Hawthorne and Tom McNeil started in Glengormley Assembly.

Venezuela

Valencia — Brother J. E. Fairfield and his wife have returned to their field of labor. He writes of having been at the Vancouver conference over the Canadian Thanksgiving, the first time in 47 years - 1933. In that year he and his family were enroute to Venezuela for the first time. The annual Bible Reading conference at San Felipe believed helpful - three days of readings with four sessions each day. The last night eight obeyed the Lord in baptism. He further mentions that ten of the Venezuelan brethren have been commended to the Lord's work since 1946.

Cojedes — Brethren Sidney Saword and Joseph Turkington continued in this state with meetings in Majaguas and closing with a baptism of ten. After the San Felipe conference, Brother Saword went with Brother Uel Ussher to the state of Aragua for a visit then were to go on to San Juan de Los Moros.

Yaracuy — Brother Milne was going to Alborico for meetings following the San Felipe conference.

Falcon — Brethren Cumming and Tirado have had meetings in Mire-mire while brother Naranjo has had a visit to San Mateo in the state of Aragua.

Zulia — Alcimides Velasco has had fruitful meetings in the El Progreso Hall which has been a real encouragement to the Assembly there.

Lara — Sr. Linares and John Frith had fruitful meetings in Palma Sola and at the close six were baptized. Then a week of ministry meetings in the Valle Seco Hall, Puerto Cabello which seemed to be appreciated.

HOME CALLS

Hardwick, VT — Our dear sister Nina Corliss went home to be with the Lord on September 18 from Zephyrhills, FL where she has been living for several years. A mother in Israel, and a helpmeet to her late husband Edwin, she was saved in 1926 and was in fellowship in Hardwick. VT since the assembly began.

Swan River, Minitonas — Our esteemed brother, James C. Hall, went to be with Christ on August 24 at the age of 85. He lived and farmed in Minitonas for over 40 years, moving to Swan River in 1974. He served as correspondent for the Swan River Assembly (formerly Minitonas) for 40 years, being known as a faithful, quiet brother and was appreciated by all. His wife and 10 children remain, one of the daughters is Mrs. James Ronald, Jr. A large company of relatives and friends gathered for the funeral services where the word was faithfully preached.

Watertown, MA — Our brother Peter Bruce of Hyannis, MA went to be with Christ on October 26 at the age of 72. He was saved in Scotland in 1932 and in 1934 he with his wife Jean, were received into fellowship in the old Cliff Street Assembly in Boston. In 1945 they moved to Hyannis on Cape Cod where he opened a blacksmith shop bearing a faithful testimony for Christ to his customers. They were in fellowship of the assembly at New Bedford, MA for over 25 years. Since the early 70's they were in the Mt. Auburn Assembly in Watertown, which is a continuation of the Cliff Street Assembly. At the widow's request three of the assembly brethren conducted the funeral service. Our brother will be missed for his help in the ministry of the Word and in the preaching of the Gospel. Pray for his widow.

Ferndale, MI — Our beloved sister, Mrs. Elizabeth (Lillie) Reid (nee McVeigh), went to be with Christ on November 5. She was born in Belfast on December 21, 1896 and was saved shortly before coming to the USA in 1923. She was in fellowship in the old 86th Street Assembly, Chicago, and for well over 50 years has been in fellowship in the assembly at Ferndale. She and her husband were given to hospitality which has been enjoyed by many of the Lord's people and the assembly will feel her absence very keenly. The funeral services were well attended and words of comfort as well as a solemn message in the Gospel was spoken. She is survived by her husband, Andrew, who is the assembly correspondent.

Pennsauken, NJ — Our esteemed brother, Alexander J. Higgins, Sr., passed suddenly into the presence of the Lord on November 14. At the end of 1932 he was invited by Christians with whom he worked to Gospel meetings conducted by brother R. T. Halliday in Atlantic City, NJ.

Just before his 34th birthday, he trusted Christ through the truth of John 3:16. From that time, he took an active interest in the gospel, and in open air work, as well as being a faithful help in the assembly, both in the spiritual and physical responsibilities. In the past 25 years and more he was identified with the Pennsauken Assembly (formerly Camden). On his last Lord's Day on earth as a patient in the hospital, his wife asked if he would want her to spend the morning with him in place of being present at the meeting of the Christians for the Breaking of Bread. His reply was "Jennie, always put God first." Remember his widow who has been a consistent helpmeet in the things of God, and his three children, well known among the assemblies in the East, also a number of unsaved brothers and sisters.

San Antonio, TX — Our sister, Mrs. Elsie Collier, went to be with Christ on November 16 at the age of 82 following surgery. She was saved in Cleveland in 1914 and after her marriage was in fellowship in the old Schoolcraft Assembly in Detroit. She returned to Cleveland following her husband's death in 1944, where she was part of the assembly meeting in the Monticello Gospel Hall. In recent years she made her home with one of her daughters in San Antonio. She maintained a cheerful spirit although suffering from a physical handicap for many years and appreciated being at the assembly meetings as she was able. She is survived by two daughters and two sisters.

Lorain, OH — Our sister, Mrs. Emma Stevenson (nee Johnson), esteemed for her work's sake was called unto Himself on November 20 at the age of 90. As a young girl in her 20's, she was saved in 1914 and shortly thereafter was received into assembly fellowship where she remained for the rest of her long life. She, along with her late husband Harold, who went Home three years ago, were teachers in the Cleveland Elementary Schools. While in the Monticello Assembly in Cleveland they maintained an interest in the assembly at Lorain, OH to which she was commended by letter only a few months ago. After her husband's home call, she would be driven to Lorain by her nurse for the purpose of distributing Gospel tracts and even though hindered by a severe arthritic condition, would call the children to her car to pass out the tracts telling them to take them home to their parents. Her nurse was a R. C. nun that was pointed to Christ through their testimony and who was also received into the assembly at Lorain.

Bryn Mawr, PA — Brother Ernest W. Trexel went to be with the Lord suddenly on November 20. Attended the mid-week meeting the night before his home call. He was in fellowship in the assembly at Everett, PA for 33 years and for the past five years in the Bryn Mawr Assembly. He will be remembered by his kindly, friendly spirit and interest in all the things of God. Remember his widow, Christine.

Portage La Prairie, Manitoba — Tragedy struck in a most solemn manner during the early morning hours of November 22 when a fire broke out in a mobile home and claimed the lives of our sister Mrs. Donald (Maureen) Bowden, 27 years of age and her three sons, Darrell 5, Paul 3, and Samuel 5 months. They had been at the children's meeting in the Gospel Hall on Friday night, November 21, and when the husband and father, who is in the fellowship of the assembly returned home from work, all were at Home with the Lord. Our sister was known as a God fearing mother and held in high esteem by the saints in the assembly. Four hundred and fifty gathered for the funeral services where the reality of eternity and meeting God was presented from the Scriptures. Pray for our young brother in his profound loss.

Words in Season

THE BIBLE FAMILY MAGAZINE



GOD'S MAN

There's only one Man to be trusted,
And only one Man to be praised;
There's only one Man for the Father,
Who glorified Him all His days.

This One is the Man that's rejected;
This One is the Man who has died;
This Man has to heaven ascended
And patiently waits for His bride.

This One is the Man of God's purpose,
Who ever before Him shall stand;
For He is the Man of His pleasure,
Set down on the Father's right hand.

This Man is the King who is coming
To set up His throne in display;
Lord Jesus, come soon, hallelujah,
The bride and the Spirit now say.

"Let Thy hand be upon the man of Thy right hand, upon the son of man whom Thou madest strong for Thyself."

—Psalm 80:17

FEBRUARY, 1981

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NEW ASSEMBLY

Tracadie, N. B. - French speaking. — Order of Meetings: Lord's Day - Breaking of Bread at 10:30. Sunday School at 11:45; Gospel at 7:30. Correspondent, Leon Comeau, Box 1532, Tracadie, N. B. EOC 2B0. Telephone: (506) 395-5651. Tracadie is about 150 miles north of Moncton, and 50 miles east of Bathurst.

REPORTS - USA

Augusta, Maine — Brother Sam Maze spent a week in the Gospel with the assembly here. He also was in the Madison, Maine assembly for two weeks in the Gospel. These small assemblies were cheered. Brother Maze went back to his home in Belfast for a brief visit before returning to St. Lucia via the U. S. after the beginning of the year.

Hardwick, Vermont — William Lavery was with the assembly for a few meetings at the end of the year.

Midland Park, New Jersey — Gospel meetings conducted by Brethren David Oliver and Eugene Higgins closed on January 6 with some professing to be saved - one, the husband of a sister in the assembly.

Pennsauken, New Jersey — Conference held over the New Year week-end was favored with ministry that was helpful and practical. One young man professed to be saved, whose older brother along with two others had been received into the fellowship of the Pennsauken assembly the Lord's Day of the conference. Brother Neal Thomson was confined to complete bed rest suffering from phlebitis. His wife and two sons left for Venezuela from Philadelphia on January 2nd. He is scheduled to depart for Venezuela on January 13th, provided his condition has improved. Their new address will be: Neal R. Thomson, Apartado 389, Merida, Venezuela 5101A.

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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"PRAYER MEETING"

Where would I be on a prayer meeting night
If my Lord should suddenly come?
In my place at prayer, or out with the crowd
Just having some innocent fun?
Where would I be? With the faithful and true?
Or at home in an easy chair?
Too tired, too selfish, too careless perhaps
To be with the Christians for prayer.
Where would I be? Getting food for my soul
And praying for those that are lost?
Or absent again, forgetting the One
Who bought me at infinite cost.
Where would I be? I've excuses enough
But how would they look in His sight?
Where would I want Him to find me at last
Should He come on prayer meeting night.

Anon.

FOUND OUT

Wm. J. Oliver

The Chicago Book Mart located on Chicago's north side had been open for business about five years. The proprietor, Phil Brick, lived across the street from his store along with his wife and young son.

On March 9, 1953 the first customer entering the store inquired as to whether Mr. Brick had a certain book in stock. Shown the book the customer seemed more interested in scrutinizing the dealer's face. Thanking him for locating the volume, the inquirer indicated he would wait to purchase the volume in paperback form. A few hours later the supposed customer returned with seven colleagues. Phil Brick thought he was facing eight robbers when one stepped forward and showed the identification of the FBI while inquiring "Are you Reinhold Pabel?"

Reinhold Pabel was born in Hamburg, Germany during World War 1. Adolph Hitler had risen to power before Pabel finished high school. During his college days the German army had started its aggression to spread the Third Reich by overrunning Poland. In the spring of 1940 Pabel was inducted into that same army. This experience took him first to the Russian front in 1941. From there in 1943 to Rommel's Afrika Korps where he was involved in the defense of Italy. Wounded on the banks of the Volturno, Pabel was taken prisoner by the Americans.

This began a trek through hospitals in North Africa and finally by ship to Norfolk, Virginia as a POW to be incarcerated at Camp Grant, Illinois in January 1944. It was from a second camp near Peoria in September 1945 that Reinhold Pabel walked away. Freedom was the motivation for such drastic action and realizing he would be a hunted man he sought to be absorbed in the populace of Chicago. Working first as a dishwasher while busily establishing a new identity as Phil Brick he ultimately became active with his main interest -- books. This resulted in the establishing of his own book business. With the years passing, now married and a family, the past began to take on only a vague memory. The present was lived as if the past would never come to light.

The question from the FBI man on that March 9, 1953 morning exposed all of the past which had not been obliterated even with the new identity. After so long a time he had been FOUND OUT. His business, his American family, his social security registration, and all the other identification connected with Phil Brick did not eliminate the need for Reinhold Pabel to answer to the charge of illegal entry to residence in the United States.

Many today, possibly you dear reader, live as if they will never be FOUND OUT, never need to answer to a charge that has been with them from birth. It is not the breaking of the law of a nation, or a crime against society but rather something more serious, a re-

jection of God's requirement for men because of sin. A religious leader came to the Lord Jesus one night as recorded in John 3 and Jesus said "Except a man be born again he cannot see the Kingdom of God." John 3:3. A self righteous group of people approached the Lord on another occasion during which they implied others to be wrong and the Lord Jesus said "Except ye repent ye shall all likewise perish." Luke 13:3.

Why did the Lord Jesus state so plainly that except for the new birth, repentance, man's end would be outside the Kingdom of God to perish? Because God has stated plainly in his word "For all have sinned and come short of the Glory of God." Romans 3:23. "Be sure your sin will find you out." Numbers 32:23. Man is accountable for the practice of sin in his life which originates from a sinful nature. Psalm 51:5.

You are accountable to God for your sins. Your need is to repent, to change your mind toward God, to acknowledge that God is right and you are a sinner. Your need is to be born again. This is not an emotional experience or the acceptance of a creed or doctrine but rather the acceptance of One who was accountable for sin in your stead. At Calvary the Lord Jesus Christ was lifted up on the Cross to become accountable for our sins. I Peter 2:24. "That whosoever believeth in him should not perish but have eternal life." John 3:15.

When a person by faith receives Jesus Christ as the Substitute who has become accountable for them they receive forgiveness of sins. They are born into God's family, they begin a new life in Christ. They are no longer accountable for the penalty of their sin, they no longer fear being FOUND OUT. No one can come and bring a charge against them as happened to Phil Brick on that March 9th morning. The debt has been paid, the Lord Jesus is their Saviour by simple faith. Is He your Saviour or are you still accountable for your sin?

Remember the Bible says "Be sure your sin will find you out." Numbers 32:23. Again the Bible says "He was wounded for our transgressions, He was bruised for our iniquities, the punishment of our peace was upon Him and with His stripes we are healed." Isaiah 53:5. "But God commendeth His love toward us in that while we were yet sinners, Christ died for us." Romans 5:8. "He that believeth not is condemned already." John 3:17.

* * * *

Sad it is that the heart should ever be dull and cold; but oh, its stupidity, its lifelessness, its distance from the atmosphere of the Song of Solomon, is known and felt every day. We feel how little the Spirit has His own way with us.

CHRISTIAN SIMPLICITY - The Business Life

Wm. H. Ferguson

A WIS Reprint

In considering this necessary part of the Christian's life on earth, we would remember the words of the Creator to His created after the Fall in Eden - "In the sweat of thy face shalt thou eat bread, till thou return unto the ground" Gen. 3:19, thus showing us the general principle of life that man must work for a living.

Honest Trades

When Paul gave instructions to Titus regarding the need of the churches and saints in Crete, he wrote as in ch. 3:14 - "Let ours learn to profess honest trades." R.V. In this exhortation the apostle encouraged the early Christians to seek that employment which came within the realm of legitimacy so far as godly living was concerned.

It would be well for Christians to remember this rule today. Not all of the world's business can be entered into with a good conscience. Many forms of it are directly in opposition to godly living, the liquor and tobacco business, the movie industry, the purely pleasure providing amalgamations, etc., and many others, all call attention to the need of the Christian's separation from such and his engaging in that which will enable him to have a good conscience towards God and be a testimony to the world. Especially is this true in the case of small businesses where the Christian chooses for himself. We have known Christians to leave their employment rather than serve liquor, etc., to customers and God has honored them for it. We could never understand a Christian having his or her own business selling liquor or tobacco to a customer. God will never bless or honor such.

The Aim and Purpose in Life

Don't aim too high. "Seekest thou great things for thyself, seek them not" is the word of Holy Writ. Many in setting their course to get on well and "up to the top" as the world says, have made shipwreck - they have utilized ALL their time and energy and substance in getting there and found out to their sorrow that they have "lost" their lives for eternity. Men who once had time to read and pray with their families ere beginning the day's business or closing their eyes at night, have become so engrossed in getting on and amassing money that there was not time for this holy exercise, then no desire for it, consequently their children grew up without the stay of godly guidance and example and have been "made to pass through the fire unto Molech," as of old - lost to God, lost to heaven - gone to hell with the help of parents who once professed to know God. What a calamity!

The Unequal Yoke

The old saying - "Partnership is a poor ship to ride in" was never truer than when a Christian links up with an unsaved partner in a business venture. This is expressly forbidden in the Word of God

and can never be profitable for eternity. Jehoshaphat, who feared God earlier and proved God's marvelous intervention for his deliverance from death on a previous occasion, II Chron. 18:31, later joined hands with Ahaziah, king of Israel, who did very wickedly to make ships to go to Tarshish but the inspired record closes his business venture with the commentary in II Chron. 20:37. "The ships were broken." Although such ventures may hold promise at first of success, the end is disaster.

Its Slavery

As much as possible the Christian should seek to get away from the enslaving character of business of this life. If our aims are not too high and we determine to give God His place in the life, this is possible, God will make it so - cp. Matt. 6:31,34. But if we are like the man Dr. Martin used to tell about who was asked why he wished to buy more land and gave the reply - "to raise more corn, to feed more pigs, to get more money, to buy more land, to raise more corn, to feed more pigs, to get more money, to buy more land," etc., we need hardly wonder if life is one long enslavement to one's own avarice and folly. Milton coined the expression - "Sabbathless Satan" for the great enemy of souls would give no leisure to saint or sinner to think; in the one case to think of that which would be to God's glory and in the other to think of one's soul's welfare and hell and judgment hereafter. Christians are not exempt from his snares.

Relaxation

Dear Fred Horton of Arkansas City, Kansas, found time, though a busy Station Agent, to carry out his hobby which was to maintain against the Santa Fe R. R. tracks, his text which he formed out of boulders and kept painted white and outstanding against the green grass for years, for millions of passengers to read:

"CHRIST DIED FOR THE UNGODLY"

Old Tom Bush of Texas, a good old pioneer, told me that just prior to Fred Horton's death he told him - "Brother Bush, if you were to lay a million dollars on that table and tell me I could have either that money or my text on the mountainside, it would not take me a split second to decide - I'd have my text." Thus dear Fred Horton, whom we met first going up to a conference in Northern Michigan in 1917, when our hearts were linked in a common feeling, had the best of the bargain. He found time to serve God while at his daily employment and doubtless will meet in heaven precious souls who will thank God for eternity that they ever read "his text."

Prosperity

True prosperity is not in accumulating this world's goods. Our Lord said in Luke 12:15: "A man's life consisteth not in the abundance of things which he possesseth." In I Cor. 16:2 the apostle says by the Spirit - "Upon the first day of the week let every one of you lay by him in store, as God has prospered him." This may be much or little as the case may be, but it shows that as we seek to honor God in our daily toil and business, God will see to it that we have

something from God to give to God; not that He needs it, for the cattle on a thousand hills are His, but it is a divine principle of blessing - that God should have the firstfruits.

To be niggardly or "small" in our dealing with money betrays avarice on one hand or lack of appreciation of the grace and goodness of God to us. We have known of cases where one with thousands would drop a small coin in the box on the Lord's day at the remembrance feast, or perhaps nothing at all, and never to one's knowledge making a soul happy through their liberality. Let us remember that "the liberal soul shall be made fat and he that watereth shall be watered himself." This principle, as in Prov. 3:9,10, holds good today and brings spiritual blessing into the life and gives assurance that God will be no man's debtor in the matter of "giving to the Lord." Beware of a niggardly, covetous spirit in handling the mammon of unrighteousness, but make friends of it as in Luke 16:9, 10.

Character in Business

Above all be upright and maintain true Christian character in your dealings with your fellow men. Nothing betrays a man's true self more than his attitude towards money and his obligations. We have observed that a man who is not right about money is wrong in many ways. Debts contracted when unable to pay, left unpaid and evaded is not characteristic of a Christian - the world has its "dead-beats" and "poor risks," etc., but the Christian gentleman, be he farmer, mechanic, miner or business man is meticulous regarding the payment of his obligations and the maintenance of his good name - to the glory of God. Incidentally, we would state that the mere "legal" outlawing of a debt because of the years of limitation, does not absolve the Christian from his responsibility to pay that debt, according to true Christian character.

The above observations and exhortations are passed on with a view to helping all, young as well as mature Christians in their dealings with the world - with a view to maintaining a good testimony and a useful life for God.

THE SERVANT AND PLEASING GOD

George Graham

In approaching our subject, we would do well to look first of all at Jehovah's perfect Servant, our Lord Jesus. He is the great example that God has given for all who would truly serve Him.

In taking the place of bond-servant, He took upon Him the body prepared by the Holy Spirit in the womb of the virgin (Luke 1:26-38). We read more of Him in such portions of the Holy Scriptures as Phil. 2:5-8; Heb. 2:14-18 and Heb. 10:5. In Psa. 40:6-8, we see Him coming into the world of mankind as the willing and true bond-servant, delighting to do the will of His God. Speaking to the people while here below, He said, "I came down from heaven, not to do mine own will, but the will of Him that sent me" (John 6:38).

This was the great purpose for His being here. In John 4:31-34, when the disciples prayed Him to eat, He said, “. . . My meat is to do the will of Him that sent me, and to finish His work.” To Him the will of His God was of paramount importance, taking first place. This He taught in Matt. 6:33 saying, “Seek ye first the kingdom of God, and His righteousness: and all these things shall be added unto you.”

The Spirit of God, in Isaiah, draws attention to this blessed one, saying, “Behold my Servant, whom I uphold, mine elect (or chosen One), in whom my soul delighteth . . .” (Isa. 42:1-4). His path was one of perfect obedience and devotedness to His God and the accomplishment of His will. His path was one of reproach, shame and rejection, but that life was lived for the pleasure and glory of God (John 17:4). He said, “. . . I do always those things that please the Father” (John 8:29). God smelled a sweet savour. What a blessed example! (Read Isa. 50:4-6) In the gospel by Mark, this is the character in which the Spirit of God presents Him to us. Think of the words of that lovely hymn we so often sing when gathered together to remember Him:

“O Lord, when we the path retrace
Which Thou on earth hast trod,
To man Thy wondrous love and grace,
Thy faithfulness to God.
Faithful amidst unfaithfulness,
Midst darkness only light,
Thou didst Thy Father’s Name confess,
And in His will delight.”

When Saul of Tarsus was apprehended by the glorified Christ on the Damascus road, understanding and appreciating what had just taken place in his life, his first words were, “. . . Lord, what wilt Thou have me to do?” (Acts 9:6) The true bond-servant has no will of his own, but is subservient to the will of his Lord or Master. This was abundantly demonstrated in the life of this dear man. It was the aim or ambition of his life, as we learn from 2 Cor. 5:9. This he taught the saints in the same chapter, “For the love of Christ constraineth us; because we thus judge, that if one died for all therefore all died; and He died for all, that they which live should no longer live unto themselves, but unto Him who died for them and rose again” (verses 14-15 R.V.). Having heard the words of Agabus by the Spirit, the saints in Caesarea besought Paul not to go up to Jerusalem. He answered nobly, “. . . What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus” (Acts 21:8-14). This He ultimately did.

As a steward to whom the Lord had committed the gospel (Gal. 1:10-11), he would defend it against the corrupting influence of Judaism. Think of these noble words, “For am I now persuading men, or God? or am I seeking to please men? for if I were still pleasing men, I should not be a bondservant of Christ” (Gal. 1:10 R.V.). In ministering to the saints, he was never guilty of watering down the truth or pandering to the particular tastes and whims of men with a view to his own aggrandizement. Writing to the Corin-

thians, he penned these words, "For this cause have I sent to you Timothy . . . who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church" (or assembly - I Cor. 4:17). In the dungeon in Rome, as he awaited his execution, he wrote these words to Timothy, his son in the faith, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness . . . and not to me only . . ." (2 Tim. 4:7-8). Devotedness, obedience and faithfulness characterized this true bond-servant of Christ. May the Lord give us grace to be imitators of him, even as he also was of Christ (I Cor. 11:1). This, and this only, is what will really matter in the day of the judgment seat of Christ. It is not how much we do, but what is done out of real heart affection and devotion to the Person of Christ, our Lord and Master. Think of the bond-servant in Ex. 21:1-6: the example of David's three mighty men, 2 Sam. 23:13-17; and the words of Ittai the Gittite to David, 2 Sam. 15:21. He is the best of Masters, so let us serve Him with loving and devoted hearts until we see His blessed face. "Ye serve the Lord Christ" (Col. 3:24).

"Go, labour on; spend and be spent;
Thy joy to do the Father's will;
It is the way the Master went,
Should not the servant tread it still."

INVOLVEMENT

James Brown, Phoenix, Arizona

Our Lord Jesus taught a lesson on "involvement" when he related the story of the man who went down from Jerusalem to Jericho. The old system was marked by failure. The priest who was supposed to show sympathy (Heb. 5), forbearance (Heb. 6) and blessing (Heb. 7), passed by on the other side. The Levite, obligated by the law to assist, also passed him by. It was the Samaritan alone who came, saw, had compassion, and ministered to him.

Though the primary interpretation of this story relates to the gospel and grace of God, the principle can be applied to assembly life. Many assemblies are "going down" in number and vitality. The One Who walks among the candlesticks charged one with being "lukewarm" (Rev. 3:16). In view of this, are we following the example of the Samaritan who had compassion, pouring in the oil and wine of the peace and joy of God (Col. 4:7, Rom. 14:17)? As spiritual Levites are we assisting our Great High Priest in His ministry to the Church, awaiting the fulfillment of His promise: "When I come again" Luke 10:35.

The estimation of the spiritual condition of an assembly is the province of the Lord of the Churches. Yet many assemblies are obviously in need of help. This should beget a deep concern in us, leading to fervent prayer. What a tragedy if our lack of interest would contribute to its demise.

Perhaps the incident that closes the chapter would point to the danger of "over-involvement." Martha was "cumbered about much serving." She was distracted by being too busy, "making a big fuss." If the priest and Levite missed the opportunity of being occupied for the Lord, Martha missed the opportunity of being occupied with the Lord.

Let us not neglect service by "passing by on the other side," while an assembly is "going down." But let us balance our involvement with the blessed experience of choosing the "good part" like Mary.

WORDS IN SEASON

Herbert G. Dobson

The title of this magazine is in Proverbs 25:11, "A word in due season is like apples of gold in baskets of silver" (RV mg.). Three thoughts come to mind relative to "words in season": the meaning; the beauty; the sweetness.

THE MEANING

What is a "word in season"? It is a word direct from God to the heart of the human being, whether saved or unsaved. In all its fulness, it meets a specific need. We have many examples of a "word in season" spoken throughout the Scriptures. In the words of the Lord Himself we find the perfect example. His words were always "words in season" (Isaiah 50:4). To the religious Pharisees, His words, "How can ye escape the damnation of hell?" were words of condemnation. Those "words in season" only embittered them, causing them to hound Him to the cross. To the woman at the well, His "word in season" was twofold, first revealing herself, then Himself. She came for a pail of water, but took the well home with her.

THE BEAUTY

In the Song of Solomon 2:3, the Beloved is compared to the apple tree. It is here that the "apples of gold" are found. In keeping with the theme of the book, how interesting it is! In Ecclesiastes, Solomon writes of things on earth and all is disappointment. He wrote 1005 songs and the Song of Solomon is the Song of Songs. It is a song of communion and of love that takes us to the highest ground. When everything fails, love continues and will continue throughout eternity. Israel sang the song of redemption on the banks of the Red Sea and their theme was Jehovah and His mighty delivering power. To sing the song of redemption you must pass through the Red Sea, but to sing the song of the bride you must be lifted to much higher ground. This song expresses the love of the bride lost in the love of the Bridegroom. David said of Jonathan, "Thy love to me was wonderful, passing the love of women," but the love of the Bridegroom passeth knowledge. No wonder Ecclesiastes is all disappointment but the Song of Solomon is all satisfaction.

As we meditate on "apples of gold," different varieties of apples come to mind. We have all seen the golden delicious apple tree laden with fruit. The golden delicious lifts us up to glory where we will walk on those streets of gold. The red delicious, on the other hand takes us to the cross, which makes the glory possible. No cross, no glory. The picture these apples paint is simple, but beautiful, and thus more enjoyable. It lifts us up to glory and lifts us up to Him. The enemy is using every device to draw us away from the golden delicious tree and get us to feed on his substitutes, which in reality are but the husks that the swine eat. May He enable us to abide under the shadow 'til the day dawns and the shadows flee away.

THE SWEETNESS

The bride "sat down under His shadow with great delight, and His fruit was sweet" to her taste. Jeremiah said, "Thy word was unto me the joy and rejoicing of my heart" (Jer. 15:16). The Psalmist (Ps. 19:10) writes, "Sweeter also than honey and the honeycomb" when speaking of God's Word. When Israel came into the wilderness, God fed them with angel's food, and "the taste of it was like wafers made with honey" (Exodus 16:31). Soon the manna lost its taste. The fault was theirs, not God's or the manna's. They hankered after the food of Egypt. After years, God allowed them to be carried down to Babylon. It was the result of a process that began with losing their taste for God's food. We do well to heed the Psalmist in Psalm 34:8. "O taste and see that the Lord is good." When we first came to know Him, He was everything to us. In our first love we were all occupied with Him. Other things were secondary. The change came gradually. Satan knows how to steal away the affections from Christ. He is a past master when it comes to appealing to the senses. Eve saw the tree and tasted of it. The results of that first taste in the garden were awful. How different from that in Eden's garden was the second man's "tasting death for every man" near another garden. Many lives today are ruined because of their first taste of sin. Eve sought the tree of knowledge. Men today are so occupied with the tree of knowledge that they forget the tree of life. "Knowledge puff-eth up," but love builds up. Many promising Christians are useless for God because of their desire for the tree of knowledge.

Elijah, the grandest of all Old Testament prophets, ran from Jezebel for his life and he lay down under a juniper tree. The juniper is a scrub brush of the wilderness with little shade or use. How many of God's people in their sorrow, distress, and disappointment choose the wrong tree and choose to mourn their plight or blame others. A discouraged saint is a defeated saint. God has a "word in season" for all such, a different tree in whose shadow is refreshment and sweetness: "I sat down under His shadow with great deight, and His fruit was sweet to my taste." So we have found Him to be the "shadow of a great rock" to shelter us from judgment. Now as the bride did, we sit down delighting in His fruit, each bite a foretaste of the glorious land to which we are going, and all the fruit of His suffering. The Queen of Sheba received Solomon's royal bounty and all she

desired. As she said, so we will find our communion with Him to be so sweet that "the half hath not been told."

The Lord Jesus is the blessed man of Psalm 1 whose delight is in the law or Word of the Lord. The good man of Psalm 37 delights in God's way (verse 23). The servant of Psalm 40 delights in His will, although it was eternally true that "His delights were with the sons of men." Of Him the father said, "In Thee is all my delight." Where are our delights centered? As we delight in Him in Whom the Father found all His delight, the Father well delight in us. How good it is to sit under His shadow, whether in personal communion or at the Lord's Supper. Our hearts, though prone to wander, will be kept fresh in His love (Jude 21). We must first learn to sit at His feet before we can serve Him joyfully. May He enable us to appreciate a "word in season" from Him, an "apple of gold" to be found when we are under His shadow delighting in Him and He in us.

THE MAN IN GLORY

I WAKE in the morning with thoughts of His love,
 Who is living for me in the glory above;
 Ev'ry minute expecting He'll call me away,
 And that keeps me bright all the rest of the day;
 But the moments speed forward, and on comes the noon,
 Yet still I am singing, "He'll come very soon";
 And thus I am watching from morning to night,
 And pluming my wings to be ready for flight!

There's a **Man in the Glory** I know very well,
 I have known Him for years, and His goodness can tell,
 One day in His mercy He knocked at my door,
 And seeking admission, knocked many times o'er,
 But when I went to Him, and stood face to face,
 And listened a while to His story of grace,
 How He suffered for sinners, and put away sin,
 I heartily, thankfully welcomed Him in.
 We have **lived on together** a number of years,
 And that's why I have neither doubtings nor fears.
 My sins are all hid in the depths of the sea;
 They were carried down there by the **Man on the Tree**.

I am often surprised why the lip should be curled,
 When I speak of my Lord to the **man of the world**,
 And I notice with sorrow his look of disdain,
 When I tell him that Jesus is coming again.
 He seems so content with his houses and gold,
 While despising the ark, like the people of old,
 And yet at His Coming I'm sure he would flee,
 Like **the man in the garden**, who ate of the tree.

I cannot but think it is foolish of souls
 To put all their money in "bags which have holes."
 To find in the day that is coming apace,
 How lightly they valued the "riches of grace."
 As fond as I am of His work in the field,
 I would leave go the plough, I would lay down the shield,
 The weapons of service I would put on the shelf,
 And the sword in its scabbard, to be with Himself;
 But I'll work on with pleasure, while keeping my eyes
 On the end of the field, where standeth the prize.
 I would work for His glory, that when we shall meet,
 I may have a large sheaf to lay down at His feet;
 That He, too, with pleasure His fruit may review—
Is the Man in the glory a stranger to you?
 A stranger to Jesus? what do you not know
 He is washing poor sinners much whiter than snow?
 Have you lived in a land where the Bible's unknown,
 That you don't know the **Man** who is now on the throne!
 O, did you but know half His beauty and power,
 You would not be a stranger another half-hour!
 I have known Him so long that I'm able to say,
 The very worst sinner He'll not turn away,
 The question of sin I adoringly see—
 The **Man in the glory** has settled for me.
 And as to my footsteps, whatever the scene,
 The **Man in the glory** is keeping me clean;
 And therefore I'm singing from morning to night.
The Man in the glory is all my delight.

Author Unknown

WINDOWS INTO OBSCURITY

A. Higgins, M.D., New Jersey

After the detailed account of the events surrounding the birth of the Lord Jesus, the remainder of His first 30 years upon earth receive little attention in the gospels. They are part of the "hidden marna" known only to God. Yet, like a small ray of light streaming through a partially open window, Divine light shines upon our darkness giving glimpses through two windows into the wonder of those years.

It is remarkable that two utterances are given in our New Testament which open to us what transpired during the 30 silent years of our Lord Jesus' life. The first utterance was by the Lord Jesus after His boyhood, "Wist ye not that I must be about my Father's business?" Luke 2:49 The last was by the Father after the next 17 years, "Thou are my beloved Son; in Thee I am well pleased." Luke 3:22 The first tells us of the Son's delight in the Father; the last, of the Father's delight in the Son. In this way the Spirit portrays them as years filled with mutual delight between the Father and Son.

With His Words, the Son has opened a window into those years which tells us of His

CONSCIOUS DIGNITY

The Lord Jesus walked through this world conscious of the dignity of His Sonship. Mary's words to Him were, "Thy father and I sought Thee sorrowing." The Lord Jesus makes clear that His Father was not Joseph, but God Himself. Being in the "Things of His Father," He was in company with His Father. Never did the Father have to dispatch a messenger to seek His Son. Those years, though absent from the pages of Scripture, were marked by intimacy and unbroken fellowship. Whether in the streets of Nazareth, the carpenter's shop or the home circle, the Father and Son were in communion. But through the Window of His Words we see His

COMPLETE DEVOTION

The Lord Jesus was not only busy in His Father's Things because of His delight in His Father, but also because of His devotion to Him. The words of Luke 2:49 introduce us to the first of Luke's five Divine imperatives for the Son (Trace "must" in Luke 2:49; 4:43; 9:22; 13:33; 19:5). It was not a sense of duty, desire for popularity, or pursuit of success which compelled the Savior, but pure devotion to His Father. There was one heart alone which moved through the moral wilderness of earth whose every motive was pure and holy.

COMPELLING DILIGENCE

Whatever those years contained, we can be certain that there was no moment when the Son suddenly became interested in His business: no day that brought with it a new born diligence in the things of God; no suddenly awakened desire to serve the Father. Every action and deed was in harmony with the interests and purposes of heaven.

As we muse upon those years, there is little wonder that after 30 years, the Father should open a window in heaven and give us an insight into His delight in His Son during those years. The great cause of amazement is that heaven was not opened daily to pour out praise upon the Son of God.

As we hear the Father's Words concerning His Son, we see the place the Son occupied in

THE FATHER'S HEART

"The Son of His Love" is the title Paul uses in Col. 1:13. What more touching expression could be found? How delightful to think that there was One whom the infinite heart of the infinite God could love with reserve. Calvary reminds us of the Father's love for His Son in His darkest hour, yet who would dare say that love was less intense, less full, less strong during all those years of quiet service.

Our scene by Jordan's banks also reveals how the Son was linked with

THE FATHER'S HONOR

Jordan's banks were lined with sinners, confessing their sins and being baptized with the baptism unto repentance. The Father would make clear that there was One there who was distinct from the crowd. The Only Man that Honored God all His days, would now

be honored by The Father. Another has beautifully said that at Jordan the Father distinguished Him from the worst of earth; on the mount of transfiguration He distinguished Him from the best of earth. Blessed Savior! to Whom all Honor is due.

In the Father's words we see the place He occupied in

THE FATHER'S HAPPINESS

A better rendering of the phrase "In thee I am well pleased" is, "In Whom is all My delight." Like a faultless scanner, the eye of the Father could scour the earth and find only one object worthy of all His pleasure; a pleasure which didn't begin at His baptism, nor even at His incarnation. He was "daily His delight" even before the world began. But the tender plant continued to display the fruit which delighted the Father's heart even when placed in the barren scene of this world. Its moral stench and defiled air never caused a diminution in the fruitfulness of His life. Every moment of His pathway here was a cause of fresh delight to His Father: No step ever retraced, no word ever retracted, no thought ever repented of, no deed ever redone.

Thirty years of conscious dignity, complete devotion, compelling diligence of the Son to His Father. Thirty years during which He occupied the place of uniqueness in His Father's heart, honor, and happiness. The windows may be opened to permit only a beam or two of light to enter to chase away the obscurity of those years, but may our souls prize each glimmer of light we receive, leading us to worship in His presence.

"JUST GIVE ME EARTH"

My first employer, Mr. Charter, was a thorough man of the world, well known in business circles, and well liked by his company; but his methods made him feared by his competitors. He was a very successful manager of one of the company's largest branches. Much could be said of his business acumen, but he was totally without God and ruthless in his dealings with men. All of his energies were put forth for worldly advantage.

Although I was quite young, I knew the Lord Jesus as my Saviour.

One morning I met my employer in the elevator as we were going to work, and I felt that I should hand him a gospel track. He glanced at it and handed it back with a remark that I shall never forget: "Boy, you can have all the heaven you want, but just give me earth."

That statement fully expressed his whole aim, object, and desire. I was shocked at such sophistry, but I have since learned that he was only one of millions who feel the same way. All are not so outspoken about it. Some will even say that they want to go to heaven when they die. They realize that they cannot always remain here; and having heard a little of the horrors of hell, they think they would prefer heaven to hell. But earth is decidedly their preference!

One Wednesday Mr. Charter spent the day at his office as

usual. He was feeling quite well, and after dinner, he and his wife went out for an evening of pleasure. On returning home about 2 a.m., he complained of being ill. A doctor was called, and he diagnosed his trouble as "influenza", but the following day he had lapsed into unconsciousness. He remained in a coma most of the time until about 3 a.m. on Sunday. Then he passed forever from this world which he had loved so dearly. Poor man! He died as he had lived—without God and without Christ.

How like the man the Lord Jesus spoke of in the twelfth chapter of Luke! He too had all his treasures on this earth. That man planned to build larger barns and increase his wealth.

"But God said unto him, Thou fool, this night thy soul shall be required of thee." Luke 12:20.

Mr. Charter would not be guilty of business laxness; but in the most important transaction of his life, he had proved himself a fool. Even if he could have gained the whole world, he had lost his soul, a loss that cannot be estimated.

God speaks of this class in the book of Revelation as "those that dwell on the earth." It is also translated "earthdwellers" which expresses the choice of millions. In that book God reveals the judgments that are about to fall on such people.

Dear friend, are you guilty of this folly? Are you giving your immortal soul for this world you must leave? God says: "Death (has) passed upon all men, for that all have sinned." Rom. 5:12.

God has warned you that after death comes the judgment (Heb. 9:27). Don't wait any longer to come to God! Confess that you are a sinner, and accept the Saviour He has provided. Don't wait for a more favorable opportunity, for it may never come.

"Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.

Selected

SUGGESTIONS FOR CHILDREN'S WORK

5. Make Your Students Special

Gary Sharp, Midland, Ontario

Eight ways are suggested to make them really special!

LOVE THEM

All the finest efforts and organization will fail in its real purpose if this is lacking! We only, who have the "love of God shed abroad in our hearts", can truly bestow God-like "love" upon others. Children often know nothing of this love in their own homes, so let us love them as God enables us. Mark 6:34; Mark 10:21.

TEACH THEM

Paul could say "I am a debtor" and he was "ready to preach the gospel." He knew His God, he knew the gospel, and he knew his great obligation. To teach them of course, you will have to maintain discipline. Children have no time or respect for those who do not demand order. On the other hand, do not see every little thing either. Give the mischievous some little thing to do, and if it is necessary,

correct them privately and compellingly as this is more effective than before the class. Teach by your own example of respect and reverence for holy things. Teach by the Word, and redeem the time for God.

KNOW THEM

Every effort should be made to know the children as well as possible. Take a special interest in them. Make the effort to think the way they do and understand their problems the way they see them. I Cor. 9:19-23. Very often the percentage of boys in the Sunday School is a guide as to how effective you have been.

PRAY FOR THEM

Don't forget this. It will give you an increased sense of compassion, and deepen your perspective, and enlarge your abilities.

WELCOME THEM

You'll have to get there early! It is especially necessary for the superintendent to be there in good time to take an interest, welcome and encourage the children.

VISIT THEM

How necessary this is! Very often the parent has been reached in this way! The teacher will learn what the child's environment is. Use every possible excuse to visit. Take them calendars and invitations, make regular calls, visit whenever they are sick or when there is a birth in the family.

FOLLOW THEM

Show concern when they are absent. Be kind in your approach whatever the reason for their absence may be. Emphasize your interest and remind them of your concern for their eternal welfare. When ill, don't only send a card, send yourself, leave a little booklet and if there is opportunity, pray for them in their home. You may well be sowing a seed, that will bear fruit and eternal blessing.

ENCOURAGE THEM

Show them how pleased you are when they do well, or bring others. Make it your object to encourage them to learn verses, progress in the knowledge of the truth, and to listen carefully.

Foster their interests with friendly chats, meaningful treats, and rewards that are fitting. Plan an outing the class can look forward to.

These efforts will pay off in Eternal Reward. They will not forget you or what you have taught them.

QUESTIONS AND ANSWERS

Harold S. Paisley

Question: What is understood by the term SHECHINAH?

Answer: The expression Shechinah was used by the Jews in writing the Targums, which were the Aramic writings, to describe the presence of God seen in the cloud of glory over the mercy seat of the ark in the Holiest in the Tabernacle. God said "I will appear in the cloud upon the mercy seat" (Lev. 16:2). This bright cloud was the symbol of the Presence of God: The Shechinah first rested in the day of the consecration of the Tabernacle. Moses finished the

work, then the cloud covered the tent of the congregation and the glory of the Lord filled the Tabernacle and Moses was not able to enter because of the cloud (Ex. 40:34). At the dedication of the Temple again the cloud appeared and the Shechinah filled the house. The priests could not enter into the house of the Lord because the glory of the Lord filled the Lord's house (II Chron. 7:2). In these two cases, God showed his approval and accepted His dwelling place, and entering in dwelt among His People. What a demonstration of His infinite grace and mercy and of His awesome majesty and holiness. It would appear that there is a link between the entrance of the Shechinah into the dwelling places of God referred to and the descent of the Holy Spirit at Pentecost. The Glory of the Lord that filled the material house then filled the spiritual house. The understanding of the Shechinah in a local assembly is a cause for worship, reverence, holiness and humility.

Question: Is the voice of the Archangel the actual voice of Michael or of the Lord Jesus (I Thess. 4:16). What is understood by the trump of God?

Answer: The voice is not the actual voice of the archangel. Christ and Michael are two distinct persons. Michael is related to Israel in his service (Dan. 12:1). When our Lord Jesus Christ descends from Heaven at the Rapture He will return alone unattended by angelic hosts. When He comes to earth to Israel later, many angels will be with Him. The descent from Heaven is with a shout. This is a shout of triumph as He gathers His blood bought Church to Himself in the air. The voice of Archangel is His own voice in character like Michael's. The Lord alone can summon the dead in Christ from the graves of sea and land. They will rise at His voice of command. The trump of God may relate to the blowing of the silver trumpets at the journeying of Israel to another place, or it may be a figure borrowed from the Roman army, for at the sounding of the last bugle the whole company moved. May we all be waiting and watching for His coming, as we serve and suffer here for the "little while." (It should be noted that the definite article is not used before Archangel or trump. Thus we understand His voice is both Archangel-like and Trump-like).

Question: Who is the ONE who alone hath immortality dwelling in the light? (I Tim. 6:16)

Answer: It is clear from the context that the reference is to God Himself. In verse 15 we read of the One which in His times He shall show. This is the Lord Jesus Christ as stated in verse 14. The One who will show Him is God, who is the Blessed and only Potentate, King of kings and Lord of lords. This majestic title belongs to God as well as the Son and declares Godhead unity and glory. The words of verse 16 "Who only hath immortality (deathlessness) dwelling in the light which no man can approach unto, whom no man hath seen, nor can see, to whom be honour and power everlasting" must refer to GOD Himself for He hath not been seen by men. The Son hath been seen, and has revealed God to men (John 1:18). We conclude therefore that the One of verse 16 is God Himself in all the glory and light of Godhead.

Matoaca, Virginia — Brother Oswald Macleod called on his way home from the East Boston conference. These small assemblies are greatly cheered by the visits of our brethren.

Bryn Mawr, Pennsylvania — Brethren Norman Crawford and Eugene Higgins expected for Gospel meetings on January 25th, D. V.

Deland, Florida — Reports of the one day conference on December 28 are encouraging with a good number in attendance. Each year shows an increase in those who gather around the Word. Brother Edward Doherty also called at the assembly in Tampa, Florida.

Jackson, Mississippi — Brethren Lloyd Ballhagen and Louis Smith of the Jackson, Michigan assembly are encouraged in a gospel effort, using a room in a school building. Also, there are a few believers that they are seeking to teach the plain paths of God's Word.

Blue River, Wisconsin — Brother Robert Surgenor had a few weeks of ministry meetings.

Ontario, Wisconsin — Brother Paul Elliott had some Gospel meetings with the assembly.

Antioch, Iowa — Brethren Talmage Suthard and Roy Weber of the Stout, Iowa assembly started in Gospel meetings on January 4th.

Manchester, Iowa — Brother Neal Thomson gave an appreciated visit in ministry as well as an account of the work in Venezuela. He also called at Garnavillo and Marion.

Hitesville, Iowa — Gospel effort conducted by Brethren Murray McCandless and Paul Kember closed before Christmas. Word faithfully preached. The all-day meeting on New Year's Day was well attended. Weather and road conditions were favorable for this time of year.

West Union, Iowa — Brethren John Slabaugh and Allen Christopherson have been encouraged by seeing a nice number profess in Gospel meetings. Most of these have been children of Christians. One lady who has attended Gospel meetings for years professed to be saved, giving much joy to the believers. They are continuing the effort into 1981.

Stout, Iowa — Brother Robert Boyle came after the New Year's conference at Hitesville for a week of ministry. He was to spend some time visiting the assemblies in northeastern Iowa and in Wisconsin. The assembly was expecting Brethren Albert Hull and James Smith for a gospel effort in February.

Phoenix, Arizona — At the Thanksgiving week-end conference four professed to be saved. Brother Sydney Maxwell continued afterward for a week of ministry on I Peter, chapter one.

Arlington, Washington — Brother David Jones had ministry meetings on the scriptural family.

Tacoma, Washington — Stanley Wells spent a week ministering on prophetic events. Brother Neal Thomson visited a number of assemblies in the States of Washington and Oregon, giving reports of the work in Venezuela. These visits and reports were appreciated.

REPORTS - CANADA

Lanse au Loup, Labrador — Brethren William Bingham and Alexander Dryburgh in ministry meetings seeking to encourage those who professed last spring.

Old Forte, Quebec — Brethren Alexander Dryburgh and Bryan Funston are seeking to help the small company of seven believers who reside here. There is a weekly Gospel effort maintained by the assemblies at Lanse au Loup and English Point. There is no assembly testimony here.

Parsons Pond, Newfoundland — Brethren Bert Joyce and William Bingham had Gospel meetings with a little blessing.

Eastport, Newfoundland — Brother Bert Joyce to start ministry meetings on Egypt to Canaan. The assembly had an all-day meeting on New Year's Day.

Gander Bay, Newfoundland — Brethren Carl Payne and Marvin Dirksen in Gospel Meetings.

Carbonear, Newfoundland — Brethren Gaius Goff and Jonathan Procopio have been laboring here. This is the oldest assembly in Newfoundland but today the numbers have dwindled.

Rosebank, Prince Edward Island — Brethren Kenneth Taylor and Larry Buote are in Gospel meetings.

Port Bickerton, Nova Scotia — Brethren John McCracken and William Bingham to start Gospel meetings in the latter part of January.

Avonport, Nova Scotia — Brethren Robert McIlwaine and Hugh Kelly cheered by God blessing His Word in seeing some saved.

Weymouth, Nova Scotia - Weaver Settlement Gospel Hall — Brethren Fred Holder and David Swan laboring in the Gospel.

Kirkland Lake, Ontario — Brethren Bruce Rodgers and Murray Pratt are still working north of here (170 miles) at Kapuskasing and are thankful for a continuing interest in the Gospel. It looks like they'll be there for quite some time as it appears that the Lord will see to it that an assembly will be formed in due time, we trust.

Toronto, Ontario - Page Avenue Gospel Hall — Brother Harold Paisley had well attended and helpful ministry meetings on Lessons from Solomon's Temple. He is to start on January 11 in the Lansing Gospel Hall on the Prophecy of Daniel.

Wallaceburg, Ontario — Brethren William Metcalf and James Beattie to start in a Gospel effort at the beginning of February.

Parry Sound, Ontario — A 72 year old man recently professed faith in Christ. Formerly associated with the Pentecostals, he attended only two or three Gospel meetings on Lord's Day evenings. Two of his sisters, now with the Lord, were in the Parry Sound assembly.

Chesley, Ontario — Brethren Lorne Mitchell of the Oil Springs assembly and George Patterson of the Clinton assembly have just finished three weeks of meetings with a good interest and some blessing. This is a joint effort of the assemblies of Eden Grove and Owen Sound. Prayer is requested for this new work which is expected to continue after the New Year.

Windsor, Ontario — The New Year's week-end conference was helped by the ministry of the Word. The conference meetings were well attended and the ministry was plain and practical with some devotional thoughts given to warm the hearts of the saints. It is hoped that it will have been profitable to all.

Cardale, Manitoba — Brother James Webb is helping the believers who reside in this district and who are in fellowship with the assembly in Brandon, Manitoba. At present he is taking up the book of Daniel with them. He earlier gave the assembly at Kenmora, Ontario an appreciated visit.

Portage La Prairie, Manitoba — The all-day meeting on New Year's Day was well attended with a number of assemblies represented. Many young people were present. Ministry was considered profitable. Brother Jack Noble to start in ministry on January 5th using his model of the tabernacle - the first time this subject has been taken up in the assembly for over twenty years. They have been cheered by those who have been baptized and added to the fellowship over the past year.

REPORTS - FOREIGN

Northern Ireland - Armagh — Saints here have been encouraged in weekly Saturday night ministry meetings. Attendance was good and the ministry helpful. Brother S. McBride has now commenced in the Gospel with numbers to encourage.

South Ireand - Port Salan, County Donegal — Brethren Gilbert Stewart and Sam Patterson have just finished meetings in a mobile hall. Numbers were small but God blessed in salvation. On January 4th, they erected the portable hall on the Ulster side of the order in Londonderry. The assembly there is small with many having moved away in recent years. Pray for the difficult conditions that exist in those parts.

CONFERENCE NOTICES

Tampa, FL — February 7 and 8. (Consult December issue for details.)

Monrovia, CA — The assembly is convening their first conference on February 14 and 15 with Prayer Meeting at 7:30 P.M. on Friday, February 13 in the Gospel Hall, 211 South Magnolia. All other meetings to be held in the Masonic Temple, 204 West Foothill Blvd., Monrovia. 10:00 - Breaking of Bread; Ministry welcomed from brethren who teach and walk according to scriptural principles. Correspondent: Ivan Hoath, Sr., 341 North Mayflower, Monrovia. CA 91016. Telephone (213) 359-3095. Masonic Temple Telephone: 358-9038.

Antioch, IA — One day conference to be held in the Gospel Hall on Lord's Day, April 5th. 11:00 - Breaking of Bread; Correspondent: Darrell Wessels, R.R. #1, Clarksville, IA Telephone: (319) 885-4754.

Stout, IA — Annual conference to be held in the Gospel Hall on April 11 and 12 with Prayer Meeting at 7:45 P.M. on Friday, April 10. Bible Reading on Saturday at 9:00, subject I Corinthians 12. Ministry at 10:00. Lord's Day, Bible Reading at 9:30 subject - Psalm 22. Breaking of Bread at 11:00. Correspondent: Richard Stickfort, Stout, IA 50673. Telephone: (319) 346-1857.

EASTER CONFERENCES

Manchester, CT — The 63rd annual conference will be held April 17, 18 and 19 with Prayer Meeting on Thursday, April 16 at 7:30 P.M. in the Gospel Hall at 415 Center Street. All other meetings to be held in the Masonic Temple at 25 East Center Street. Meetings on Friday and Saturday start at 10:30. Breaking of Bread on Lord's Day at 10:00. Accommodations provided for all who attend. Those needing such please advise in advance, if possible, contacting David Hodgkins, 5 Hunter Road, Manchester, CT 06040 - Telephone: (203) 646-7817. Assembly correspondent: Joseph L. Jassie, 159 Thompson Road, Manchester, CT 06040. Telephone: (203) 646-8232. Masonic Temple telephone 646-9072.

Culver City, CA — Annual conference to be held on April 18 and 19 at the Culver City Gospel Hall, 11138 Venice Blvd. Prayer Meeting on Friday, April 17 at 7:30 P.M. Saturday, Bible Reading at 10:00 A.M. - Subject: "Basic Principles of a Local Scriptural Assembly." 10:00 - Breaking of Bread; Correspondent, Harry E. Bingham, 11138 Venice Blvd., Culver City, CA 90230. Telephone: (213) 397-7356 or 663-5905. Gospel Hall telephone 559-1588.

Nineveh, Nova Scotia — Conference to be held on April 18 and 19 with Prayer Meeting on April 17 at 7:30 P.M. in the Gospel Hall. All other meetings to be held in the Parkview Educational Center, King Street North, Bridgewater. The order of meetings for both days will be at 10:00 A.M., 2:30 and 7:00 P.M. Correspondent: Robert Kaulback, 19 Medway Street, Bridgewater, N. S. B4V 1J8. Telephone: (902) 543-5530. Parkview Educational Center Telephone 543-7811.

Toronto, Ontario — Annual conference of the East Side Assemblies to be held on April 17, 18 and 19 in the Birchmount Park Collegiate Institute, 3663 Danforth Avenue, Scarborough. Meetings on all three days at 10:30 A.M., 3:30 and 7:00 P.M. Bible Readings each afternoon at 1:30. Prayer meeting in Pape Avenue Gospel Hall, 871 Pape Avenue on April 16, at 7:30 P.M. Correspondents: Earl Barnett, 4001 Bayview Avenue, Apt. 714, Willowdale, ONT M2M 3Z7, telephone (416) 226-0070; and Lyle MacMullen, 65 Huntingdale Blvd., Apt. 504, Scarborough, ONT M1W 2P1, telephone (416) 497-5997. Birchmount Institute Telephone (416) 694-3373.

Winnipeg, Manitoba - West End Gospel Hall — 81st annual conference to be held on April 17, 18 and 19 with Prayer Meeting on Thursday, April 16th at 7:30 P.M. in the Gospel Hall, 492 Victor Street. All other meetings to be held in the John M. King School located one block east of the Gospel Hall. On Friday and Saturday there will be a Bible Reading from 10:30 to 12:30. Breaking of Bread at 10:30. Correspondent: Harold H. Warnock, 410 Moray Street, Winnipeg, Manitoba R3J 3A5. Telephone (204) 888-6091. Gospel Hall telephone 783-6679.

Vancouver, B. C. — The joint annual conference convened by the South Main, Deep Cove and West Richmond assemblies will be held D. V. April 17, 18 and 19 in the auditorium of the John Oliver Secondary School, 41st and Fraser Streets, Vancouver. Prayer meeting on Thursday at 8:00 P.M. in the South Main Street Gospel Hall, 60th and Main Sts. Breaking of Bread at 10:00 A.M. Accommodations provided for visitors. Communications to: W. A. Boyd, 6540 Sophia, Vancouver, B. C. V5X 3N3. Telephone (604) 327-5985. School telephone 327-8341.

HOME CALLS

Springhill, Nova Scotia — Our dear sister, Mrs. Frances MacLeod, went to be with the Lord on October 5, at the advanced age of 94. Saved as a girl of 13, she was in assembly fellowship many of those years, including Pugwash Junction, Port Howe and latterly Oxford since its inception twenty years ago. She was like Anna, a widow of great age, in that she "departed not," "gave thanks" and "spake of Him" Whom she loved. She leaves a daughter, who is a widow of the Oxford assembly and an unsaved son, for whom prayer is requested. Funeral services were conducted just two doors from her home where many unsaved friends and neighbors heard the Gospel that she had lived before them.

Belfast, N. I. — Mrs. Margaret Elizabeth Deyermond went to be with Christ on October 22, just ten weeks after the homecall of her dear husband James A. Deyermond. It was at the age of 19, on returning home from one of the first Gospel meetings she attended, which were conducted by Thomas Braidner and James McCullough in Donegal Town, that words spoken by her godly father were used in her awakening and salvation. Shortly afterwards she was received into the assembly at Carrick, Laghey, Co. Donegal which then met in the home of William Harron. After her marriage in Belfast their home was ever open to the Lord's people as she was much given to hospitality. Her deep appreciation of the Lord and her enjoyment of His Word were manifested in the fragrance of her life and testimony. The Lord honored her faithful witness and prayers for the salvation of others and gave her the joy of seeing all of her own family saved and in assembly fellowship. She was the last survivor of the original number of the Windsor assembly.

Philadelphia, Pennsylvania - Olney Gospel Hall — Our dear sister, Jesse B. Arnott, went home to be with the Lord on November 23rd, '80, following a long and serious illness. In fellowship in the Olney assembly for more than 50 years where she was greatly loved and highly esteemed for her work's sake, laboring in S. S. and other activities. She is already greatly missed.

Parry Sound, Ontario — Our beloved sister, Miss Almira Fisher, at the age of 88, went to be with the Lord on November 25th. She has not been well enough to attend the assembly meetings for the past 8 or 9 years but enjoyed the visits of the different Christians to her home. She was saved in Sault Ste. Marie, Ontario about thirty years ago and has continued in happy fellowship first with the saints there then in Parry Sound. She is survived by an older sister, who is in a nursing home in Bellingham, Washington and a niece who has faithfully cared for her over the years.

Tampa, Florida — Mrs. Catherine Cather went to be with Christ on December 11, 1980, at the age of 95. Our dear sister was saved 80 years ago in tent meetings held in Ireland by David Scott. In early years she had an exercise about the mission field and although never serving in this capacity, the Lord's work and His people were preeminent in her life. Her early association with the saints in Philadelphia was with the assembly that met at 20th and Dickinson. Her husband, Alexander, with whom she shared a keen interest in the things of God, preceded her to Glory in 1939 from the Pittsburgh conference. She was truly a "Mother in Israel," being known to many of the Christians as "Aunt Kate." She leaves a sister, and other family connections, some of whom are not saved. Burial was in the Philadelphia area.

Donora, Pennsylvania — Brother David Petherick went to be with Christ on December 16th. He was born in Plymouth, England in 1906 and born again in Belfast, N. I. in March 1922. He spent most of his time among the smaller assemblies ministering the Word. He leaves to mourn his passing, Anna (nee McCracken) and an unsaved son, William for whom prayer is requested.

McKeesport, Pennsylvania — Our esteemed sister, Mrs. Anna Seale went to be with the Lord on December 26th. She was born on January 23, 1892 near Detroit and born again in 1916 though the witness of William Seale, to whom she was married on March 26, 1917. After her baptism at which T. D. W. Muir spoke, she was received into fellowship in the old Central Hall, Detroit. They moved to Pittsburgh in 1923 where they were in fellowship in the old Friendship Avenue Gospel Hall. Their home was open to the Lord's people and His servants. She, like Dorcas, was known for her needle work and over the years made many items of clothing for missionary work in Africa. Some years after her husband's homecall in February 1960, she became part of the McKeesport assembly. In 1971 until May of 1980 she made her home in Saugus, Massachusetts being in fellowship in the assembly at East Boston, Mass. For health reasons she returned to the McKeesport area where she made her home with her son, William. She also leaves a daughter, Mrs. William Smith of the East Boston assembly, eight grandchildren and ten great-grandchildren. Hymn 93 from the "Choice Hymn Book" was read at the service. Truly a "Mother in Israel."

Words in Season

THE BIBLE FAMILY MAGAZINE



ONLY A DAY AT A TIME

The future looked dull and drear,
As weary I lay on my bed,
"It must be many a month
Ere you can be well," they had said,
When there rose in my heart, like a soothing chime,
If so, 'twill be only a day at a time.

"Only a day at a time,"
Then the burden will not o'erpower,
I need not take up the weight
Of the whole in this short hour;
Some days will be weary and some will be bright,
But all will draw to a close with the night.

"Only a day at a time,"
And how sweetly the promises read;
"As thy day, so thy strength shall be,"
"My God shall supply all thy need."
Each moment of suffering or care then will be
But a chance of fresh proving my Lord's love to me.

"Only a day at a time,"
One by one they will soon be o'er,
Each bearing its record above
To be read, when these days are no more;
Lord, help me in suffering and weakness to be
"Only anxious, at all times, to glorify Thee."

A.F.P.

MARCH, 1981

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

* * SPECIAL NOTICE * *

Nurses — There are two immediate positions at Gospel Hall Home for the Aged, Longport, New Jersey 08403, R.N. or L.P.N. for full time afternoon shift and R.N. for part time day shift. If exercised, please contact the Home at (609) 822-0241.

CHANGE OF MEETING TIME

Palm Springs, California — The Assembly has asked that we show the time of their meetings. Lord's Day: Sunday School 9:15; Breaking of Bread 10:00, and Gospel at 6:30. Wednesday, Bible Study at 7:30. Correspondent: Charles R. Spataro, P.O. Box 1444, Palm Springs, CA 92263. Tel: (714) 327-0982.

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REPORTS

W. Springfield, Massachusetts — A Bible Reading was held on the letter to the church at Ephesus - Revelation chapter 2 - on Lord's Day afternoon, January 25. The attendance and participation indicated a good interest in a meeting of this nature. It is the intention of the assemblies in this area (Connecticut and Springfield, Mass) to continue these readings on a monthly basis until the summer season.

Hartford, Connecticut — Our brethren Albert Ramsay and James Smith concluded four weeks of good Gospel meetings on February 1st with blessing in salvation - among them children of Christians.

Bryn Mawr, Pennsylvania — Brethren Norman Crawford and Eugene Higgins commenced on January 25 and are laboring in the Gospel with good numbers in attendance, and some blessing in salvation.

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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MARAH -- AFFLICTION -- Exo. 15.

Bitter afflictions must I drink?
Oh Lord, 'tis here I weep;
But when Thy cross doth in them sink
The bitter is made sweet.

MORIAH -- CONSECRATION -- Gen. 22

On the altar, my will, my life,
My all, I consecrate;
But 'neath the sacrificial knife
Thy blessings for me wait.

MARANATHA -- ANTICIPATION -- I. Cor. 16:22.

"Our Lord cometh!" I yearn for Thee;
I do anticipate
Thy joys, Thy bliss, waiting for me
Beyond the pearly gate!

A. Hull

PERSUADED

Robert E. Surgenor

In the course of this life, many have at one time or another felt the effects of persuasion. Human nature is often pliable, while on the other hand, we have folks with dispositions upon which persuasion has no effect.

Persuasion indicates the changing, or enlightening of the mind, through the efforts of another. Not only has this method been used of men, but when we turn to the Holy Scriptures, we find God employing the same, and the reason is obvious. God seeks to enlighten and change our mind for our own eternal good.

Because man is a sinner by birth and by conduct, the judgment of God awaits him. God has provided a means of escape, through the death of His Son. By faith in Christ, sinners can be in heaven instead of the lake of fire for eternity. All this is foreign to man's carnal mind, so God seeks to persuade him to believe these truths that he might be saved.

Fully Persuaded (Romans 4)

Abraham was a man fully persuaded! One clear night, God said to Abraham, "Look now toward heaven, and tell the stars, if thou be able to number them; and He said unto him, So shall thy seed be." (Gen. 15:5). Imagine a man one hundred years old and his wife of ninety years being promised a child by God! The promise was staggering and unnatural, but Abraham, "being not weak in faith . . . staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what He had promised, He was able also to perform" (Rom. 4:19-21). What was the result? Verse 22 says, "And therefore it was imputed to him for righteousness." In other words, Abraham was thus justified, reckoned righteous, in the sight of God simply by believing in God! Not through keeping the law! "For the promise . . . was not to Abraham, or to his seed, through the law" (vs. 13). "Because the law worketh wrath" (vs. 15) not salvation as some believe. "Therefore by the deeds of the law there shall no flesh be justified in His sight" ((3:20). Neither was it through works. "For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture?" Notice, God points us to the scripture for the answer. He doesn't say, "What saith the Church." or "What saith our conscience." Oh no! That will never do! "What saith the scripture? Abraham believed God, and it was counted unto him for righteousness." (Rom. 4:2,3). The ways of God have not changed! "Now it was not written for his sake alone, that it (Justification,

righteousness) was imputed to him; But for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification (vs. 23-25).

I would that you could be fully persuaded that you are in need of righteousness (justification) and that you cannot obtain it through Moses's law or good works, but only be believing God, placing your trust in the finished work of Christ, accomplished on Calvary's Cross for sin. "But to him that worketh not, but believeth in Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5).

Almost Persuaded ((Acts 26)

Paul the apostle stood before King Agrippa, telling him of his need to repent and turn to God (vs. 20). He was faithful in his preaching and feared not the face of the King. Would to God there were more preachers of this character today! Paul was also scriptural in his preaching, "saying none other things than those which the prophets and Moses did say should come; That Christ should suffer, and that He should be the first that should rise from the dead" (vs. 22, 23). He sought to impress the fact that "Christ died for our sins" (I Cor. 15:3), and that salvation from God's wrath could be obtained by accepting Christ as one's own Saviour ((Jn. 3:36). Even though Agrippa knew the Scriptures to be true, his reply was sad, "Almost thou persuadest me to be a Christian" (vs. 28). Today Agrippa is in hell. Almost persuaded . . . but lost!

Never Persuaded (Luke 16)

Our Lord gives us the sobering account of a man in hell requesting that Lazarus be given liberty to reappear on earth to his five brethren in an effort to persuade them to repent "lest they also," as he says, "come into this place of torment" (vs 28). The reply came, if they won't hear the Word of God "neither will they be persuaded, though one rose from the dead" (vs. 31).

How sad to think that in like manner many today refuse to read or hear the Holy Bible. Religious prejudice has closed the minds of some. Worldly pleasure has preoccupied the minds of others. They have no time or patience to hear the gospel. What will their end be? God says. "But if ye refuse and rebel, ye shall be devoured" (Isa. 1:20). In what class are you? Fully - almost - or never persuaded? Like Paul, I can say, I would to God, that all that read this article "were both almost, and altogether such as I am" (Acts 26:29). Think these truths over dear soul - it's for eternity!

CHRISTIAN SIMPLICITY

Our Assembly Life

Wm. H. Ferguson - A WIS Reprint

The Christian's sojourn in the world is likened to a pilgrimage, I Peter 2:11 - strangers (in a country where we are not yet at home) and pilgrims (going through the world to our home). Such a journey occasions endurance and prospect and sustenance while on our way. Our ever-caring Shepherd and Lord has provided for us an Elim amidst the many Marahs we encounter. i.e., the assembly life and fellowship of fellow saints.

That such is a most important phase of our lives here is evidenced by the large part such assembly life occupies in the Scriptures. All of the Epistles presuppose such assembly life to exist - the Acts tells us of the origin of such assemblies and our blessed Lord in the Gospels gives us the foundation upon which the Church would be built - Matthew 16. He also introduces us to its discipline and coordinating action in any locality in Matthew 18 and speaks of the two ordinances which characterize the church's testimony till He comes to call His own home. Then in the Revelation we have in the opening chapters a progressive history of the Church down through the centuries and the truth of Christ's preeminence amongst the "churches" seen in various localities and in Chapter 4 we see the Church in heaven - her pilgrim journey over — looking down upon a scene of corruption and disaster as man's little day comes to its untimely but well deserved end of destruction.

Inasmuch as the assembly life is so important to us, filling such a large part of our lives (and, in fact, we are an assembly of God even when we are not meeting in the assembly meeting room), it is essential to our true spiritual happiness and development that we see to it that such assembly life be as God desires it.

For all matters of assembly life and testimony there is only ONE guide and that is the unerring Word of God which the Holy Spirit delights to bring before us to regulate and control.

When the church of God in any locality in the early days of testimony gathered at regular periods for the remembrance of the Lord, for teaching and exhortation and for prayer, it is very evident that the utmost simplicity and unworldliness was seen amongst them. The apostolic writings forbade worldly attire, as in the writings of Paul, Peter, James especially. Nothing that would be an evidence of fashioning oneself according to worldly ideas did they tolerate in their teaching. There was a humility urged upon all, there was shamefacedness and sobriety and modest apparel seen in the Christian woman, as in I Tim. 2:9, 15. This sobriety extended to the young men and women as in Titus 2:1,8.

One is amazed today at the departure from this simplicity evidenced in not a few places where the work was begun scripturally and carried on so for years until changes came - godly leaders and elders passed on - giving way to laxity of all kinds and one seeking to please God today finding one's self in some of the professed assemblies of the saints would wonder, as they look around, if they had not made a mistake and if this really were an assembly of God where His Word has its sway. Add to the worldly attire the display of jewelry, and painted women with anything but shamefacedness and the innovations of modern times, all catering to the sensual rather than the spiritual. Then we hear of women's meetings (unknown in apostolic days and neither legislated for by the Word of God nor encouraged in it) where self confident women conduct meetings, get on platforms to address the audience, usurping the function of the teacher, etc., all forbidden by the Word - I Tim. 2:9, 15. Such departure from the "simplicity that is in Christ," 2 Cor. 11:1,3 was not unforeseen by the apostle under the Spirit's unction and led to the express warnings just mentioned and his godly fear for the Church's well being.

It has ever been the tendency when backsliding and departure from God begin in the heart or soul for this to evidence itself by a reversion to worldly ways and practices. It cannot be otherwise.

There is sufficient in Christ to satisfy the soul who has tasted of His love and probably a great deal of the professed "liberalism" of today so manifest in certain cases comes from lack of this soul satisfaction, perhaps such have never tasted that the Lord is gracious, I Peter 2:1, 3. Paul even tells us in the God breathed Word, 2 Cor. 11:14, 15 - "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers (or servants) also be transformed as the ministers of righteousness; whose end shall be according to their works."

It is significant that in 2 Cor. 11:4 we read - "For if he that cometh preacheth another Jesus." Why the use of the lowly name here? Because it is the lowliness of Christ and His humility and simplicity that is in the apostle's mind here. Note the evidence of this as he enumerates his own abasing of himself in vs. 5, 9. "Rude in speech" is how he speaks of himself in v. 6 - "abasing myself" v. 7. "I wanted" or knew need in v. 9 yet would be "chargeable to no man." His own hands ministered to his need and that of others. He would abase himself as a common workman rather than resort to questionable ways or means of obtaining monetary support. The religious world is full of professional mendicants today, and assemblies of the saints are by no means exempt from such.

All such departure means there has been a failure to grasp the true riches in many cases and the despised Christ is still further

despised even by professing Christians and they say today what some amongst Israel said about 39 years after they came out of Egypt - "Our soul loatheth this light bread" and God sent the fiery serpents amongst them as in Num. 21. How sad to see many we have known turn aside at the last, after years of going on simply for God, just on the verge of eternity, after all God's rich provision in Christ to meet their need in the wilderness, at the end giving in to the flesh, seeking to evade the reproach of Christ - for the "manna" speaks of Christ in His lowliness and insignificance amongst men. Shortly after this event in Num. 21 the matter of Moab arose with its spiritual fornication suggested and the testimony of God is corrupted through the doctrine of Balaam. The holy seed mingled with the unholy, the link with the world is made, alliances formed, the seeds of further departure sown and to this day we are troubled in the assemblies of God by the doctrine of Balaam - Rev. 2:14. There is no fornication so hateful to God as that of a spiritual union with the corruptness of God's truth - the religious world. God has destined her complete and eternal ruin as in Rev. 17 and 18 where all religion is finally united and "united against God" just as much as the godless system of Gog and Magog. Both are hateful to God, both destitute of God, both arrogant and soul destroying. One is destroyed sooner than the other (Babylon at the beginning of the thousand years, God and Magog at the end) but both utterly and completely destroyed. How can spiritual ones combine with such enemies? How can we look lightly upon it when everything mentioned in Rev. 18:22, 23 is forcing its way amongst professed followers of the lowly One (even to the candles at the marriage ceremonies)? It is high time to awake out of sleep and cry aloud against these abominations and return to the good and right way as recorded in God's Word - Jer. 6:16, 17 "Thus saith 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. But they said, we will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet, but they said, we will not hearken."

Thank God for all true watchmen in assemblies of God everywhere who give heed to the exhortations and warnings of the Word of God. May God preserve them and increase their number is the prayer of all spiritual and godly men and women. Let us go on in faithfulness and truth seeking grace and help from God daily to present His truth graciously but faithfully and God will sustain all who are in His mind, exercising rule and ministry according to His direction, as in Rev. 1:20, where the "stars" are in the right hand of the risen and glorified Lord. Let us not be highminded but fear, I Cor. 10:12, 13 for **OUR GOD IS FAITHFUL.**

A GOOD SOLDIER

G. Albert Ramsay

"America must win his War. I will work, I will sacrifice, I will endure, I will fight cheerfully and do my utmost, as if the whole struggle depended on me alone."

These lines were found in the diary of a young American soldier killed in action in World War I. Such words of patriotism written in secret by this young man, show he had won the war in his heart before going into the battle.

For the first time in History, the President of the United States was inducted on the west side of Capitol Hill. There were many suggestions as to why Ronald Reagan chose to read his Inaugural Address from this west side. As he drew to the close of his carefully worded speech, from this vantage point overlooking Arlington Cemetery with its huge monuments erected to great Americans buried there, the climax came, as he raised his hand with a solemn gesture; and singled out one young man by the name of Martin Triptow and with emotional tones read the words from his diary. All this planning seemed to be with the view to touch the hearts of the American people and challenge them to catch the spirit of this young soldier whom he called a Great American. He implanted in the minds of all who heard these words, "Martin Triptow was a 'Good Soldier.' "

Our Challenge Today

Never in the Church's history has there been a greater need for "Good soldiers of Jesus Christ." We are in a real warfare. "We wrestle not against flesh and blood; but against Principalities, against Powers, against the rulers of the darkness of this world; against spiritual wickedness in high places." (Eph. 6:12) But the Soldiers of Jesus Christ have been provided with: "The Armour of God, that he may be able to stand." They are exhorted to put it on. We might think of this as his training in the secret place. This only can produce Daniels, Davids, and Samuels in our day. "Youthful and fleshly lusts" must be conquered in secret; many a dear young Christian has fought and won against these deadly enemies that appeal to all that is in our human nature. They have "trained themselves unto godliness." (I Tim. 4:7 n.b.m.). In their heart they have determined like the young American soldier - to win. They have come forth as Good Soldiers of Jesus Christ.

Not in the front line of battle,
Nor under the blaze of the gun,
Are the only conflicts engaged in
That determine great victories won.

But deep in the heart of the Soldier
 The groundwork for victory is laid;
 And after the battle is over,
 His courage and worth are displayed.

The paw of the bear in the sheepfold
 And the lion that growled in the night,
 Must first be subdued in the secret,
 Ere Goliath is slain in the fight.

The soldiers of Jesus are many.
 "Good soldiers" this title is rare;
 But the challenge is there for acceptance,
 For all who in heart will prepare.

Oh who would not covet the glory,
 When safe in Emanuel's Land;
 "Well done" from the lips of our Captain,
 And a crown from His nail-pierced hand.

G.A.R.

THE UNIQUE GLORIES OF CHRIST

Harold S. Paisley

Every true lover of the Lord Jesus appreciates the peerless glories which alone belong to that blessed Man who must have the first place in all things.

The very manner of His incoming was unique, for the angel said to Mary, "Thy Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing that shall be born of thee shall be called the Son of God." Luke 1:35. This wonderful truth has been the subject of many attacks by the enemy, so that we need to treasure the Divine revelation of the incarnation, for only to One does this unique glory belong. Our Lord Jesus is also unique in His Eternal relationship with the Father. John speaks of Him as the only begotten Son of God on four occasions. John 1:14, 18; 3:16, 18. It is one of His unique glories that even when He took His lowly place in Manhood He continued to enjoy the sweetness of His Eternal relationship with His Father. He was ever in the bosom of the Father. How we should appreciate the greatest of all gifts described in the well-known John 3:16 as "His only begotten Son." The expression proclaims the unique glory of His Person as the Son of the Father.

If such is the unparalleled glory of His Matchless Person, what can be said of His works? The blessed works of the Lord Jesus are unprecedented, unequalled, and unexampled. They were all suited to One who Himself is unique. Every action of Christ was an exhibition of the feelings of God towards sinful fallen mankind. Every work was designed to bring joy and relief to the needy, and securing glory for God. In the upper room ministry He Himself said of them

“the works which none other man did” John 15:24, so marking them off in their uniqueness. To certain of these works the Spirit calls particular attention revealing their unique character. The man in John 9 said. “Since the world began it was never heard that any man opened the eyes of one that was born blind.” This man had a wonderful impression of the uniqueness of the miracle of which he was the subject. Do we appreciate as fully as we should the work that has gone on in cases as ourselves, each one a miracle of Divine grace?

In Mark 2 it is the people who recognized the unique character of His work, when they said, “We never saw it on this fashion.” They had been shown that the outward signs of seeing the man walking before their eyes was the evidence of a greater work done within his soul. The glorious power of God has healed the lame and forgiven all his sins. The uniqueness of Christ in His Divine power caused them to glorify God. In Matthew 9:33 when another mighty work was done by the Lord in the casting out of a demon, the multitudes marvelled when the dumb man spake, and they said, “It was never so seen in Israel.” The unique glory of the words of the Saviour is one of the outstanding themes of the Gospels. His words are different from any other words. Those who had gone to apprehend Him returned to say, “Never man spake like this.” There was wonderment at the gracious words that proceeded out of His mouth at His first public speaking at Nazareth. Peter summed up all His words as he exclaims: “Lord, to whom shall we go? Thou hast the words of Eternal Life.” May we treasure what the Spirit has recorded of all the things which Jesus began both to do and to teach. Acts 1:1.

The Holy Spirit has recorded that the Lord’s tomb was one in which no one had ever been laid. John 19:41. Men appointed His grave with the wicked, but in this too He was unique, for there never was such a burial as that of the Lord Jesus. Joseph of Arimathaea had hewn this tomb in the rock. He had contemplated death, and now reverently laid the body of Jesus there, as though he appreciated that Jesus not only died for him. but had gone into the grave in order that the power of death might be forever broken. Thence from that garden tomb the glorious Saviour came forth from death, unique in His resurrection for He is the “Firstborn from among the dead.”

May our hearts rejoice increasingly in the unique glories of the Lord Jesus Christ, Who is altogether lovely and worthy to be praised. The contemplation of Him will form part of our eternal occupation, but we can delight in Him even now.

CHRIST'S DESIRE FOR HIS SAINTS

"O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely."
Song of Solomon 2:14-17.

In this verse there are two things asked for in a certain order. (we are very prone to reverse the order) and mark, the countenance is to be seen first. It is as though Jesus said, "Before you speak, come close, and let me see you. Don't be so anxious to talk to me. until you are very near me. Be very sure that I see your countenance before I hear your voice. See where you are before you begin to speak to Me."

O love of mine! Thou art indeed near me, for thou art in the clefts of the Rock. Yes, God's hand put us there, actually in Jesus; therefore let us have boldness to enter into the holiest.

Jesus says so kindly, how sweet our voices are in His ear. He says it now of all the petitions we have brought to him; and every time we pressed to get close to Him, our countenances were very comely in His sight. If He thus esteems our lisping, be sure we have got the answer already.

"Take the foxes, the little foxes. that spoil the vines, for our vines have tender grapes."

Here is a caution. There are things that interfere in pouring out our souls, things that interrupt the enjoyment of communion. You are conscious of this? Don't you often feel fettered in prayer? Though you know you are so near and close, you don't always enter into the full realization of it. Then take the foxes, the little foxes, the little things which mar communion. Only a glance, perhaps, or a word uttered, and we have felt the spirit of prayer checked. Little things. The Lord does not name them; but He would have you search them out, and put your finger on them. And why? Because the vines are tender, and the fruit they bear, the fruit with which Jesus is so vastly pleased, is easily spoiled.

Next comes the reply. We may suppose the foxes have been taken; and the doubt, the shyness, the reserve have been found out, and put away, and you have fresh life by beholding how His countenance beams upon you. And what follows? The soul exclaims, "My beloved is mine." There is not much said; but it is mightily to the point. The two "Mys," indeed, are hardly grammar; but most beautiful theology. The first thing Jesus wants, if we have not time for long prayer, is this, (never leave it out); say, "My Beloved," (all thought of a Judge is gone), and "I am His." Ah! Say it just now.

He hears you. As the soul grows in grace, it seems that all its desire is simply to rest in the arms of that Beloved One, and say, "I am His."

Very often we are not saying. "I am my Beloved's." Supposing you have been half an hour, even five minutes, without speaking to Him, without your eye going up to meet His; He says, "Do let me hear your voice." I fancy that along the Atlantic cable messages from shore to shore are continually flashing backwards and forwards, and Jesus wants to have a current of communication flowing on perpetually between you and Him. He loves the entire consecration, the upward glance at Him, the whispered, "My Beloved." Yes, He wants that, whatever else we omit. (I am sure we often give Him a great deal of rubbish in prayer.) Oh, be sure you always say it, "I am my Beloved's."

And then at last, from constantly seeing that face, and appropriating that Beloved One, the soul seems to be brought to be impatient at the slightest separation, at the least shadow of anything that would come in and prevent the constant enjoyment of His love, and she exclaims, "Until the day," (there is no special day mentioned, but the Lord and the soul know what day very well) until the time when Jesus will send for us out of this world of shadows, "Turn, my Beloved; (don't let there be any gap, any hiatus between us, but turn) and be thou like a roe or a young hart on the mountains of separation."

By Wm. Lincoln
From "Dublin Conference Addresses"
100 years ago

**"HE IS A CHOSEN VESSEL UNTO ME,
TO BEAR MY NAME" Acts 9:15**

He has given us His Name and the Privilege of representing Him. If we fail and falter, the world judges of Him by us, and the dishonour is His: it is not only if a believer falls into manifestly grievous sin that the Lord Jesus is disgraced. If we seek the things of earth and show thereby that Christ does not satisfy; if we complain of our circumstances and difficulties and worry those who know Him not, there is a definite hindrance. The world rightly sets a high standard for the Christian. One word of temper, one unkind look may undo twenty earnest addresses in the gospel. O that we may not be careless of His Holy Name, but seek to glorify Him always.

PAUL IN PHILIPPIANS

The Purpose of His Life

George Graham

We believe Paul wrote this epistle to the Philippians from Rome while he was awaiting his trial before the Emperor, as recorded in Acts 28:16-31. Let us look at his circumstances at the time of his writing. He was in bonds. Chained to a Roman soldier (Praetorium guard) day and night for two long years, he never knew what it was to be alone. This must have been a severe trial indeed, for a man who loved to be alone at times in the quiet of the presence of God. These times are so necessary in the experience of the child of God and especially those who are devoting their full time to the work of the Lord. David (Psa. 42:1-2) must have had such times and longings just to be alone with his God. Precious moments!

"Shut in with Thee, far, far above
The restless world that wars below,
We seek to learn and prove Thy love,
Thy wisdom and Thy grace to know."

Such were the circumstances when Paul expressed to the Philippians (1:20-21) the great purpose of his life in these words, ". . . that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die gain." What a noble purpose! To magnify Christ means to make Him great, and this is evidently what filled the heart of this mighty man of God. Such was his appreciation of his Lord and Master. He was never guilty of attracting the attention of others to himself. Paul's purpose was to make his Master everything, as was Abraham's servant in Genesis 24, who spoke only of the greatness of his Master (Abraham) and his master's son, verses 32-36. How nobly Paul responded to the grace of God so richly and so freely bestowed upon him. Here we have a life yielded, devoted to, and ultimately given for Christ and for the sake of the gospel. This is true Christianity. This is the Christianity of the Bible, which demands our total dedication, but it seems like most of us are just playing at it. In this noble purpose, sustained by the presence of a living Christ, Paul was enabled to rise above and live above the prevailing circumstances. Here we have the overcomer, a man living presently in the good of Romans 8:37 - ". . . more than conquerors through Him that loved us." The little epistle of Philippians radiates joy. The joy of the Lord is our strength (Neh. 8:10) even in difficult days. Paul desired that this joy should be their present, happy portion. The epistle has been a real source of strength and comfort to God's people down through this present evil age.

Paul's purpose of heart demanded the most careful living.

Chained to a guard day and night, he was ever under the scrutinizing eye of these ungodly men. We understand that these guards, generally speaking, were hard, ruthless men, indifferent to human sympathy. As these men watched him day and night, they must have been greatly impressed. He was so different from the regular run of prisoners. As they listened to him pray, how different he was from the idolator! This man spoke in an intimate and personal way to the God of heaven, the living and true God. There was no fear, no dread, but that calm quiet confidence in the presence of his God. What blessedness! They had listened to his wonderful discourses on the Holy Scriptures as the Christians visited with him from time to time. I believe we can conclude from Chapter 4:22 that some of those guards were reached and saved, and possibly through their testimony others in the Imperial Palace were converted. Chapter 1:12 tells us that these circumstances were used of God to the furtherance of the gospel. Man may bind the servant of the Lord, but the Word of God is not bound. (2 Tim. 2:9)

Daniel, a captive in Babylon, a land of idolatry and spiritual darkness, purposed in his heart to keep himself clean for God, irrespective of the cost (Dan. 1:8) His three companions would not bow to worship the golden image even though it meant death. (Dan. 3) Paul, a prisoner under Imperial Rome, purposed in his heart to make Christ all in all in his life, whatever the consequences would be. What is the purpose of your life and mine? Is it Christ, or self? Most of us live aimless lives, thus powerless. What impact have we upon the ungodly, if any? Think of the influence of the early preachers of the gospel. In the city of Thessalonica (Acts 17:6) they were heard to say, “. . . These that have turned the world upside down are come hither also.” May the Lord save us from self and give us grace to emulate these men, so that our lives may be lived more to His pleasure and for His glory. He is worthy of our all.

(To be continued)

HOLDING FAST THE TRUTH

Selected

As the years go by, the powers of evil wax stronger and bolder in their assaults upon the Truth. The adversary hastens to marshal and organize his forces for the last great battle against Christ, and all that bears His Holy Name upon the earth. The issue is neither dark nor uncertain. It has been written by the unerring pen of inspiration in pages of the Word of God, for the guidance and cheer of the man of faith, who reads it aright and acts accordingly. Satan will have a temporary triumph before his final defeat. The Truth will suffer rejection before its eternal triumph. The way of the Cross must be retraced; it is the appointed path to the throne. Suffering

precedes glory; defeat is the prelude of victory. Well it is for the children of God and the servants of Christ upon whom the end of the age has come, and to whom it has been given to raise and keep aloft the standard of the Truth in the midst of the struggle, to "have understanding of the times," so that they may know their path, and tread it in the fear of God, that they may learn their place and work on the battlements, and stand fast therein.

The final struggle will bear the character of all that have preceded: it will be against Christ Jesus the Lord--His Person, His work, and His Word. Romanism, Ritualism, Rationalism, with all the underlings they command, are already at work, openly or secretly, in this direction. Pulpit, platform, and press are in their employ. Universities, seminaries, and schools are subsidized for their work. Men, who deny the Godhead of the Son, sneer at the work of the Cross, and fritter away the inspiration and authority of His Word, fill professors' chairs in theological halls and universities, as the public instructors of the coming generation of preachers. What the result of this must be, it is not difficult to determine. The first fruits are already with us. Some who once confessed themselves on its side, and gave battle for the Truth, have gradually been overcome by their association and fraternizing with error, until they have sunk asleep into the lap of this Delilah also. Such is the sure effect, sooner or later, of trifling with light that God has given, and of association, however slender, with principles and practices that are in opposition to God and His Holy Word.

The thing that hath been, is, and will be, in increasing measure until the end. The Truth will be surrendered. **Cherished friendships** will keep even true Christians in league with error, giving it their moral support, deceived with a false charity. The clear line of separation will be obliterated, as has ever been the devil's aim. And some who once stood clear out as witnesses for God, but who have declined in soul, and become weary of the path of separation, and "the reproach of Christ," have gradually been overcome by their environments, while others having succumbed to the present world and its caresses, have become the bitterest opponents of all that they once confessed and taught.

To the man of God, the saint who would end his course with joy, walking with his God above, and afar from the strife of tongues, then is one sure, one un failing resource, all-sufficient for every emergency, enough for every need. "God and the Word of His grace" (Acts 20:32) remain. To these--in all their strengthening, enlightening, humbling, and victor-giving power--let the saints and servants of God cleave fast with purposed heart. Let the banner of the Truth be displayed in full; let its claim be owned and honored; its commands obeyed, its prohibitions kept, its message preached. The Truth alone preserves, therefore let it be "held fast" as a sacred trust, and held forth as a sure testimony, till the fight is fought and the victory won!

"Earnestly contend for the faith which was once for all delivered to the saints." (Jude 3)

"Hold fast the form of sound words." (II Timothy 1:13)

BEARING HIS NAME

Lorne E. McBain

A WIS Reprint

It is recorded concerning Saul of Tarsus that he was a chosen vessel unto the Lord to bear His name before the Gentiles and kings and the children of Israel, Acts 9:15, and we learn that all believers bear His name in Acts 15:17. Just as a bride bears her husband's name from her wedding day and can bring honor or dishonor upon his name, so the believer bears the name of his Lord from the day of his conversion and can glorify that honorable name, James 2:7 R.V., or bring shame upon it. The early Christians so bore His name before the world and were willing to suffer shame for His name, Acts 5:41, that the people were convinced they had been with Jesus, Acts 4:13.

One of the first Gentile cities to hear the gospel was Antioch in Syria and it was here the disciples were called Christians at the first, Acts 11:26. The Newberry Bible renders this "divinely called," indicating that it was not merely a nickname but one acknowledged by God. In I Peter 4:14,16, we read, "if ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." (R.V.) The child of God who suffers reproach for His name's sake is made happy in soul and refreshed by the Spirit while God is glorified.

While all believers bear the name of Christ, yet many who are associated with the denominations deny His name by so doing, while others who go forth unto Him without the camp bear reproach for His name's sake, Heb. 13:13. It is written concerning the church at Philadelphia "thou hast kept My word and hast not denied My name," Rev. 3:8.

Before the conversion of the Apostle Paul he thought he should do many things contrary to the name of the Lord Jesus but after he was saved he bore this honorable name in such a way that the unsaved were attracted to the Lord, I Thess. 1:5-6, Phil. 4:22, and Christians were exhorted to follow his godly example, I Thess. 2:9-11, I Cor. 11:1. The truth that he was bearing the name of the Lord made him a godly man.

We see from Jeremiah 15:16-17 that this same truth made Jeremiah a separated man! "Thy words were found and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart; for Thy name is called upon me (marginal reading), O Lord God of Hosts. I sat not in the assembly of the mockers nor rejoiced; I sat alone because of Thy hand; for Thou has filled me with indignation." The finding of the book of Moses in the house of the Lord by Hilkiah the priest had a profound effect on King Josiah and the prophet Jeremiah, who were young men at that time, 2 Chron. 34:14-19. It has been suggested that the book may have been the book of Deuteronomy because in chapter 28, verse 10, we read "and all people

of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee." The discovery of this truth made Jeremiah happy and caused him to separate from the nation that was so far from God and he had to sit alone because of God's hand upon him.

Many a believer walks a lonely path among relatives and friends with whom they formerly associated because they have learned that to bear His name means separation from evil. Young believers who seek to follow their Lord in school or office often have to sit alone because of bearing His name. THE Lord will recompense all such with joy now and an eternal reward by and by.

While we have the privilege of bearing His honorable name before men, our blessed Lord bears our names before God as the great high priest of His people, Matt. 10:32, Ex. 28:9-12, 29-30. It is comforting to note that the names of the tribes of Israel were engraven according to their birth upon the shoulder pieces and breastplate worn by the high priest and they were borne before the Lord continually. The weakest of the tribes as well as the strongest were there! These were born upon the shoulders (place of strength) and breastplate (place of affection) as a memorial before God continually. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession (confession, R.V. margin). For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:14-16.

O Lord with sorrow and with shame
We meekly would confess,
How little we who bear Thy name,
Thy mind, Thy ways express.

THE COMING OF THE LORD:

WHEN, HOW AND WHO

John 14:1-3

W. Bramwell Dick

It was His last night upon earth. Our blessed Lord gathered His loved disciples around Himself in the seclusion of that upper room in order that, away from the world which at that very moment was plotting His death, He might minister comfort to their troubled hearts. This He did by making the soul-inspiring, heart-cheering announcement -

"I WILL COME AGAIN."

Here then we have an intimation that is calculated to thrill the hearts of all who love our Lord Jesus Christ in sincerity.

The words are so simple that no one need misunderstand their meaning. "But," say some. "does not the Lord Jesus come for us when we die?" Most certainly not. To die so far as the Christian is concerned, is to "depart, and to be with Christ" (Phil. 1:23). In other words, when the Christian dies, Christ does not come for him, but he goes to Christ. In the precious promise which we are now considering, however, we have the assurance that the Lord will come again, not for individual believers, but for all those who are numbered amongst "HIS OWN" (John 13.1).

He has used angels for many purposes; they are still His willing servants, and they will ever be at His disposal, but He will not make use of angelic hosts to convey His people home. He came to earth to make them "His own" by shedding His blood for them upon the cross at Calvary; and He will come Himself to claim them as His, and to carry them back to the Father's house, the place of love, and light, and cloudless, ceaseless joy.

HOW WILL HE COME?

I Thess. 4:16,17 leaves us in no doubt as to this. There we have a special communication given by the ascended and glorified Lord to His servant Paul.

Let us consider it briefly: "The Lord Himself shall descend from heaven with a shout." Once more He reminds us that He will come Himself. Even as He died with a cry of triumph on His lips, so He will come with a shout of victory. The graves will surrender the sleeping saints: His mighty power will transform the living Christians. and together we shall be caught up to meet Him in the air. The devil's power will be challenged, and his defeat once again proclaimed; the air, which has been the sphere of his operations, will become the theatre for the display of Christ's great conquest, and as we pass in, and shall "ever be with the Lord," our joy will be unbounded. His, too, will be exceeding joy as He takes unto Himself the object of His heart's deep affection and delight.

WHEN WILL HE COME?

Let us read the closing words of the Book of books. The dark night of his betrayal seems to be drawing to a close. The darkness deepens, but once again we hear His voice, "Surely I come quickly" (Rev. 22:20). Who speaks? "I, Jesus." We hear the voice, "well known in present grace"; His best known, and best loved name, falls like music on our ears, and revives, it may be, dormant affections in our hearts; and He proceeds, "I am the Bright and Morning Star," that which indicates the dispelling of the darkness and heralds the dawn of the day. The morning star brings hope to the mariner after the weary vigil of the night; and the promise of the rising of the Morning Star cheers the pilgrim's heart even now. When will He

come? "QUICKLY!" Today? Perhaps. Say, fellow Christian! Does not such a prospect make our hearts leap with joy? Today, we may see the face of our dear Saviour.

WHOM WILL HE TAKE WHEN HE COMES?

"Will it not be only those who are watching?" some may ask. Let the Word of God answer. "They that are Christ's at His coming" (I Cor. 15:23). Just as certainly as all those who are not Christ's at His coming will be left behind, never again to have the offer of salvation, so surely all that are Christ's will rise to meet Him on the glory cloud. Old Testament saints and patriarchs, the Church His Bride, and all who are sheltered by the blood (infants, etc.) all will go. Hallelujah!

WHAT EFFECT SHOULD THIS HAVE UPON US?

It should stir us to the depths of our being. When we consider with what expectation He looks forward to that day, and to the joy of having us with Himself, we want -- do we not? - to be just on the tip-toe of expectation; and so to worship, to walk, to work, and to wait, and to watch, as men "that wait for their Lord" (Luke 12:36).



QUESTIONS AND ANSWERS

Question: The overseers in this assembly desire an answer to the question raised at our Bible Reading: "Was Judas present when the Lord instituted the Lord's supper?"

Answer: The evidence from the words of I Cor. 11:23 is clear that Judas left the upper room prior to the institution of the Lord's supper. It was in the same night in which He was betrayed. The imperfect tense being used signifies that it was "while He was being betrayed" that the Lord Jesus took bread. Judas was conferring with the scribes in the final arrangements of the betrayal, while the Lord was instituting the supper for His remembrance with His Own. The words of verse 23 may be placed after John 13:30. "Judas went out and it was night." It is touching to read the first words spoken by the Lord Jesus after Judas left the room: "Now is the Son of Man glorified."

Question: Is a union between angelic beings and women producing mysterious and monstrous results a Scriptural explanation of Gen. 6, verses 1-5?

Answer: The concept of such a union is not the true interpretation of these verses. The context shows an inter marriage of the men of the Seth line, the Godly seed, with women of the Cain line, the ungodly seed. The demarcation between the two lines had been broken. Separation in testimony had failed. The idea of an unholy union between angels and women producing half men and half angel beings, who were giants, could not be substantiated from this or any other passage of Scripture. The word "nepheelim" which is the Hebrew word for giant appears twice in the Old Testament, here and in Numbers 13:33. A careful reading will show that in both cases these were human beings of greater stature than ordinary men, but nevertheless men. Giants were already in the earth (Gen. 6:4) before the marriages of the sons of God with the daughters of men. The "men of renown" born as a result of this intermingling of the two seeds were truly men, whatever their renown may have been. The giants, the sons of Anak, seen by the spies in Numbers 13, were also men of great stature like Goliath of Gath and his brethren. There is nothing to suggest that any of these were in any way related to angels.

Our Lord Jesus Christ stated that "in the resurrection they neither marry nor are given in marriage, but are as the angels of God in Heaven." Matt. 22:30. These words of the Lord reveal the utter impossibility of any union between angels and men. It must be concluded therefore that the concept of the marriage of angels and women, and the production of half angel and half men beings is mere speculation and without basis in the Holy Scriptures.

Question: As the writers of the New Testament were Jews can it be shown that Luke was a Gentile?

Answer: It cannot be absolutely proved that Luke was a Gentile. We list several reasons which indicate that he may have been a Gentile.

1. The name Luke is a contraction of Lucanus. It would be very unlikely that a Jew would give his son such a Roman name.
2. It would also be unusual for a Jew to be on such intimate terms with a Gentile nobleman as Luke was with Theophilus. Luke 1:3.
3. Paul gives a list in Col. 4:7-14 of those who had comforted him in his trials, and those who sent greetings to the assembly at Colosse. The list is in two parts. The first were called "those of the circumcision." The second is headed by Epaphras, the Colossian, and Luke is in this part of the list. This infers that he was not one of the circumcision.
4. The writers of the third century state that Luke was the only Gentile to be an inspired writer of God's Word.

McKeesport, Pennsylvania — The assembly enjoyed a week of ministry by Brother MacLeod on the Epistle to the Hebrews.

Tampa, Florida — The assembly located on Marjory Avenue reports good ministry at their conference held on February 7 and 8. Brother MacLeod remained for a week in ministry. In December, Brother Edward Doherty had two weeks of ministry meetings on Egypt to Canaan and in January, he along with Brother Arnold Gratton shared in three weeks of Gospel meetings with a little blessing in salvation.

Joliet, Illinois — The Believers of the Joliet Assembly are meeting in their new Gospel Hall located on Route 6, Mokena, Illinois 60448. This is in New Lenox Township. Leave Route 80, either east or west at Exit Route 30 East, New Lenox Exit. Go right (east) to first traffic light, left to second 4-way stop sign, then right (east) for 3/4 mile. Correspondent: Robert B. Pike, Sr., 1118 Elgin Avenue, Joliet, Illinois 60432. Tel. (815) 722-3609.

Ontario, Wisconsin — Brother Paul Elliott is having some meetings in the Assembly to encourage the Christians.

Cedar Falls, Iowa — Brother Eric McCullough gave a report of the work in Australia and New Zealand after spending the past six months there.

Stout, Iowa — Brethren James Smith and Albert Hull commenced Gospel meetings on February 8th.

Long Beach, California — Recent conference was well attended and ministry much appreciated. Brethren Gooding, Maxwell and Norris held meetings in different assemblies in the southwest.

San Diego, California — Brethren John Abernethy and Walter Gustafson are laboring in the Gospel with some blessing.

Seattle, Washington — Conference held at the end of January was their largest with a nice spirit prevailing. Ministry considered timely with the coming of the Lord as one of the principle themes.

Bro. Harold Paisley had ministry meetings in Toronto at Lansing for two weeks, also a week at Bolton. He will be having a series of Gospel meetings, D.V. in Guelph, Ontario in March.

Sarnia, Ontario — Two local brethren, Ivan Poirier and Stephen Kember, have been conducting Gospel meetings three nights each week in a store since last fall. God has blessed this effort in that two brothers, long prayed for, from a Christian home, have trusted Christ as their Saviour. This is a worthy work for any of our brethren to be engaged in and still carry on their secular activities.

Portage La Prairie, Manitoba — Brother Jack Noble had meetings on the tabernacle which were of a practical nature and were well attended by those from neighboring assemblies as well as the local Christians. They were also cheered by a number professing to be saved during our brother's visit.

CONFERENCE NOTICES

Please consult the February issue for the details of the following conferences:

Antioch, Iowa — April 5.

Stout, Iowa — April 11 and 12.

EASTER CONFERENCES

Manchester, Connecticut — April 17, 18, 19.

Culver City, California — April 18 and 19.

Nineveh, Nova Scotia — April 18 and 19.

Toronto, Ontario - East Side — April 17, 18, 19.

Winnipeg, Manitoba — April 17, 18, 19.

Vancouver, B. C. — April 17, 18, 19.

Waterloo, Iowa - Cedar Falls, Iowa — Second joint conference will be held in Masonic Temple, Park Ave. and Mulberry St., Waterloo, on April 18 and 19th. Prayer meeting at 7:30 P.M. Friday, April 17 at the Gospel Hall, 13th and Walnut Sts., Cedar Falls. Breaking of Bread at 10:30. Correspondence to Clifford J. Smith, 3466 Hammond Ave., Waterloo, Iowa 50702. Tel. (319) 234-6095; or Erwin D. Stickfort, 223 N. Francis St., Cedar Falls, 50613. Tel. (319) 849-1610. Masonic Temple Tel. (319) 232-4610. These two assemblies purpose having a week's Bible Readings on Ephesians after the conference, divided between the Gospel Hall in Cedar Falls and the Gospel Hall, 726 Western Ave. in Waterloo. The brethren have decided to schedule this conference on the third weekend of April each year, which falls on the Easter weekend in 1981.

Long Branch, New Jersey — There will be a one day conference at the Gospel Hall, 653 Art Street on March 8th. Breaking of Bread at 10:00. Ministry at 2:30. Gospel at 7:00. Correspondent: Paul Grace. 50 North 5th Avenue, Long Branch, New Jersey 07740. Tel. (201) 229-0377.

McKeesport, Pennsylvania — Annual conference on April 25 and 26. Prayer meeting in Gospel Hall, Prescott and Broadway on April 24th at 7:30. All other meetings to be held in the Francis McClure Junior High School. First meeting on Saturday starts at 10:00. Breaking of Bread at 10:00. The Lord's servants walking in the old paths welcomed in ministry. Please give advance notice of arrival time and number coming to: Donald Garnham, 257 Knickerbocker Drive, Pittsburgh, PA 15235. Tel. (412) 373-2558. Directions to school: Turn off Lincoln Way on Eisenhower-Guise Drive, up to end, right, then left, then left again to school. Correspondent: William H. Moore, 2705 Hill Street, McKeesport. PA 15132. Tel. (412) 672-7575. School telephone: (423) 673-1198.

Mimico, Ontario — Bible Readings on April 25 and 26 with first reading on Friday, April 24 at 7:30. Subject: Hebrews, chapters 11, 12 and 13. Lord's Day, Breaking of Bread at 10:00. Correspondent, William Spencer, 625 Evans Ave., Toronto, Ontario M8W 2W4. Tel. (416) 251-6939.

Hardwick, Vermont — On May 2 and 3 the annual conference will be held in the Woodbury Graded School, center of Woodbury Village on Route 14. Prayer Meeting at 7:30 on May 1st in the Gospel Hall, 27 Lower Cherry Street, Hardwick. Breaking of Bread at 10:00. Correspondent: Charles R. Ford. Box 44, Woodbury, Vermont 05681. Tel. (802) 472-6563. School Telephone: (802) 472-5715.

Newmarket, Ontario — On May 3rd, there will be a one day conference at the Gospel Hall, 736 Davis Drive. Breaking of Bread at 9:30. Sunday School and Bible Reading at 11:30 - Bible Reading subject II Thessalonians, chapter 2. Ministry at 2:30 and Gospel at 7:00. Correspondent: Harry Pronk, 364 Simcoe Road, Bradford, Ontario L0G 1C0. Tel. (416) 775-6716.

Ottawa, Ontario — Annual conference to be held in the Gospel Hall, 1087 River Road on May 9 and 10 with Prayer Meeting on May 8th at 7:30. Breaking of Bread at 10:30. Lord's servants walking in the old paths and teaching the same are welcome to minister the Word. Correspondent: Kenneth E. Prince 1246 Kitchener Avenue, Ottawa, Ontario K1V 6W5. Tel. (613) 733-1668.

OBITUARIES

St. Thomas, Ontario — Our dear brother, Herbert (Bert) Brooks went home to be with Christ on January 6 at the age of 80. He was saved at tent meetings held by brethren Touzeau and Dobbin in August of 1921. He has continued in fellowship in the assemblies for 59 years, coming to St. Thomas in 1951. He has been a true shepherd and will be greatly missed by the saints. Prayer is valued for his wife and daughter. Three of the Lord's servants shared in the large funeral service.

West Palm Beach, Florida — Our esteemed brother, Robert Crawford at the age of 96 went to be with Christ on January 8th. He was saved in Pittsburgh, PA 68 years ago. For many years he was an elder in the old Friendship Avenue Gospel Hall in Pittsburgh. Later he and his wife lived for a number of years in Pleasantville, NJ and was there at the time of the opening of the Longport Home. After spending some time in Florida they returned to take up residence in the Longport Home in June 1978. After his wife's home call on February 20, 1979, he lived for a while with his daughter, Mrs. William Clark, in Florida, then on to the Pittsboro Christian Home. Pittsboro, N. C., from where he was taken Home. Besides his daughter, he leaves a son Robert of Akron, PA, who share in that blessed hope.

West Union, Iowa — At the age of 70, Mrs. Gene Nutting went to be with the Lord on January 8, after several years of ill health which was patiently borne. She was saved in 1946 during meetings held by Brother A. P. Klabunda in the home of George Wolvatne. She and her husband have been in happy fellowship in the assembly and have showed hospitality to many of the Lord's people. Unable to attend meetings for some time, she has been faithfully cared for by her husband.

San Diego, California — Our esteemed brother, William Wasson, went home to be with the Lord on January 12, just four weeks short of his 100th birthday. He was born in Scotland on February 11, 1881 and was reared in Northern Ireland. He came to Canada, then moved to the United States. Saved at an early age. He was in the assembly at Richmond Hill, NY for many years. He and his wife helped in the work at the Home in Longport, NJ for five years before moving out to Monrovia, California in 1961. Six years ago they moved to San Diego and up to a year ago he was able to attend meetings as well as taking a little part. For the past nine months he has been confined to a nursing home. He loved the assembly and with his wife entertained many of the Lord's people. He leaves his widow, age 93, two daughters, nine grandchildren and twelve great grandchildren.

Brodhead, Wisconsin — Our brother, Ernest Nafzger, went to be with the Lord on January 16 at the age of 91. He was saved on January 1, 1938, the day after his wife was buried. His daughter, Gladys, who has been a helper in the work in El Salvador, has been at home to care for her father. A large crowd attended the funeral.

Ballybollan, N. I. — On January 17, after a long illness, our brother S. McMinn went to be with Christ. Was saved 62 years ago and passed away at the age of 84. For many years he was a respected elder in the assembly at Ballyhackamore, Belfast. He was very active in the Gospel and preached all over the North of Ireland, indoors and outdoors. He was known as a regular visitor in hospitals and where the need was, he was. A man who loved the Lord and His ways, the closing years of his life he spent in happy fellowship with the assembly in Ballybollan, County Antrim, where he was appreciated. Prayer is valued for his widow and family, some not saved.

Clyde, Ohio — Mrs. Pearl Rowe, at the age of 94, went to be with Christ on January 22. Born June 25, 1886 and saved on February 14, 1964 at the age of 78. Baptized and received into assembly fellowship in the summer of 1967. Pray for an unsaved daughter and son and a number of grandchildren. Another daughter is Mrs. Robert Marschke of the Clyde assembly.

Words in Season

THE BIBLE FAMILY MAGAZINE



EBENEZER

"The Lord hath blessed me Hitherto" Josh. 17:14
"Hitherto hath the Lord helped us" - 1 Sam. 7:12

"Hitherto the Lord hath helped us;"
Oh, my soul, adore His Name!
Bow before thy Great Creator,
Sing His praise with heart aflame.
He Who sought thee in thy ruin,
Saved thee by His mighty power -
Canst thou say He ever failed thee
In thy loneliest, darkest hour?
No! the wonder of His goodness!
Oh! the marvel of His grace!

"Hitherto the Lord hath helped us;"
Dost thou fear the future way?
Does a threatening storm-cloud fill thee
With foreboding and dismay?
Fear not - God the Lord still reigneth!
They who trust in Him alone
As Mount Zion are established
Firm upon the Corner Stone.
"Hitherto the Lord hath helped thee" -
Forward, then, in His Great Name!
"Yesterday, today, for ever,"
Thou shalt find thy God the same!

A.I.B.

APRIL, 1981

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

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Cambridge, Massachusetts — John R. Webb 55 Cameron Avenue Somerville, MA 02144 Also Telephone: 617-623-2498. Change of Meeting Time: Gospel at 7:30 Prayer Meeting and Bible Reading Wednesday at 7:45 P.M.

Methuen, Massachusetts — Anthony Netti 62 Merrimack Street Methuen, MA 01844 Telephone: 617-682-1812 Also Schedule of Meetings: Breaking of Bread at 10:00 Sunday School - 11:30 Gospel at 7:00 and Prayer and Ministry on Thursday at 7:30 P.M.

East Pittsburgh, PA — Neil R. Henretty 4548 Old William Penn Hgwy Monroeville, PA 15146 Telephone: 412-373-1631

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REPORTS - U.S.A.

Manchester, Conn. — The monthly Bible Reading in the Connecticut area was held here on February 22 with a good interest manifested by the surrounding assemblies. The letter to Smyrna was the subject.

East Boston, Mass. — The assembly enjoyed a week of appreciated and well attended ministry meetings which included an afternoon meeting on March 1st with Brother Frank Pearcey.

Coxsackie, New York — Brethren Paul Kember and David Oliver spent time in visiting this scene of former labors where God has saved some and others have seen the truth of gathering to the Name of the Lord Jesus. Also visited in the Lake George, NY area where similar blessing has given some cheer to our brethren.

Long Branch, New Jersey — The assembly had a one day conference on March 8th with a full hall in attendance which gave the small number here a real lift. The assembly purposes having a one day annual conference the second Lord's Day of March in future years, D.V.

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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TRUE VALUES

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.

W.H.F.

THE CHRISTIAN PATTERN OF MARRIAGE

A WIS Reprint

Wm. H. Ferguson

"Marriage is honourable in all, and the bed undefiled, but whoremongers and adulterers God will judge."
So says the Spirit in Hebrews 13:4.

There is nothing more pure or holy in earthly relationships than the marriage yoke which is for life and anything short of this was never contemplated by God and would never be considered by the godly who would rather suffer, as a Christian, than by any means lend their hand to the termination of it. Many are the excuses offered for such termination of marriage — many and devious are the schemes and contrivances to bring about an annulment with resultant evasion of responsibility, but these maneuvers are all undertaken without the consent or approval of God Who holds lawfully married persons to their marriage vows.

The Type of Christ and His Church is before us in the marriage relationship, beautiful in its simplicity; showing the tender solicitude and care of the husband for the wife, Christ's thoughts of tenderness and succour for His Church and there is also seen in the submission of the wife to her husband as head, the submission of the Church to Christ as Head and Lord. Little wonder that in these closing days, when Satan's enmity is more and more directed against the Person of Christ and His Church, there should be such a terrible attempt made to corrupt and destroy the last citadel for God in world of moral corruption — the Christian home.

Christian husbands and wives should realize afresh the sanctity and meaning of their intimate relationship in view of all this corruption and seek to show to a godless world, by their strict adherence to a Scriptural functioning of their married life, that they have God's honour in view — not their own selfish desires or mainly natural tendencies. Living thus together as "heirs of life," their prayers unhindered as in I Peter 3:7, they should "show forth" as royal priests the virtues of Him Who hath called them out of darkness into His marvelous light — I Peter 2:9.

MARRIAGE IN THE LORD

This fundamental principle enjoined upon the widow who remarries in I Cor. 7:39, but applicable to all marriages contemplated by Christians ensures the blessing of the Lord and leads to happiness. It implies an acknowledgement of the Lord's claims first of all; one's own desires being brought into subservience to the Lord and His Word. In the previous chapter, verses 19 and 20, this truth of the Lord's ownership of the Christian's body is plainly taught. Our bodies are said to be "members of Christ" v. 15, "the temple of the Holy Ghost," v. 19, and "bought with a price," v. 20.

It is most reasonable then — “our reasonable service” as in Romans 12:1 — that we present our bodies thus first of all “unto God.” Where these claims of God are honoured by those contemplating marriage, one can expect God’s seal upon the union with consequent blessing to others. Where this fundamental principle is set aside and the purely natural instincts are followed, much is lost by the Christian, the testimony of God suffers and a poor example leads to further departure from God and His Word very often.

Marriage in the Lord would debar ALL unequal yokes of saved and unsaved but it would go much farther than that and debar any union where the glory of God and the good of our testimony would not be uppermost in the mind. In thus seeking to guide or regulate the Christian young man or woman in this most important function of life, the Spirit of God is not raising barriers to happiness and usefulness but removing them by showing God’s better way.

How often frivolity and lightness and the foolishness of youth is the moral atmosphere in which such unions are begun and nurtured and often consummated, apart from any serious thoughts at all in the matter. Following the world’s concept of marriage and making it occupy such a prominent place in the thinking and lives of the young — to the exclusion of God or God’s Word — it is little wonder that, in not a few cases, there seems to be little for God in the life afterwards. We would judge the “marrying and giving in marriage” mentioned in the case of the antediluvians in Matt. 24:38 and spoken of as that which would characterize the days immediately prior to the coming of the Son of Man, v. 37, suggests the undue prominence the world gave to this ordinance of God; lifting it out of its proper sphere and setting as God ordained in the beginning and making it just an occasion for the manifestation of human pride, self-will and self-gratification. Truly God was not in all their thoughts. Should not the Christian, then, have higher and holier thoughts than these instead of doing as the world does and acts; carrying on courtship and preparation for marriage in folly and worldly excess.

THE CHRISTIAN WEDDING

This should be consummated in all purity and simplicity and where this is done it is lovely to behold. Our blessed Lord graced the marriage in Cana with His presence and blessing. That was all that was necessary to cause the “good wine” — symbol of earthly joy — to be reserved to the last. Truly where Christ is first and foremost this is still so.

To attend some of the weddings of today amongst professed Assemblies of God, one would not see in certain cases any difference from a thoroughly worldly union of unsaved people where even that is carried on in a "religious" atmosphere. How much style of dress and arrangement is put on to ape the world — adopting an extravagance far beyond the station in life of the families represented! The simplicity of a former day is altogether lacking in such cases — one is grieved at worldly songs being sung at so-called Christian weddings: the reading and proper presentation of the Word of God is being dispensed with (it might not be understood, they say, or acceptable to the worldly friends who attend). It used to be that the home or the Christians' Meeting Room was quite in order for the wedding but now that is altogether too tame and out of date. Then again, there is no musical instrument in the Hall and of late this has been an excuse to wheel one in surreptitiously, with the hope on the part of some that it will be allowed to remain.

What does all this show but a spirit that is not God's — methods which are not Scriptural and tendencies to copy and imitate the religious world, altogether unbecoming to a true and exercised Christian? Then we should mention the abomination of Romish candles burning at the ceremony. This would have caused consternation amongst the godly a short time ago — today it is being accepted without question by the "modern element" who are willing to "compromise" anything of God's truth to evade the reproach of Christ and be counted as odd people by others. The spirit of a former day where they rejoiced "that they were counted worthy to suffer shame for His Name" — Acts 5:41 — WHERE IS IT TODAY?

THE UNMARRIED CHRISTIAN

Through the Spirit the apostle said, "Every man hath his proper gift of God, one after this manner and another after that" I Cor. 7:7 and so there are those who seek to serve God thus and find their pleasure and enjoyment in doing the will of God and the work of God in the single as well as the married state, so fulfilling their obligations Godward and manward. Living in this state "for the kingdom of heaven's sake," Matt. 19:12, will doubtless bring its own reward which God will duly manifest. That such should consider themselves deprived of joy and companionship irrelevant to the Christian for his or her greatest joy and delight is to do the will of God from the heart — to "love God, and keep His commandments."

THE MARRIAGE SUPPER OF THE LAMB

Soon all His own of this dispensation shall sit down at His Marriage Supper, Rev. 19:7, 9, and that glad consummation which has been in the heart of Christ from eternity shall be consummated

before the adoring hosts of heaven and the called of Israel, v. 9, who shall witness all with utmost joy — cp. John 3:29. In Rev. 19:7 we read “His wife hath made herself ready.” So here is the preparation for the heavenly state and after the Judgment Seat of Christ when our lives are reviewed and rewarded, “she shall be brought unto the King in raiment of needlework:” Psalm 45:14. We are told in verse 8 of Revelation 19, that the array of “fine linen is the righteous acts of the saints” R.V. Here is a lifetime of preparation, a needlework of surpassing beauty as stitch after stitch is wrought into the garment — righteous acts of God’s saints in a world of sin and shame — raiment wherewith His companion of eternity shall be arrayed and in which He delights to present her to the assembled hosts of heaven.

May this happy prospect and joyous nuptial day urge us all on to greater endeavour for His glory and cause us to “let the world go by” with its fancied tinsel and its effervescent and disappointing so-called mirth of joy.

There is enough in Christ to fill the eye and heart and life and “brethren, the time is short,” I Cor. 7:29.

* * * * *

ONE DAY AT A TIME

ONE DAY at a time, with its failures and fears,
With its hurts and mistakes, with its weakness and tears,
With its portion of pain and its burden of care;
One day at a time we must meet and must bear.

One day at a time to be patient and strong;
To be calm under trial and sweet under wrong;
Then its toiling shall pass and its sorrow shall cease;
It shall darken and die, and the night shall bring peace.

One day at a time — but the day is so long,
And the heart is not brave, and the soul is not strong,
O Thou pitiful Christ, be Thou near all the way;
Give courage and patience and strength for the day.

Swift cometh His answer, so clear and so sweet;
“Yea, I will be with thee, thy troubles to meet;
I will not forget thee, nor fail thee, nor grieve;
I will not forsake thee; I never will leave.”

Not yesterday’s load we are called on to bear,
Nor the morrow’s uncertain and shadowy care;
Why should we look forward or back with dismay?
Our needs, as our mercies, are but for the day.

One day at a time, and the day is His day;
He hath numbered its hours, though they haste or delay.
His grace is sufficient; we walk not alone;
As the day, so the strength that He giveth His own.

ANNIE JOHNSON FLINT

THE ISLAMIC ENMITY TO ISRAEL: A VOICE FOR THE TIMES

Harold S. Paisley

The evident enmity between the Islamic peoples and the Jews today is one of the "signs of the times" and should be a voice to all. In the January news reports of the resolution of thirty eight Islamic nations in conference, they announced the united purpose of the final destruction of Israel, and the establishing of Jerusalem as the third holy city of Islam in the world of the eighties.

The anointed eye of the believer can surely see in this a clear indication of "last day conditions." The eyes of the world look anxiously to the middle east. The Lord's return for Israel is nearing — how very near is the Rapture of the Church. May all who read be ready, for coming events are now casting their shadows, and the time of grace will soon be ended.

Is there not a cause? What underlies the tensions, hate and enmity between Islam and Israel? We must go back to Genesis 21, for there, over 4,000 years ago we trace the beginnings of that which shall finally result in the final war of the ages. In the tent of Abraham, two boys were being reared: the one the child of an Egyptian maid, the other the son of the free woman. Hagar's son mocked Sarah's son and revealed his hatred to the heir. What a solemn rebuke to Abraham for his backsliding which had produced this unhealthy condition! Sarah now demanded that the maid and her son be cast out and disowned. Thus from these unhappy events in a desert tent, an age-long and continual hatred developed affecting men and nations until the final outbreak of Islamic and Israel conflict, which we believe is nearing daily.

Isaac is one of the great names associated with Israel's history, while from Ishmael came the Arab people, the direct opposite of the Jew in numerous ways and culture.

These two great peoples have much in common, yet their future destiny and hopes are in sharp contrast. A consideration of similarities between the Jew and his Arab half-brother is really striking. The language spoken by both is very similar. All followers of Islam are not Arabs. There are, however, around 16,000,000 Arab people, which is almost the same population of Jews in the world of the eighties.

From each has also sprung one great prophet. From Isaac has come our Lord Jesus Christ, as to His true and sinless Humanity, while from Ishmael has come the greatest false prophet the world has ever known, in the person of Mahomet.

From the seed of Isaac has been given through the Holy Spirit the glorious heritage of God's Word, while alas the only real rival

the Bible has, the Koran, is the outcome of Ishmael's descendants as inspired by the power of the spirit of Satan.

The chief objective of each people is to possess the land of Palestine. Each stakes claim to this land. The Arab desires to build an empire which would have the land of Palestine as the center and Jerusalem the base of all the worship of the Islamic faith. The claim is revealed to them in the reading of the Koran, and is to be founded on bloodshedding and revolution, under the direct help of God. Thus the Arab nations and their fellow Islamic worshippers believe that God will one day provide them with a great empire including Syria, Palestine, Turkey, Pakistan, Persia, Egypt and the smaller states of the Middle East. Will their aspirations ever be realised? According to the Bible it can never be, as God has placed the title deed in the hand of Isaac's seed. When the time arrives the True Messiah of Israel will bring in that Kingdom and reign from Jerusalem for 1000 years.

God spake to Abraham, the father of the nation of Israel, over 1900 years before Christ and promised: "All the land which thou seest, to thee will I give it and to thy seed forever." Gen. 12. Again in the great covenant promise of Gen. 15:18-21 God spake plainly: "Unto thy seed have I given this land from the river of Egypt unto the great river Euphrates." This marks the promised boundary of "The Land," which Israel has never enjoyed. Even in the glorious reign of Solomon, only a small part was in possession. Today only a tiny fragment is called Israel. The land which one day will be theirs will be about three times the size of France. These wonderful promises were confirmed to Jacob, and to Joshua, and later to Jeremiah. Genesis 28; Joshua 1:1, 2; Jeremiah 33:25, 26. The Jew therefore has Heaven's support, and one day will have the land and the rightful King Priest upon the Throne of David. Before this can be brought about, repentance must bow the nation at the pierced feet of the One they have rejected for centuries. This remarkable repentance and final conversion of the nation can only be possible by the time of unprecedented trouble, the terrible Great Tribulation or the time of Jacob's trouble. Already the stage is being rapidly set for the final drama in Israel's long history, as events in the middle east clearly show today. The time for the removal of the Church from earthly testimony must be nearing and the renewed dealings of God with Israel will quickly commence.

The saints of this age have no visible sign to announce the return of the Lord for them, nevertheless we can also see the day approaching. The wise man's eyes are in his head and he can read the signs of the times in which we move.

If our Lord Jesus should come today, the silent clock of prophetic time would commence the last seven years before the

final advent of Christ to the Mount of Olives. Thank God all who have found Christ in this age of the Spirit will be gone before the Antichrist's appearing. What of the great mass of Christ rejectors? Will there be any hope? The Word holds no possible hope of salvation for such, but rather the acceptance of "The Lie" that they might all be damned, who have disobeyed the Gospel of the Grace of God. II Thess. 2:11-12.

To all remaining at this late hour unrepentant, unforgiven and without Christ, may the present conditions in a world of unrest be a warning voice that time is short. Behold, now is the day of salvation, tomorrow may be the day of wrath. If the Islamic and Jewish conflict is a voice and the many other grave happenings in the dying hours of this age have spoken to your soul, turn in repentance and faith to the Lord Jesus and depend alone upon the merits of His Precious Blood. The work of Christ alone saves the soul: "When I see the blood I will pass over you." The Word of God alone gives the glad assurance that all is well for the days ahead: "He that believeth on the Son hath everlasting life." John 3:36. It is the earnest desire of the writer that through the pages of Words in Season, some would find peace in a sinking world.

EXHORTATION

C. H. M.

There are few things less understood than the real nature of exhortation. We are apt to attach an idea of legal effort to that word which is quite foreign to it. Divine exhortation, always assumes that a certain relationship exists, that a certain standing is enjoyed, that certain privileges are apprehended. The Spirit never exhorts save on a divine basis. For example, "I beseech you, therefore, brethren, by the mercies of God." (Rom. 12:1) Here we have a fine instance of divine exhortation. "The mercies of God" are first put before us, in all their fullness, brightness, and preciousness, ere we are called to hear the voice of exhortation.

Again, "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." (Eph. 5:30) Here we are exhorted on the settled ground of our being "sealed." He does not say, "Grieve not the Spirit, lest ye be eternally lost." Such would not be in keeping with the true character of divine exhortation. We "are sealed," not so long as we behave ourselves, but "until the day of redemption." It is absolutely done, and this is the powerful reason why we are not to grieve the Holy Spirit. If that which is the

eternal seal of God, set upon us until the day of redemption, be the Holy Spirit, how careful should we be not to grieve Him.

Again, "Since ye then are risen with Christ, seek those things which are above." (Col. 3:1) As those who are risen, what should we seek but "things above?" We do not seek these things in order to be risen, but because we are. In other words, the solid basis of our standing is laid down, by the Spirit of grace, before ever the voice of exhortation falls on the ear. This is divine. Aught else would be mere legality. To call upon a man to set his affections upon things above, before he knows, upon divine authority, that he is "risen with Christ," is to begin at the wrong end, and to lose your labour. It is only when I believe that precious emancipating truth that when Christ died, I died; when He was buried, I was buried; when He rose, I rose; it is only when this grand reality takes possession of my soul that I can lend an open ear, and an understanding heart to exhortation's heavenly voice.

It is well for my reader to understand this thoroughly. There is no need whatever for a multitude of words. Let him simply take his New Testament, and beginning with the epistle to the Romans, trace, throughout, the exhortations of the Spirit of God; and he will find, without a single exception, that they are as completely divested of the legal element as are the promises which glitter like gems on the page of inspiration. This subject is not fully understood. Exhortation in the hands of man is widely different from what it is in the hands of the Holy Ghost. How often do we hear men exhorting us to a certain line of action in order that we may reach certain privileges. The way of the Spirit is the reverse of this. He sets before us our standing in Christ, in the first place, and then He unfolds the walk. He first speaks of privilege — free, unconditional, inalienable privilege, and then He sets forth the holy responsibility connected therewith. He first presents the settled and unalterable relationship in which free grace has set us, and then dwells upon the affections belonging thereto.

There is nothing so hateful to the Spirit of God as legality, that hateful system which casts us as doers back upon self, instead of casting us as lost sinners over upon Christ. Man would fain do something; but he must be brought to the end of himself, and to the end of all beside, and then as a lost sinner, find his rest in Christ—a full, precious, all-sufficient Christ. In this way alone can he ever expect solid peace and true happiness; and only then will he ever be able to yield an intelligent response to the Spirit's "word of exhortation."

PAUL IN PHILIPPIANS

The Pattern For His Life — Chapter 2

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 himself, but for 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 every grace was perfectly balanced.

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 bondservant 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.

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 request. 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 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 Romans 15:1 he writes, "We then that are strong out 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 fulfill 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." (v. 4, R.V.)

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. 5:10) In our chapter we are looking at the Perfect 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." (v. 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 he experienced this joy. (II 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.

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." (II 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." (II 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.

(To be continued)

* * *

OUR STRONG POINT

ABRAHAM'S strong point was his faith. Yet that was the very point in which he failed. While sojourning in Gerar he denied his wife. Gen. 20:1. Moses, the meekest man, spake unadvisedly with his lips: and he was not permitted to enter the promised land. Solomon was the wisest man. "Nevertheless, even him did outlandish women cause to sin." Neh. 13:26. Therefore, let him that thinketh he standeth take heed lest he fall. There are special reasons why our strong point should be jealously guarded. It is in our "strong point" that we are prone to fancy ourselves secure; and such fancied security is simply the signal to the enemy that his time has come. A weak point well guarded is stronger than a strong point with no sentinel.

* * *

If you see some men going to an extreme, do not let that provoke you to rush to the opposite extreme. The truth can never be helped by our wresting it in one direction, simply because others are wresting it in the contrary direction. Such a course may seem to be good policy; but it proceeds upon a bad principle. We have only to tread the path of truth as revealed in the Scriptures, and leave the rest with God.

EVOLUTION

A J. Higgins, M.D.
New Jersey

The pride and satisfaction you have had in your son have just been shattered. Years of training, representing a vast investment of time and prayer appear to have gone for naught. Plans and hopes for the future have evaporated in what seems a moment of time. Your 20-year-old unsaved son has just returned from his first year of college to announce that he has serious questions about believing the Bible literally as you do. "Old fashioned," "out of touch with reality," "unscientific" are some of the phrases he uses. First year biology has made him question that the world was made by God. Evolution and natural selection seem just as feasible. Perhaps some compromise between the Bible and science is the real "truth." He informs you that it's fine for you to believe as you do, but it's just not enough for him.

What do you do? You take out your Bible, sit with him, and read Genesis 1 and 2. That settles everything doesn't it? No! It probably solves nothing. He's already informed you that he has made the decision to believe "differently." That decision was made with full knowledge of the Bible's record of creation.

Your next step is the resource of frustration. You deliver an animated and vocal tirade against the stupidity of evolution. But he calmly reminds you that some of the greatest human minds have worked on this problem. Do you really think that Satan would be so foolish as to delegate the development of one of his greatest delusions to a group of intellectual dwarfs? To underestimate the superficial wisdom of evolutionary theory is folly. To fail to grasp its tremendous implications can be dangerous. We need to think of it in terms of the individual and his soul. Blinded by the theory of evolution, a man assumes he has no responsibility to any "God," and situational ethics becomes his rule of life, to the ruin of his soul. Tragic as this is, more devastating has been the influence of Darwinian philosophy on society. Hitler used its concept in his drive for national purity and superiority. Karl Marx stated that Darwin's theory held true in class struggles. From morals to spiritual truth, from government in the home, to government of nations, evolutionary thinking has had its effects. Little wonder that Satan has so artfully nursed this teaching along.

It is wise for us to realize that our children have been trained to question truth. They have a sense of moral righteousness in questioning what can't be "proved." C. S. Lewis in his book "The Abolition of Man" has shown how that elementary textbooks can frame the thinking of children and influence their lives. This tendency to

question truth when met by the normal tendency to rebellion and independent intellectual thinking of late adolescence and early adulthood, can lead to spiritual ruin. Fortunately though, when handled wisely, it can lead to spiritual stability. In this rests our responsibility.

What then do you do? Should you throw up your hands and admit defeat? If God's Word doesn't reach him, what will? Though we all acknowledge the scripture as the foundation of all, your son has moved away from that. He refuses to bow to its authority, having embraced a new "scientific" way of thinking, with a sense of intellectual righteousness.

Perhaps the key lies in showing him that what he has embraced is not all that scientific. Since he's just returned from college, why not go over to his bookshelf and find a book on **general science**. Almost any one will do. Somewhere in the first chapter will invariably be a treatise on the "scientific method." Now briefly stated, this holds that for something to be proven as fact and accepted as such in science, it must be subjected to an experiment, with observations and results consistent with the theory. Despite all the volumes written, evolution has never been observed. The question of origins can never be proved and as such is really not a question science can answer.

The Bible does not claim to be a science textbook, though it is scientifically accurate. It is a revelation from God. The passage of years has proved its revelations in many spheres to be accurate. It is far more logical to embrace the revelation of a reliable God, than the unscientific surmisings of men. God, in revealing the origin of life, is well within His own field; scientists are not dealing with true science when they take up origins.

But as you go through his books, your eye catches a **history book**. You look up the name of Louis Pasteur. When you turn to the section about him, you find that this 19th century scientist was noteworthy for several reasons. He also was responsible for proving that spontaneous generation did not occur. Spontaneous generation was the idea that life could just develop from nothing. Spoiled meat would somehow turn into flies. Dirty water would "spontaneously generate" mosquitoes. Pasteur proved this was all wrong. Life can only come from life. It seems so obvious that we are amazed this had to be proven. Yet evolutionary theory demands that once spontaneous generation had to occur. Life had to begin sometime, and when it did, it sprang from non-life. Say all you want about gases floating in the atmosphere and being suddenly effected by an electrical discharge to form an amino acid. That still is not life. The evolutionist must still have a time when life in some form suddenly

one arm giving rise to children with only one arm. As obvious as the error seems, this thinking was quite in vogue in Darwin's day. Gregor Mendel's experiments in genetics disproved all this. Acquired changes are not transmitted to offspring. Lamarck's concept would have been the perfect answer for natural selection and evolution. The only problem with it, is that it is wrong. Variations do occur within species, but do not take an organism out of one species into another. Darwin observed variations among the finches on the Galapagos Islands but they all were still finches. No transition forms exist. Evolutionists have postulated that they must have existed because that is the only way evolution could have occurred. Since they are sure evolution did take place, they insist they must have existed. In other circles that is called circular reason, but in science it is called deductive "wisdom."

A geology book would be helpful now. Ask your son to review the fossil record that evolutionists rely upon. Remarkably, all the missing links are still missing. Even Darwin wrote in his **Origin of Species**: "Why is not every geologic formation and stratum full of . . . intermediate links? Geology does not reveal any finely graduated chain, and this is perhaps the most obvious and serious objection which can be urged against the theory." The problem still exists for geologists and evolutionists today as it did for Darwin.

Show him that the Bible is not in conflict with science here. It teaches that God created life "after his kind." The reason no intermediate species are found in fossil records is that they never existed. Each was brought into existence separately by God. The fossil record is in complete accord with this order. It is far more consistent with the Biblical record than with evolutionary theory.

The last question your son asks concerns mutations. Perhaps they could be the answer to major changes between species. At your hand is the **daily newspaper**. Silently you point to the picture and caption on the front page. A group of people including scientists are blocking the entrance to the construction site of a nuclear reactor. Their fear is that radiation leaks may lead to mutations.

The very men who hold up the banner hailing mutations as the means of evolution before their science classes, now hold up placards against the dangers of mutation. If mutations have been the great "force" that has raised us from a single cell in the slime pits to the stature of a man, why hinder mutations? Bring on more of them! Who knows how great we'll become. But the truth is that science knows the vast majority of mutations are damaging and lethal, not beneficial. Mutations could hardly be the benefactor of mankind.

Your discussion is done. You haven't exactly convinced him, but at least you have shown him that evolutionists are demanding that he make a far greater "leap of faith" to embrace what they

say, than God ever asked. You've shown him that his new found scientific knowledge is really not so scientific, and not so "knowledge" either. He still has a long way to come. Perhaps the most important influence to his recovery is not the knowledge you display or the apologetics you argue, but the life you lead. Evolution has degraded man to the level where he owes his existence to a "throw of the dice" as Jacques Monod said. There is really no reason for his being here; it was only an accident. He has no where to go. Man's life becomes absurd. Evolution gives lip service to the advancement of man but in reality strips him of all his dignity and meaning, making him another of the "beasts of the field that perish." Your life lived before God to the honor of the Lord Jesus will outweigh all the books written on the subject.

THE CREATION

PREACHING WITHOUT WORDS

A WIS Reprint

Frank Tornaquindici

CREATION REVEALING GOD'S SOVEREIGNTY—

Psalm 19:1, 6--Rom. 1:19, 20

Let us consider how creation constantly preaches the sovereignty of God the Creator. God has never left Himself without witness, Acts 14:17, and even now the heavens remind us that "day unto day uttereth speech and night unto night showeth knowledge." They literally breathe forth His glory and His handiwork in an orderly way.

The Psalmist also says in Psalm 8:1, 2 that God has set His glory above the heavens — thus telling us that even as beautiful and awesome as the creation is, the glory of the Creator far transcends His creation.

Our verse in Romans 1:20 tells us that the "invisible things of Him, from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they (the so-called heathen) are without excuse." So His eternal power is manifest, not dormant power in action. The power of God is not only that which has created, but which maintains and controls this wonderful creation, and "by Him (our Lord Jesus Christ) all things consist." Col. 1:17. That is, the whole complex system is not only held up, Heb. 1:3, but held together in perfect coherence. The rain, the snow, cold and heat, seedtime and harvest, are all perfectly maintained and preach the sovereign power

of God — Genesis 8:22. The same verse in Romans not only says that the power of God is manifest in the creation but that the Godhead is manifest therein. We believe in One God, and that One being manifested in three distinct Persons, Father, Son and Holy Spirit. Many today deny the existence of a Triune God but Satan himself believes it and shall, in a coming day, set up his imitation and his own counterfeit, the Dragon, the Beast and the False Prophet — Rev. 13. Many who now deny the true Christ shall believe and worship the false.

But how does the creation reveal this wonderful truth? It would be well even for the children attending school to be instructed and grounded in this blessed truth that our God has been pleased to reveal Himself in creation itself; for while our verse mentions “invisible things” yet it states that they are clearly seen “being understood by the things that are made.” Let us consider some of these things that are made and see how they manifest God.

All matter, we learn in school, consists in three forms only: solid, liquid or gas. Time is in three tenses: past, present and future. The heavens are divided into three portions: the atmosphere, outer space and the third heaven which is the dwelling place of God — Genesis 7:11, Genesis 15:5, 2 Cor. 12:2. Created beings in Scripture are only three: angels, cherubims and seraphims. Phil. 2 speaks of three spheres: “Things in heaven, things in earth and things under the earth.” And 1 Thess. 5:23 instructs us that man himself is created body, soul and spirit. All these wonderful things in three’s and many more, our God has, as a faithful Creator, sought to bring to all men a knowledge of His eternal power and Godhead, apart from anyone uttering one word.

No wonder we read that “that which may be known of God is manifest . . . so that they are without excuse.” Therefore, while men may escape the preacher and the written Word of God they are still “without excuse” for they are responsible because of the revelation that God gives of Himself in Creation. The Psalmist in Psalm 19:3 reminds us that “there is no speech nor language where their voice is not heard.” “Their line (rendered sound in Rom. 10:18) is gone out through all the earth and their words to the end of the world.”

Oh! that men who, today, are so taken up with the study of the heavens would only listen to the “sound” proclaimed therein which clearly tells of His glory, His handiwork, His power and His knowledge.

QUESTIONS AND ANSWERS

Question: Is Psalm 24 a prophecy of the Ascension of Christ, or has it a future fulfillment when He returns in power to the earth?

Answer: Many writers and teachers refer this psalm to the ascension. This interpretation cannot be the correct and primary meaning of the psalm. The occasion of the writing was probably the entrance of David the king into Zion when the ark was given its resting place. II Sam. 6. The prophetic fulfillment awaits the entrance of a greater King into Jerusalem, even our Lord Jesus Christ. This entry will follow the battle of Armageddon. He will receive a royal welcome by the delivered city as the King of Glory and the Lord of hosts. When Thomas Kelly wrote his beautiful hymn: "Look ye saints the sight is glorious, see the Man of Sorrows now. From the fight returned victorious, every knee to Him must bow." He had the scenes of Revelation 19 before his heart and not Acts 1, as has been wrongly applied. The battle from which the Lord returns is not His past victory at Calvary, but His future conquest over all His foes on earth.

It may be of interest to note that Psalm 22, 23 and 24 form a wonderful trilogy: the Sufferings of the Saviour, the Sympathy of the Shepherd, and the Supremacy of the Sovereign.

Question: Are the names given in Isaiah 9:6 five in number or four? It has been stated that the first two are one: Wonderful Counsellor.

Answer: It seems that there are five names in this beautiful verse which belong alone to the Messiah, our Lord Jesus Christ. The Spirit of God is not stating that Christ is wonderful in His offices or actions, but that He Himself is unique. He is Wonderful. The full list of Names here are unparallel in richness and grandeur. This name Wonderful is a glorious one and cannot be understood by mortals or angels. It is secret and inscrutable. Judges 13:18. The reason that some read the two names as one seems to arise from the fact that wonderful is normally used as an adjective calling for a noun which it can qualify. Hence the usage Wonderful Counsellor. Mr. W. E. Vine in his excellent notes on Isaiah stated, "These two Wonderful, Counsellor, are not to be combined into one phrase as if the first was an adjective describing the Counsellor as Wonderful; each is a noun in Hebrew."

Question: Two altars are spoken of in Exodus 20:35 and Exodus 38:1-7. The first was not to be touched by any tool, while the second was fashioned and made with tools. Could an explanation be given for this difference?

Answer: The question can only be answered in accordance with the principles of approach to God. In the first altar it seems to be the sinner desiring to be in God's presence. He must realize that such access can never be attained by human works, as set forth in the tool, or by human effort as steps to go up to the altar. God prohibited the use of any tool or the making of any steps. In this type God was teaching that the only ground of approach to Him is through the shed blood of a spotless victim. Therefore the tool would be an addition to His divine grace. Paul writing to the Romans states that the only ground of justification for a sinner is faith alone in Him Who shed His precious blood as a means whereby God could meet with the guilty. Rom. 3:24-28. The second altar, however, presents the approach of those who have been redeemed. The building of the Tabernacle followed their deliverance. It was built after the divine pattern from materials offered by willing hearts. They used tools to fashion this dwelling place, and all its items, including the Brazen Altar. In this type do we not see that before salvation works are excluded, but following salvation works are expected, as they evidence reality?

REPORTS - U.S.A. (Continued)

Bryn Mawr, PA — The assembly experienced a real harvest of souls trusting Christ as the result of Gospel meetings held by Brethren Norman Crawford and Eugene Higgins. May the Lord give further signs of encouragement in seeing them go on in ways pleasing to Himself.

De Land, Florida — In February the assembly had appreciated visits from Brethren Oswald MacLeod, John Gray, Jack Noble, Leonard DeBuhr and Edward Doherty.

Livonia, Michigan — Stark Road Gospel Hall. The bi-monthly Bible Readings (February 28) were large and helpful to many. Mr. Tom Bentley (Malaysia) continues with ministry on the Feast of Jehovah with very good attendance and interest.

Black Earth, Wisconsin — Brethren John Slabaugh and Robert Orr started gospel meetings here on February 15th. Brethren William Lavery and Allen Christopherson started in LaCrosse, Wisconsin on the same date. These four brethren have arranged to have a Bible study on Saturday evenings in the Blue River assembly while the gospel meetings in these nearby assemblies are in progress.

Stout, Iowa — Brethren James Smith and Albert Hull are having Gospel meetings with some blessing in salvation. They started February 8th.

Manchester, Iowa — Brethren Paul Elliott and Art Ward, a local brother from the assembly at Blue River, Wisc. are having Gospel meetings.

Omaha, Nebraska — Brother John Gray is having ministry meetings using his model of the Tabernacle. Previously he spent two weeks in Hatboro, PA speaking on church truths from a new chart on Paul's missionary journeys. The assembly at Omaha was expecting to have Gospel meetings starting March 29th with Brother Robert Eadie of Northern Ireland. Brother Robert Orr gave an appreciated visit.

Burwell, Nebraska — Brethren Eric McCullough and Roy Weber had two weeks of ministry meetings with the saints here. As yet, there is no assembly.

Monrovia, California — The Christians were encouraged by the ministry given during their first conference where the theme of "Getting back to the Book" seemed to prevail. Their purpose continuing this on an annual basis, D.V.

San Diego, California — Brethren Walter Gustafson and John Abernethy had five weeks of Gospel meetings with some trusting Christ.

Lynden, Washington — Brother Robert Surgenor was to start in a series of Gospel meetings on March 15. He had been with the West Side Assembly in Cleveland for some Gospel meetings. The work in West Virginia, where he has devoted a good deal of his time, has shown signs of encouragement, both in Fairmont where there is no assembly as yet and in New Creek where the assembly is growing.

REPORTS - CANADA

Red Bay, Labrador — Brethren Bryan Funston and J. A. (Bert) Joyce are preaching the Gospel.

Old Fort, Quebec — Brethren Bryan Funston and Alexander Dryburgh have sought to encourage in this place where the going is hard. Brethren from the assembly at Forteau, Labrador have been giving help for the Sunday night Gospel meetings.

Eastport, Newfoundland — A number have obeyed the Lord in baptism and have been added to the fellowship. These come from the nearby community of Gander.

New Harbour, Newfoundland — Brother Jonathan Procopio continues to help the small assembly here. They have had the joy of seeing some concerned and some baptized.

Avonport, Nova Scotia — Bro. Murray McCandless was with the assembly for their monthly Bible Reading on the first Saturday night of February. Remained for the Lord's Day when a ministry meeting was scheduled for the afternoon. They were encouraged over some who professed in meetings held in November by brethren Hugh Kelly and Robert McIlwaine.

Oxford, Nova Scotia — Brother Arnold Adams had some ministry meetings.

Amherst, Nova Scotia — Brethren Albert Ramsay and Floyd Stewart continue to labor toward the establishment of a new assembly in this city. A nice number have trusted Christ recently and there seems to be sufficient material for the formation of an assembly.

Sussex, New Brunswick — The assembly had a one day meeting on February 15th with a good number coming from surrounding assemblies. Brethren Albert Ramsay, Hugh Kelly and Floyd Stewart were among those present to help. They have been encouraged in their Sunday night Gospel meetings. Interest has increased due to house to house visitation.

Green River, New Brunswick — This French speaking assembly is growing. There have been a few brethren who are developing gift in the presentation of the Gospel.

ONTARIO

Toronto - Highfield Road — Brother Hyde of the Windsor, Ontario assembly had three weeks in the Gospel. Two brothers were saved, one during the meetings and the other through a booklet given him by Brother Hyde. The saints were cheered and encouraged.

Toronto - Bracondale — Bro. Frank Pearcey spent a week in giving encouraging ministry. Brother John Gray spent a Lord's Day. Brother Jack Yocum had a week of ministry on the crowns of scripture, illustrated by a large chart pertaining to the judgment seat of Christ.

Toronto - Mimico — Brethren Jack Noble and Eric McCullough were expected for Gospel meetings following the weekend of Bible Readings the last of April.

Welland, Ontario — Brother G. P. Taylor spent over a week in ministry. This is a scene of former labors by our brother who has seen the assembly grow from 5 to 60.

St. Thomas, Ont. — Brother John Gray is expected at the end of April for ministry using his model of the Tabernacle.

Sault Ste. Marie, Ont. — Brother David Jones spent almost two weeks with the assembly here ministering on family and home relationships as directed by the Scriptures. Many expressed their appreciation of the help received and desire to carry out God's word in their homes.

Kapuskasung, Ont. — Brethren Bruce Rodgers and Murray Pratt have been further encouraged with more trusting Christ in their pioneer efforts in this northern Ontario district.

Pine Creek, Manitoba — Brother James Thompson gave us a week of ministry meetings in January on the Levitical offerings, which was much enjoyed.

BRITISH COLUMBIA

Westbank — Richard Robertson had a week of children's meetings. This was followed by five weeks of Gospel meetings by Brethren Robertson and Fred Krauss, when a number professed faith in Christ. Brother Krauss remained for a few ministry meetings, which were appreciated.

Vancouver - Woodland Drive Gospel Hall — Brother Harold Paisley finished a series of Gospel meetings on March 8th with blessing in salvation.

Vancouver - Victoria Drive Gospel Hall — Brethren Oswald MacLeod and David Oliver started in Gospel meetings on March 8th.

REPORTS - FOREIGN

VENEZUELA

Puerto Cabello — The Christmas conference here and also at Maracay had a combined attendance of over 2000. 14 were baptized in Puerto Cabello, 10 at Maracay.

Maracaibo — The conference in early January was the scene of 14 obeying the Lord in baptism. Brethren Naranjo and Chirinos followed with Gospel meetings with a number professing salvation.

Valencia — The Barbula assembly of this district saw 8 baptized on the last day of 1980. Brethren Saword and Faneite are preaching the Gospel in a tent with capacity crowds and blessing in salvation. Our brother Saword is in his 87th year and still preaches each night. Mrs. Saword, though weak, is still faithful in attending the meetings.

Yaracal — Brethren Cumming and Velasco are laboring in this country district.

Las Vegas — Brother Turkington and his son, Kenneth, have been laboring here. He was to join Brother Ussher in San Fernando for the inauguration of their new hall on February 3rd.

San Esteban — Brethren Fairfield and Walmsley have finished a short series. Brethren Fairfield and Naranjo were to commence Gospel meetings in the central assembly at Caracas.

Chivacoa — Brethren Milne and Sequera are in meetings here.

Salom — Brethren McKeown and Tirado have seen fruit in salvation.

Duaca — Brother Frith has been giving help in meetings in his home district.

Merida — Brother Neal Thomson who was suffering with a severe case of phlebitis when he flew to Venezuela in early January, is now able to walk and has joined his wife and two sons in this new location in western Venezuela. His sons are enrolled in the university here. Neal R. Thomson, Apartado 389, Merida, Venezuela 5101-A.

SCOTLAND

Falkirk — On March 8th, Brother John Stubbs commenced Gospel meetings. He has been helping some small assemblies in England and Wales where the numbers in fellowship are few.

NORTHERN IRELAND

Donacloney — Brethren J. Brown and J. Lennox have seen blessing in salvation.

Coleraine — Brethren D. Moran of Wales and D. Kane are laboring here with attendance and interest encouraging.

Kingsmills - County Tyrone — Brethren J. Hawthorne and T. McNeill are in a portable hall near here with encouraging interest.

Larne - Craig Hill — Brethren S. Ferguson and N. Turkington continue in the Gospel with good interest and attendance.

Ballygawley - County Throne — Brethren J. Thompson and Alan Redpath have commenced Gospel meetings in the Martary Gospel Hall, with interest increasing.

Clonkeen — Brethren T. McKelvey and J. Hutchinson are in the Gospel Hall with good interest.

Cookstown — Brother J. Allen has been encouraged with a nice number professing and others showing deep concern in Gospel meetings in the Gospel Hall. Earlier he and J. Hutchinson had a very fruitful spell in Gospel meetings in the Mullafernaghan Gospel Hall near Banbridge. Some complete strangers and others the subject of lifetime prayers. Brethren J. Fulton, J. Kells and R. Wilson labor on in the Gospel, in open air meetings, door to door visitations and in halls wherever available in Counties Cavan, Longford and Sligo in Southern Ireland. In this work they have seen some encouragement.

CONFERENCES

Please consult the February or March issue for details of the following conferences:

Antioch, Iowa — April 5.

Stout, Iowa — April 11 & 12.

EASTER

Manchester, CT — April 17, 18, 19.

Waterloo - Cedar Falls, Iowa — April 18-19.

Culver City, California — April 18-19.

Nineveh, Nova Scotia — April 18-19.

Toronto, Ontario - East Side — April 17-18-19.

Winnipeg, Manitoba — April 17-18-19.

Vancouver, B. C. — April 17-18-19.

McKeesport, PA — April 25-26.

Mimico, Ontario — Bible Readings - April 25-26.

Hardwick, VT — May 2-3.

Newmarket, Ont. — May 3.

Ottawa, Ont. — May 9-10.

Pine Creek, Manitoba — Due to reduced numbers in the assembly here, there will be no conference this summer.

De Land, Florida — The assembly purposes having Bible Readings on the Epistle of James on Friday, April 17 at 7:00, Saturday, April 18 at 2:30 and 5:00 and Lord's Day, April 19 at 4:00. Breaking of Bread at 10:00. All meetings to be held in the Gospel Hall, 140 North Spring Garden Avenue. This is the first venture of this nature for the assembly and it is NOT arranged to displace their conference held in the latter part of December. Correspondent: Anthony Orsini, 36 Virginia Drive, DeLand Florida 32720. Telephone: 904-736-6301.

Frostburg, Maryland — Annual conference to be held on May 16 and 17 with Prayer Meeting on May 15 at 7:30 P.M. Breaking of Bread at 10:00. All meetings to be held in the Grahamtown Gospel Hall, Davidson Street. Correspondent: William C. Knieriem, 80 Walnut Street, Frostburg, Maryland 21532. Telephone: 301-689-8820. Gospel Hall telephone: 301-689-9876.

Kensington, P. E. I. — Annual conference to be held on May 16, 17 and 18. Prayer meeting at 7:45 P.M. on Friday at the Gospel Hall, 141 Upper Prince Street, Charlottetown. All other meetings to be held at the Kensington Regional High School with first meeting convening on Saturday at 2:30. Breaking of Bread at 10:00 in each of the five assemblies sponsoring the conference, Charlottetown, Crapaud, Freetown, Springfield and Rosebank. Correspondence to: Donald G. Ramsay, North River, P. E. I. COA 1H0. Telephone: 902-892-6307. School telephone: 902-836-3994.

Deseronto, Ontario — There will be no conference this year over the Queen Victoria holiday week-end.

Midland and Waubashene, Ontario — Conference to be held on May 16, 17 and 18 with first meeting starting on Saturday afternoon at 2:30 for prayer and ministry. Ministry - Saturday night at 7:00. Breaking of Bread at 10:00. No meeting on Monday night. All meetings to be held in the Penetanguishene Secondary School, Edward Street, Penetanguishene, Ontario. Correspondent: David W. West, Box 741, Midland, Ontario L4R-4P4. Telephone: 705-526-4687. School telephone: 705-549-7446.

Calgary, Alberta - West Hillhurst Gospel Hall — Annual conference to be held May 16, 17 and 18 with Prayer Meeting on Friday at 7:30 P.M. at the Gospel Hall, 2326 - 7th Avenue, N.W. All other meetings to be held in the Queen Elizabeth High School, 512 - 18th Street, N.W. On Saturday and Monday the morning session will be a Bible Reading with Ephesians I as the subject. Breaking of Bread at 10:00. Correspondent Garry W. Seale, 3111 Conrad Crescent, N.W., Calgary, Alberta T2L 1B7. Telephone: 403-282-1383. School telephone: 403-283-8434.

Byfield, Massachusetts — The assembly which began breaking bread for the first time on January 20, 1877, will be convening their 100th conference on May 23 and 24 with Prayer Meeting on Friday at 7:30 P.M. in the Gospel Hall, 1 Central Street, all other meetings to be held in the Town Hall. Breaking of Bread at 10:30. We believe that this is the only assembly in either the USA or Canada that has carried on with a conference for these many years. Brethren walking in the old paths and who teach the same are welcome in ministry. Correspondent: John H. Short, 145 Main Street, Byfield, Massachusetts 01922. Telephone: 617-465-2207 or 617-465-3254.

East Boston, Massachusetts — Bible Readings on May 30 and 31. Subject: II Peter. To be held at the Masonic Hall, 47 Adams Avenue, Saugus, MA. Breaking of Bread 10:00. Correspondent: Frederick E. Hill, 26 Sheafe Street, Malden, MA 02148. Telephone: 617-322-3274. Masonic Hall telephone: 617-233-9804.

Omaha, Nebraska — Conference to be held on May 24 and 25 with Prayer Meeting on Saturday at 7:30 P.M. Breaking of Bread at 9:45. Bible Reading on Monday from 10:00 to 12:00 on Leviticus 23. All meetings to be held at the Gospel Hall, 69th and Hartman Avenue. Correspondent: Sam Eadie, 4608 North 90th Street, Omaha, Nebraska 68134. Telephone: 402-572-7523. Gospel Hall telephone: 402-571-5983.

Forest Grove, Oregon — Annual conference to be held on May 23, 24 and 25 with Prayer Meeting on Friday at 7:00. Breaking of Bread at 9:45. All meetings to be held in the Gospel Hall, corner of 21st and Cedar Streets. Those visiting from other parts will be gladly entertained in the homes of the Christians. Correspondent: Frank H. Goff, 2242 B Street, Forest Grove, Oregon 97116. Telephone: 503-357-9128. Gospel Hall telephone: 503-357-4986.

Sarnia, Ontario — Conference to be held on May 30 and 31 with Prayer Meeting on Friday at 7:45 P.M. in the Gospel Hall, College and Davis Street. All other meetings to be held in the Central Collegiate Institute on East Street near London Road. Breaking of Bread at 10:00. Please note that the dates are a week later this year than has been customary. Correspondent: Robert W. Kember, 2493 London Road, Sarnia, Ontario N7T 7H2. Telephone: 519-542-7978. Institute telephone: 519-337-5461.

Garnaville, Iowa — Conference to be held June 6 and 7 with Prayer Meeting on Friday at 7:30. Breaking of Bread at 10:30. Meetings to be held in the High School. Correspondent: Robert Brandt, Box 95, Garnaville, Iowa 52049. Telephone: 319-964-2389. School telephone: 319-963-2321.

Eden Grove, Ontario — There will be a one day annual conference on June 7th. Prayer Meeting in the Gospel Hall at 7:30 P.M. on June 6th. Breaking of Bread at 10:00. Meetings on Lord's Day will be held in the Elmwood Community Center which is located six miles north of Hanover and one-half mile west from the flasher light in Elmwood. Servants of the Lord teaching and practicing the right ways of the Lord welcomed in ministry. Correspondent: William Boddy, R. R. #4, Walkerton, Ontario N0G 2V0. Telephone: 519-366-2624. Community Center telephone: 519-363-9911.

Victoria Road, Ontario — Conference to be held on June 13 and 14 with Prayer Meeting on Friday at 8:00 P.M. Breaking of Bread at 10:30. All meetings to be held in the Gospel Hall. Correspondent: Arthur J. Stone, R. R. #3, Kirkfield, Ontario K0M 2B0. Telephone: 705-374-4829.

Portage la Prairie, Manitoba — Conference to be held on June 12, 13 & 14 with Prayer Meeting on Thursday at 7:30 P.M. Breaking of Bread at 10:30. All meetings to be held in the Gospel Hall, 102 First Street, N.W. Correspondent: David Ronald, S. S. #1, Site 3, Box 30, Portage la Prairie, Manitoba R1N 3A6. Telephone: 204-857-9831.

HOMECALL

Bay City, Michigan — On January 14, our dear sister, Florence Pillar (nee Mowat) 85, was called home to be with the Lord. She was in the assembly for thirty-five years, and lately confined to a local nursing facility.

Bay City, Michigan — Our sister, Sarah Winning, 96 (widow of the late James Winning) was called home on January 29. She was saved as a girl of 10 in Larkhall, Scotland and was in assembly fellowship all of her Christian life. She valued the "place of the Name," and was a Mother in Israel.

Unionville, Ontario — Our sister, Mrs. Rebecca Brewster, at the age of 90, passed into His presence on February 4th. She was saved over 60 years ago and has been in happy fellowship with the Lord's people in the Pape Avenue, Waverly and Unionville assemblies. She saw all of her family saved and then finally her husband for whom she had prayed 35 years. She will be remembered for her cheerfulness and the manner in which she radiated God's love in her countenance. She leaves three sons and two daughters to mourn her loss.

Cumberland, Maryland — On January 31, our sister Mrs. Martha Ganoë went to be with Christ. She was saved in 1954 through Acts 16:31. Her home was open to the Lord's people and she was a faithful and godly sister. She will be greatly missed. Pray for her husband, Ernest, who mourns her loss.

La Crosse, Wisconsin — Our beloved sister, Mrs. Etta Lee, 83, went to be with the Lord February 9. She was saved in 1918 at meetings in Nodine, Minnesota and in later years became part of the LaCrosse assembly. She was faithful to all of the meetings and a help to many. Her seat is empty and she will be missed.

Toronto, Ontario - Rexdale Gospel Hall — Our brother, Roger Day, went to be with the Lord on February 9th. Saved as a young man 47 years ago, he was received into fellowship in the Brock Avenue assembly, later becoming associated with the Lansing assembly. Since retirement he was in Rexdale. He lived his life for God in happy fellowship with the Lord's people. Survived by his wife, Rita, and two sons, David and Douglas.

Sault Ste. Marie, Ontario — On February 11, Mrs. Rolland Strickland was taken home, following a brief illness. Our dear sister recently moved here with her husband from Timmins, Ontario and quickly endeared herself to the Lord's people here. Please pray for her husband, two daughters and one son, all in assembly fellowship.

Everett, Pennsylvania — Our sister, Mrs. Mary Diehl, 89, went to be with the Lord on February 15th. She was awakened to her need of salvation in meetings of brethren Winemiller and Armstrong in 1919, and saved while ironing in her kitchen. She was received into assembly fellowship at Lonaconing, Maryland and then in Everett when the assembly started, continuing there until her homecall. She leaves three sons, Robert, Merle, and Warren and a daughter Mildred Oniel, with whom she resided; also a number of grandchildren and great grandchildren.

Midland Park, New Jersey — James McConnell went to be with Christ on February 21, just 10 days after his 70th birthday. He was saved in Scotland at the age of 17 and in the assembly in Glasgow. Since coming to this country in 1947, he was associated with the assemblies in the New York City area until about 10 years ago when he came to Midland Park. He has left an admirable testimony because of his happy spirit, despite the heavy burden of care for his wife who suffered a stroke in 1957. She has been in a nursing home since his hospitalization in December. Please pray for her, a married daughter and an unsaved son.

Lonaconing, Maryland — Mrs. Lillian Shook, 88, passed into the presence of the Lord after a long illness. She was always at the assembly meetings before being confined to a nursing home in her later years. She leaves two sons.

Sault Ste. Marie, Ontario — Aurele Gagne, a quiet and godly brother, was called home suddenly from his place of work. He leaves an unsaved wife and family for whom prayer is requested.

Newtownhamilton, South Armagh, N. I. — Mrs. Annie McIlveen went to be with Christ at 64 years of age. She had a blameless testimony and a God-given ability of approach to the unsaved. Many heard the gospel from her lips. Eternity will reveal the results of her prayers and labours amongst her neighbors and fellow patients while in the hospital. Last year, being burdened about her only unsaved son living in Toronto, she traveled alone to Canada to take him to gospel meetings, seeking to see him saved. Prayer is requested for him, the only one of her family still not gathered in. Our sister will be greatly missed by her family and the saints in the assembly.

Words in Season

THE BIBLE FAMILY MAGAZINE



1 Thess. 4:16-18

Soon the heavens shall burst asunder
And the Lord, Himself descend
Shout of angel, trumpet thunder
Saints be gathered; time will end.

Watching, waiting, will He find me
When He doth from heaven appear?
Or will earthly ties still bind me,
Temporal, fleeting, things down here?

Oh, how sad if thus He'd find me,
Occupied with things below,
Not with longing eyes uplifted
Lit with expectation's glow.

If I daily would remember
That His coming is so near,
Oh how worthless, paltry, empty
Earthly things would then appear.

Help me then to live a stranger
Ever waiting Thy return,
May desire for Thy coming
Ever in my bosom burn.

Crowns of righteousness He giveth,
All who long His face to see,
What a glorious prize to strive for,
Shall one, Lord be given me?

Watching, waiting may He find me,
Ready to be taken home,
May my language be, with longing
'Even so, Lord Jesus, come.'

P. M. A. Weston

MAY, 1981

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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.

MISCELLANEOUS

Errata - Correction in spelling of name for the new correspondent of Newmarket, Ontario, which was reported in the March issue. **HARRY PRONK**, 364 Simcoe Road, Bradford, Ontario LOG 1C0. Tel. (416) 775-6816.

Prayer Request - Pray for our sister, Mrs. Albert Joyce, who has undergone serious surgery. Her husband, our esteemed brother, has now moved into Bethany Lodge. See new address under change of addresses. Continue to pray for our dear brother H. G. Dobson, who remains in a weak condition.

Change of Address

Thomas Baker, 235 North 16th Street, Montebello, CA 90640, Tel. (213) 724-3949

Albert W. Joyce, Bethany Lodge, Second Street, Unionville, Ontario L3R 2C3, Tel. (416) 297-5313

Murray Pratt, General Delivery, Kapuskasing, Ontario P5N 2Y1, Tel. (705) 335-2191

Bruce Rodgers, General Delivery, Kapuskasing, Ontario P5N 2Y1, Telephone (705) 335-3791

Neal R. Thomson, Apartado 389, Merida, Venezuela 5101 A

Change of Correspondent: Hamilton, Ontario - Kensington Avenue Gospel Hall. Paul W. Glenney, 99 Blannora Drive, Stoney Creek, Ontario L8G 4A9, Tel. (416) 664-5151.

New Assemblies

Amherst, Nova Scotia - Assembly meeting in the Gospel Hall, 20 Elmwood Drive. On Lord's Day, Breaking of Bread at 9:30, Sunday School at 11:30, Gospel at 7:30 and on Monday at 8:00, Prayer and Bible Reading. Corr.: Charles Hurley, 22 Rhodes Avenue, Amherst, Nova Scotia B4H 1R7. Tel. (902) 667-7996.

Kapuskasing, Ontario - Assembly meeting in the Eastview Public School. On Lord's Day, Breaking of Bread at 10:00, Sunday School at 11:30, Gospel at 7:30 and on Wednesday at 7:30, Prayer and Bible Reading. For the time being, Correspondence can be directed to: Murray Pratt, General Delivery, Kapuskasing, Ontario P5N 2Y1. Tel. (705) 335-2191 or Bruce Rodgers, General Delivery, Kapuskasing, Ontario P5N 2Y1. Tel. (705) 335-3791.

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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WORDS

Keep watch on your words unfailing,

For words are wonderful things;

They are sweet like the bees' fresh honey,

Like the bees they have terrible stings;

They can bless like the warm glad sunshine,

And brighten a lonely life;

They can cut in the strife of anger,

Like an open two-edged knife .

Keep them back if they're cold and cruel,

Under bar and ban and seal,

The wounds that they make so often

Are always hard to heal.

Col. 4:6

THE DEATH OF CHRIST

Gospel Article

Robert E. Surgenor

MURDERED

On the 11th of April A.D. 32, the greatest murder in history took place -- the death of Christ! There was never a death like His! Death has a claim on all men by virtue of sin, but death had no claim on Him for He was sinless. Death was not a physical necessity to the Lord, it was a moral necessity in order to fulfill the Scripture and procure eternal salvation for you and me. Peter charges Israel, "Ye have taken, and by wicked hands have crucified and slain... Ye killed the Prince of Life... Jesus, whom ye slew and hanged on a tree." (Acts 2:23; 3:14,15; 5:30). Stephen, the first martyr of the Church, laid a similar charge to Israel. "The Just One (Jesus); of whom ye have been now the betrayers and murderers (Acts 7:52). Since Christ did not fit into their plans they cried, "Away with this Man (Lk. 23)", "His blood be on us, and on our children" (Matt. 27:25). Under the guilt of His innocent blood, Israel has suffered ever since.

VOLUNTARY

Even though Israel is charged with the murder of God's Son, yet He died voluntarily at the hands of God. Death holds the first mortgage on every life, and often forecloses its accounts without respect to age. But death held no such mortgage on Christ! In fact, He manifested His authority over death by raising from the dead the daughter of Jairus (Mk. 5), a widow's son (Lk. 7), and Lazarus (Jn. 11). He alone could say, "I lay down my life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again" (Jn. 10:18). The Lord was never a dying man. He died, but with Him it was an act, it was not a gradual process. He dismissed His spirit by divine power into the Father's hands (Lk. 23:46). He died voluntarily!

NATURE'S REACTION

God showed through the elements of nature that Christ's death was incomparable to any other death. The sun was darkened (Lk. 23:45). "The earth did quake, and the rocks rent; and the graves were opened" (Matt. 27:52).

PROPHECIES FULFILLED

Christ's death was unique! It was no accident but rather pre-arranged by God. Scripture says, as a sacrifice Christ "was fore-ordained before the foundation of the world" (1 Pet. 1:20). Old Testament prophets foretold of "the sufferings of Christ" (1 Pet. 1:11).

* Judas betrayed Christ for thirty pieces of silver, exactly

as Zechariah prophesied 500 years previously. Compare Zech. 11:12 with Matt. 27:9.

* Isaiah, 740 years earlier wrote: "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" (Isa. 50:6). This Scripture was fulfilled in Jerusalem on Christ. Read Matt. 26:67.

* David told how they would put Him to death by writing, "They pierced my hands and my feet" (Ps. 22:16). He also spoke in Psalm 69:21 of the gall and the vinegar which would be given Christ to drink. Roman soldiers did this very thing at Calvary. Christ refused the offered opiate which was intended to numb His senses, later He received just the vinegar (Jn. 19:30) to fulfill the last half of David's prophecy uttered 1,000 years previously!

* Isaiah foretold Christ would be "numbered with the transgressors" (Isa. 53:12). Knowing nothing of Isaiah's prophecy, Roman soldiers did that very thing when they nailed Christ on a cross between two thieves. Thus a 740 year old prophecy came to pass!

*David wrote, "They parted my garments among them, and cast lots upon my vesture" (Ps. 22:18). Oh yes, it happened exactly as it was written! Soldiers did this very thing at the foot of the cross (Jn. 19:23,24).

* "He keepeth all his bones: not one of them is broken" (Ps. 34:20). Over 1,000 years later at Calvary, ungodly soldiers broke the legs of the two who were crucified with Him. "But when they came to Jesus . . . they brake not His legs" (Jn. 19:33). This is amazing, but it is true!

* Then the last act against His blessed body occurred when "one of the soldiers with a spear pierced His side" (Jn.19:34), fulfilling a 500 year old prophecy found in Zechariah 12:10.

In the light of all this, who would dare claim that the death of Christ was not unique, incomparable, and planned by God.

THE OBJECT OF HIS DEATH

Why did Christ die? Let Scripture answer! "He gave Himself for our sins, that He might deliver us from this present evil world" (Gal. 1:4). Not only this but, "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God" (1 Pet. 3:18). How wonderful to know that He gave Himself for me (Gal. 2:20)! He bare my sins in His own body on the tree (1 Pet. 2:24), delivering me from a life of sin. How blessed to know that He has been raised from the dead and He is now in Heaven where I shall be with Him in that eternal home! Thank God, I know Christ as my Saviour! I'll never suffer for my sins in hell for He suffered for them on the cross! Do you have the same assurance? If not, read John's Gospel Chapter 3, and believe!

CHRISTIAN SIMPLICITY **Summer Opportunities**

(A W.I.S. Reprint)

Wm. H. Ferguson

How shall we take advantage of the advent of this season of the year to further the cause of Christ and at the same time find refreshing and strength and happiness in the Lord in so doing?

We are sure questions akin to the above arise in the minds of many at this time and with a view to the encouragement of His own and their help in the things of God, we submit a few thoughts for their consideration.

BODILY EXERCISE

To many this is the sum total of the thought in connection with the summer season. It is so in the world and to prepare for the days ahead the man of the world devotes considerable time and thought and money towards this end. However, we read in the Word - 1 Tim. 4:8 that it

PROFITETH LITTLE

or, as the margin of your Bible states, "for a little time." It is therefore not the objective for a Christian but rather, as one version gives it in v. 7 - "Train yourself for godliness", and v. 8 further states

BUT GODLINESS IS PROFITABLE UNTO ALL THINGS

The original word for "exercise" here is "gumnasia" from which comes our English word "gymnasium" and whereas this form of exercise is given great prominence in the world, godliness and training oneself for godliness is given the superior place in God's Word. What then would be the result should we go in for godliness rather than bodily exercise? The Scripture states such a course has the

PROMISE OF THE LIFE THAT NOW IS

meaning that it shall not adversely affect our lives now - it shall by no means hinder our enjoyment of the life that now is. Further, it has the promise

AND OF THAT WHICH IS TO COME

The exercise of godliness brings us into a field where we shall not only profit for time but for eternity. Godliness brings us nearer God in our thoughts and ways. It is primarily an exercise of the renewed and spiritual mind - "If ye then be risen with Christ, seek those things that are above, where Christ sitteth on the right hand of God. Set your affection (mind) on things above, not on things on the earth. For ye are dead" - Col. 3:1,3. We are dead to the idol of pleasure as to all other idols of the world and, in a mad pleasure-loving world, it means something to realize this and abstain from that which the world goes after so strenuously - the care of the body while it so woefully neglects the care of the soul.

OPPORTUNITIES ABOUND

Everywhere there is room for the Christian to engage in useful service at this season. An earnest tract distributor has no lack of exercise, spiritual and physical - as he or she wends their way into lonely and isolated spots and lonely homes with the Word of Life. You will find rebuffs. We remember years ago going up to a home in the backwoods in our Bible Carriage work where the farmer's wife was busy with the Monday's family wash outside. She scarcely lifted her eyes from the tub as she evidently sensed my errand, perhaps she had read the texts on the horse-drawn Bible Carriage standing outside in the road, and as I offered her our usual supply of good Gospel tracts and a portion of God's Word, saying, "I have a few Gospel tracts for you this morning," her reply was anything but encouraging. Said she, with a dagger-look - - "The only tracts I want to see are your 'tracks' outside that gate." But then, this is the exception. Many will accept tracts and express thanks and receive these silent messengers, and who can tell what the results may be! Then when you return to your home or lodging after a day's work of this nature, the question of bodily exercise will trouble you but little.

There are other avenues of service - the open air meeting, the tent meetings where you can help the preachers in so many ways with invitations, etc., all offer an opportunity to enjoy the fresh air and sunshine and at the same time further the cause of Christ.

THE SUMMER VACATION

When one does feel the need of relaxation of mind and body, the woods, the mountains, the lakes, the ocean, all can remind us of that blessed One Whose feet trod the waters, Who often spent the nights in solitude on the mountainside in prayer and as one views the handiwork of God in creation it should lead out our thoughts in contemplation of Himself. The quietness, the relaxation from the busy "grind" of modern life can thus be most beneficial and it is a good rule never to engage in any activity (and this applies equally in summer as in winter) which will divert our minds from Himself and His Word. I once knew a successful surgeon who never fell asleep without one of the latest books on medical science in his hand. His mind was devoted to his supreme passion in life, the surgeon's art and work. So it must be with the Christian. Not even the summer vacation can be allowed to divert our mind from the Lord.

One views with alarm the introduction into professed assembly testimony of very recent years of a mixture of the world's pleasure and the Word of God. Such a mixture is not of God. Organized sports after the fashion of the world with their spirit of contest and worldly pattern can never be anything but a detriment to the spirit-

ual life of the Christian. When the Christian goes to the world, even the religious world, for its pattern (and these new ventures of today are all fashioned after the pattern of Babylon), the result can only be disintegration and decay of testimony and the substitution of a light and trashy religious exercise for true godliness and spiritual unction.

Who could suppose Timothy or his companions running around with a tennis racket in hand or sitting down on a beach at night in the midst of a crowd of coquettish girls over a marshmallow roast or a so-called singspiration intermingled with the empty laughter and levity of the present day youth, say on a Saturday night, tumbling into bed in the small hours of the morning and then rushing out again on a Lord's Day morning to a professed feast of remembrance and meeting with the Lord? What a fantasy! This is not the road to godly living and one has well said - - "What is the use of running if you are on the wrong road?"

Always arrange to be near some assembly, it may be small, but you will enjoy the presence of the Lord, and will be a little added strength to the saints who carry on in weakness all the year and in seeking out such who gather to His Name alone, you will be doing that which pleases our God. Take a letter of commendation with you signed by responsible brethren so that a godly order may be preserved. The seasonal breaking of bread (that is, the setting up of a table, whatever that may mean, by a number of Christians and then disbanding in a few weeks) finds no countenance in the Word of God - is not patterned after the apostle's doctrine, has no proper or scriptural discipline and should be avoided by those who are anxious to take God's Word as their guide and be led only by His Spirit. This is a modern invention to suit the times and appeal to those who either have never seen or have lost heart for God's ways of simplicity and reproach.

The time is short, our little day will soon be over and the words of our gracious Lord come to mind when He spoke first of the Church in the N.T. in Matt.16:18, then afterwards spoke of the cross and His path of suffering which lay before Him in v. 21. Then follow the memorable words of verse 25 which describe the real Christian outlook on this life in relation to the future reward - "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

To all young men and women and older ones who are willing to "lose" their lives for His sake we earnestly urge a return more and more to godly and simple ways in life and testimony and an adherence to the Divine pattern for gathering and for our testimony which does not change to suit 20th century customs or so-called advancement.

WHICH VERSION DO YOU PREFER?

Ancient Version: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses 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 baseball field, the organized sports, etc., for health's sake; for when I am weak through them I am strong." Anon.

The wise physician and surgeon understands symptoms and the farseeing statesman looks for trends of development and so, to pursue the illustration, the Christian who desires to live for God can only see in all these modern trends the seed of further departure from God - laxity in regard to evil - a breakdown of the walls of separation from an ungodly world and the development of an organization patterned after religious Babylon all around us and ready to go back to the fold of the harlot mother when the opportunity arises. **OH! FOR MORE OF THE SPIRIT OF THE MARTYRS OF JESUS.**

PAUL IN PHILIPPIANS The Price He Paid - Chapter 3

George Graham

In chapter one, we have looked at Paul's purpose in life, and again in chapter two at the pattern (Christ) God has given. Here in chapter three, we learn a price must be paid in order to live that life, and Paul gladly paid it.

In Luke 9:23-24 the Lord said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it." Discipleship is no easy path. We must be prepared to suffer, be rejected by the world and even give up life itself for Christ. Such was the path of the Master, (Luke 9:22). One has penned the following lines:

"This is the way the Master trod,
Should not the servant tread it still?"

When we consider Paul's former manner of life, he had all assets with nothing on the liability side of the ledger. He had everything to his credit, speaking after the manner of men, including position, power and popularity. Now he is heard to say, as he writes, "But what things were gain to me, those I counted loss for Christ." (Ch.3:7) The revelation of the glorified Christ on the Damascus road not only changed Saul of Tarsus, but changed his sense of values as well. Here we have things weighed in the balances of the sanctuary. Christ outweighs all else. What a wondrous revelation! "Christ for me" was his choice. He gladly, willingly and whole-heartedly gave up all for Christ. This spirit of self-surrender and sacrifice that we see here, at the commencement of his Christian

life and experience, characterized Paul right to the end. Christ was his object in life - - "That I may win Christ - that I may know Him." Christ was his all in all. He ultimately laid down his life in martyrdom for Christ and the gospel's sake. He paid the price.

We think of another of whom we read in the Word of God - - Moses, the man of God. In Heb. 11:24-26 we read, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of GOD, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater than the treasures in Egypt: for he had respect unto the recompence of the reward." Here we have another man who saw things in their proper perspective, and who looked at things in the light of a soon-coming eternity. On the one hand was the throne of Egypt with all its glitter, pomp and glory for a season; on the other hand was the reproach of Christ and the recompence of reward. To Moses, there was no comparison. He made the wise choice, the reproach of Christ and the recompence of reward. He turned his back upon Egypt (type of the world) and all it had to offer. He, too, paid the price and paid it willingly. Of some of the disciples we read in Luke 5:11 that they left all and followed Him. All of these considered that no price was too high to pay if it were for Christ. What devotion! What loyalty! What self-sacrifice!

In II Cor. 8:9 we read, "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." Think of the infinite price that He paid, and the awful depths to which He stooped, in order to lift us from the squalor and degradation of sin and place us with "princes, even the princes of His people." Ps. 113:7-8, I Sam. 2:8) He is worthy not only of our best, but our all. Think of that sad note in Phil. 2:21. It must have grieved the heart of the apostle to have to pen these words, "All seek their own, not the things of Jesus Christ." (R.V.) What about ourselves? What price have we paid, if any? Is it not so that most of us, as the people of God, have settled down in the world, and have become smug and complacent? Hasn't this resulted in the things of Christ meaning little to us? May the Lord search and stir up our hearts to give Him our all. The day of recompence is at hand!

"Only one life twill soon be past;
Only what's done for Christ will last."

Maranatha!

(To be continued)

THE MORNING TRYST WITH JESUS

Were the question asked, "What one thing do you suppose has most hindered the largest number of Christians this day and this

year in their spiritual life and growth?" I should reply unhesitatingly, "Probably the temptation not to rise in time to put on their armour as well as their dress before breakfast."

A mere ten minutes - is that enough preparation, for our warfare and provisions for our wants; for spreading all our needs and difficulties before the Lord; for telling Jesus all that is in our hearts; for bringing before Him all the details of our work; for searching to know His mind and His will; for storing His Word in our hearts; for replenishing our seed baskets, that we may have something to sow, and getting Him to sharpen our sickles that we may reap; for confession and supplication and intercession, and above all for praise?

Ten minutes or a quarter of an hour! Is that enough for the many things which He has to say to us? For the quiet teachings of His Spirit; for the dawns of His light or the dark sayings of old, and the flashings of His glory and power on the words which are spirit and life? Is that enough to spend in converse with the Friend of friends? Does this look as if we really cared very much about Him? Even if it were enough for our small cool affection, is it enough, think you, for His great love? Enough to satisfy the heart that is waiting to commune with ours? He loves us so much that He will have us with Him for ever, and we love Him so little that we did not care to turn out of bed this morning in time, to have even half an hour of real intercourse with Him. For it would have been "with Him." There is no doubt about His being at the tryst. He slumbereth not. He faileth not -- but we failed.

What have we missed this morning? How do we know what He may have had to say to us? What have we missed, all the mornings of the past year? Who knows how much He had for us?

"But it comes to the same thing if I go into my closet after breakfast!" Does it come to the same thing? You know perfectly, and by repeated experience, that it does not. Letters and newspapers have come in; you stay to read them - you must just see what so-and-so says, and what the telegrams are; and then you must attend to sundry little duties, and then somebody wants you and then you really ought to go out, and so perhaps you never go into your "closet" at all. Or, if you do, perhaps your room "is not done," or you are interrupted, or called out. Satan is astonishingly ingenious in defeating these good after-breakfast intentions. And yet these external devices are not his strongest. Suppose you do get away after breakfast without external hindrance or interruptions, he has other moves to make. Do you not find that the "things which are seen" have got the start of the "things which are not seen?" Not necessarily sinful things, but simply the OTHER things, entering in, which are "not the things which are Jesus Christ's." Yet

they choke the word and hinder prayer. You have an unsettled feeling; you do not feel sure you will not be wanted or interrupted; it is an effort - generally an unsuccessful one - to forget the news, public or private, which has come by post; bits of breakfast table-talk come back to mind; voices or sounds in the now stirring household distract you. You ought, you know you ought, to be doing something else at that hour, unless indeed you are a drone in the honey-hive; or wilfully out of work, as to the Lord's vineyard - and so it does not "come to the same thing" at all; but you go forth ungirded to the race, and unarmed to the warfare. What marvel if faintness and failure are the order of the day. Reader, are you guiltless in this matter?

"The Barley Cake"

FIRST WORDS OF CHRIST IN THE GOSPELS

John J. Stubbs,
Scotland

It is very interesting to note the very first recorded words of our Lord Jesus Christ in the four gospel accounts. His sayings were unique and precious and ever told forth the dignity of His character and the significance of His mission. In the Song of Songs 5:13, of the Bridegroom it is written, "His lips like lilies dropping sweet smelling myrrh." How beautiful and attractive the lily is and yet how it is dependent upon its Creator for its growth and function (Luke 12:27). This would remind us that the Lord Jesus in His speech was attractive, compelling and gracious. Every word He uttered was expressed out of a consciousness of dependence upon God (John 12:49). His communications were ever out of a rich, intimate experience of His communion with God. No wonder it is written, "For He whom God hath sent speaketh the words of God", (John 3:34). There is therefore a freshness about these first words that fall from the lips of our blessed Saviour. Each of them is so fitting to the particular gospel in which they are found and indeed three of these sayings are peculiar to the gospel in which they occur.

1. Matt. 3:15 - **THE FULFILLER OF RIGHTEOUSNESS.**

In answer to the protest of John the Baptist we find our Lord replying, "For thus it becometh us to fulfill all righteousness". How fitting that in the gospel of the King our Lord should speak of righteousness. Righteousness will be the basis of His future kingdom. It is Isaiah who tells us, "A king shall reign in righteousness", (Isa. 32:1). Since we are told, "In the words of a king there is power", (Eccl. 8:4), John may therefore have discerned kingly authority in our Lord's words. He certainly does not protest any further or ask Him, "What doest Thou?" It is enough that He has spoken.

When the Lord speaks to us are we as obedient or do we struggle against the demands He makes upon us?

In these words of course we see how necessary it was for our Lord to be baptised because such a step for Him was the commencement of the fulfilling of all righteousness which would only consummate at the cross. His baptism was symbolic of what He would endure at Calvary (cp. Luke 12:50). Just as the water of Jordan enveloped Him, so at Calvary the floods of divine judgment would cover Him. He could say, "All Thy waves and Thy billows are gone over Me", (Ps. 42:7). Whilst others came to John confessing their sins He came fulfilling all righteousness. So the Lord Jesus was conscious that He had a mission to accomplish and thus we have this public expression of His obedience to God. The word 'fulfil' is interesting. It is used again of John the Baptist himself in Acts 13:25, "John fulfilled his course". Like his Master the forerunner was marked by faithfulness. Likewise it is used of Paul and Barnabas in relation to the work of the Lord (Acts 14:26). Thus in these first words of Christ in Matthew we see indicated His faithfulness to God. Whatever the Lord has given us may we too be prepared to be found faithful. The word to Archippus of old applies to us, "Take heed to the ministry which thou hast received in the Lord that thou fulfil it." (Col. 4:17).

2. Mark 1:15 - THE PREACHER OF REPENTANCE.

Here in the gospel of the Perfect Servant our Lord says, "Repent ye and believe the gospel". It is significant to note when and where these words were uttered. After John the Baptist had been put into prison then we read that Jesus moved into Galilee to preach this solemn message. In the preaching of the Lord Jesus here how nice to see He does not set John aside. He was no rival. There was no spirit of competition in the Lord. He preached the exact same message as John, urging the people to repent of their sins. What a great lesson for all gospel preachers today. Let those of us who seek to serve the Lord in this way be marked by humility of heart and unity of message. May the spirit of jealousy never motivate our service. What an awful need today to see to it that in our preaching we emphasize repentance for sin. This is an essential element of the gospel, (Luke 24:47; Acts 20:21). How sadly lacking it appears to be in gospel preaching and little repentance, if any, is manifest in many a profession of salvation. The message of repentance, or turn or burn, is not liked by the natural man, and regrettably at times even some Christians would have us water it down, but thank God when we preach repentance we are in good company, for such a saving message began to be spoken by the Lord. (cp. Heb. 2:3).

Our Lord spoke these words in Galilee. This is where He began His ministry and not in Jerusalem. Galilee was a district poor and

despised in comparison to Jerusalem. Our Lord's movements here must have been a rebuke to the carnal expectations current among the people. May we too be willing to serve our God where He may lead even though it may be an uncongenial sphere.

3. Luke 2:49 - **THE LOVER OF THE DIVINE RESIDENCE.**

What lovely words are addressed to the Lord's parents, "Whist ye not that I must be about My Father's business". As far as the four gospels are concerned these are the very first recorded words of our precious Saviour. What a beautiful early glimpse they afford of His devotion to God. When His mother said, "Thy father and I have sought Thee sorrowing", we fully believe that she had never had any occasion for fault-finding in Him and even now He was not in the wrong place or in danger. Here in His answer we see that He put God first in His life. Some scholars tell us that the words, 'about my Father's business' might equally be rendered, 'in my Father's house'. Well, certainly our Lord delighted to be in God's center and this is where He was found. Should a young believer be interested enough to read this, what an example the Lord is to you as a boy of twelve. He did not despise older company. He had been with the great teachers of the day. He was prepared to listen first and then answer. He did not spend His time in idleness. No, He loved God and His things. May the young believer seek to follow his Lord in these features and God will bless him. Let him live for God and allow his life to revolve around God's center, the assembly.

Before we leave this, how touching to remember that 'Father' is among the first words on the tender lips of the twelve year old child, as it is the last on the parched lips of the crucified!

4. John 1:38 - **THE TESTER OF REASONS.**

The first words of the Lord Jesus in this gospel are addressed to the disciples of John the Baptist. They have severed their connection with him and attracted to the person of the true Messiah are asked, "What seek ye?" Our Lord would test the motives of these men. He would search their hearts. In the reply of the two we see it was Himself that they desired. They wanted to be in His presence. In their gathering to Him that day we have a picture of a New Testament assembly. It was the place of a few, the place of His presence and the place that was nameless. We do not know where our Lord was dwelling at this time. In view of the fact that His public ministry had started already His place of abode must have been temporary. Perhaps the Lord was staying at some simple and humble lodging place. It has even been suggested that it is not impossible that the place was nothing more than a cave. However, be what it may, it was the Person that drew them and thus they seem equal to the searching question, "What seek ye?" The Lord is still the great Searcher of our hearts and would ever have us re-examine our mo-

tives in the light of His presence. To those of us in assembly fellowship let us ask ourselves the question, "Why am I where I am?" "Am I here out of convenience or conviction?" "Do I find myself gathered to the Lord's name through a mere process of circumstances or as a result of real soul exercise?" Such self examinations will do us no harm but would be wholesome for us, resulting in purer motives.

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"I'LL DO IT BYE AND BYE."

The Spirit moved in early life and urged him to begin
 An undertaking for the Lord in this dark world of sin;
 "Lord, may I wait a little while? You know my love is true,
 But one so talented as I - - my hand finds much to do.
 Can I not wait - - while waiting, work, and lay a little by,
 To sort of be on 'easy street', to serve Thee bye and bye?
 I feel I would be more secure, my service more complete,
 If I made a little fortune, then lay it at Thy feet.
 My love I'm sure will ne'er grow cold; my zeal shall never die,
 I'll work and save with this in view: To serve Thee 'bye and bye' "

With skillful hand he got involved in various brands of trade,
 And bye and bye, just as he planned, he had his fortune made;
 But oh, the luster of that love did from his soul depart,
 As tentacles of business got wrapped around his heart;
 The once clear vision of his youth grew dim as time did fly,
 Yet vehemently he promised he would do it "bye and bye."
 But bye and bye the cares of life completely wore him down,
 In broken health he sighed and said, "I guess my time has come;
 But now to youth with my last breath, this message I'd deliver:
 My long planned work for 'bye and bye' is left undone **FOREVER!**"

G. Albert Ramsay, 1972.

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**Extract from a letter of James Gilmour, Mongolia,
 to his sons at home:**

"Sometimes when I am writing a letter to you, and come to the foot of a page, and want to turn over the leaf, I don't take blotting paper and blot it, but kneel down and pray while it is drying."

* * *

R. Murray McChayne to P. L. Miller, Wallacetown, 1842:

"Don't be cast down except for sin. Lie low in self, and set both feet on the **Rock of Ages**. The sun, by one blink, can give a smile to nature; so can the Lord's face give life to our dark souls. Numbers don't prove life always. Remember the well of Sychar. Get much of the hidden life in your own soul; soon it will make life spread around. **Try prayer when preaching fails**. He can turn the water into wine. Farewell. "

JEHOVAH'S SERVANT

Selected from "Musings from the Heart" by Alex Ross

Aberdeen, Scotland

"Behold My Servant"—Isaiah 42:1.

"Behold My Servant," God said—let us see,
 He had many servants, who could it be?
 Was it Abraham, Moses . . . Daniel?
 Or Bible name that we may spell?
 No! while all these names good servants were,
 There's only One! excels by far:
 Jesus, Savior—"Wonderful" His Name:
 Servant of Jehovah—great His fame:
 Glimpses we see of His character,
 As our Example, in the Book there are.

One—The Promised Servant

"Behold, I will bring forth My Servant, the Branch"—Zech. 3:8.

God's lovely Creation, defiled by sin,
 When to the Garden Satan came in:
 God's long-promised Servant, forth He would bring,
 And by Him, reconciling everything.

Two—The Pre-eminent Servant

"Before Abraham was, I Am"—John 8:58.

(Satan could only say, "Before Abraham was I was.")
 In Hebrews eleven and Romans sixteen,
 God's band of faithful servants are seen:
 Unique, Pre-eminent—there's only One,
 God signally marked Him, "This is My Son."

Three—The Perfect Servant

"Who did no sin, neither was guile found in His Mouth"

—1st Peter 2:22.

The Father on High attested delight,
 The word of Pilate, "No fault in my sight":
 Perfect in word and perfect in deed,
 A Servant devoted to meet every need.

Four—The Pure Servant

"Which of you convinceth Me of sin?"—John 8:6.

"The prince of this world cometh and hath nothing in Me"

(i.e. nothing to fasten on)—John 14:30.
 His purity is seen, in shadow and type,
 All of His Person in perfect delight:
 He did no sin, and He could not sin,
 Absolutely pure—without and within.

Five—The Pattern Servant

“He shall not fail nor be discouraged” —Isaiah 42:4.

The Hebrew servant, his ear bored with an awl,
Then to his master gave him his all:
So Christ, in devotion, went all the way
To the Cross—His Altar—upon which He lay.

Six—The Praying Servant

“He went up into a mountain apart to pray” —Matt. 14:23.

He prayed on the mountain: in desert place,
Lonely, and seeking, the Father’s face:
Agonizing in prayer, He oft’ prayed again,
When dwelling amongst the sons of men.

Seven—The Prudent Servant

“Behold, My Servant shall deal prudently” —Isaiah 52:13.

Men saw and heard and were amazed,
As on this prudent Man they gazed:
Some loved, some hated, some indifferent too,
Stedfast in all, the prudent Servant grew.

Eight—The Performing Servant

Jesus said, “It is Finished: and He bowed His head, and gave up
the ghost” —John 19:30.

Satan, in hatred, would stand in His way,
Peter in love, would say to Him “nay”:
But on to the Cross, our Saviour would go,
To glorify God, and save us from woe.

Nine—The Patient Servant

“He shall see the travail of His soul, and shall be satisfied”
—Isaiah 53:11.

Soon shall He see the travail of His soul,
With patience He waits as on the years roll:
The years of His toil, will seem a few days,
When He sees His loved Bride—on her beauty will gaze.

JUDGMENT

The believer’s relation to judgment is three-fold. As a sinner his judgment is past - at the cross, Isa. 53:6, with John 5:24. As a son his judgment is present - in the household of God. 1 Pct. 4:17, with Heb. 12:6-8; as a servant his judgment is future - at the Judgment-seat of Christ, 2 Cor. 5:10; 1 Cor. 4:13.

“WE DON’T BELIEVE IT”

THE WORLD seems to have a wonderfully accurate standard of Christianity for those who profess to be on their way to Heaven. “We heard that So-and-so was converted,” the world says; “but we don’t believe it; for he is attending the football club the same as ever.” Even the world seems to understand what is unbecoming for an heir of Heaven. And it is well that it is so. We have now reached a point in the history of the religious world when people will profess anything in the way of conversion, provided you will allow them to hold on to their idols! In some cases even the world itself has a higher standard of Christianity than some who profess to be on their way to God. In this religious age you will find those who contend that you may be born again and yet remain in association with the ungodly; although the ungodly, in such circumstances, have been known to turn around and say: “If you are converted now, what are you doing among us?” It is truly an evil day for children of God when the world has to tell them to raise their standard of separation, or pull down the notice-board of profession.

When a man professes to be saved for eternity - to have undergone the great change of conversion to God - and yet continues, quite complacently, to be associated with the ungodly, whether in the football club or elsewhere, we are convinced that something is seriously wrong. There has been a daubing of the walls with untempered mortar. In other words, there is reason to fear that the convert in question has simply been persuaded to “embrace Christianity,” without coming into living contact with the risen Son of God. “If any man be in Christ, he is a new creation; old things are passed away,” as saith the scripture. 2 Cor. 5:17. But if old things are not passed away, how is any one warranted to conclude that there has been a new creation there? If we are not saved from ungodly associations, it may well be asked what are we saved from? The purpose of God in sending His Son, was “that He might deliver us from this present evil world.” Gal. 1:4. If there has been deliverance from that evil world, then what means this affinity with these ungodly associations? If Christ be enthroned as Lord in the heart, how can you find yourself at home in associations where He is practically disowned? These questions go to the root of the matter. If you have been truly converted to God there has been a revolution in the heart. As an inevitable consequence you will instinctively recoil from association with that world which crucified the Son of God; while the world will have as little desire for association with you. But if, on the other hand, you have merely professed to be converted, - if you are a stranger to the pangs of the new birth, - then between you and the world there is still an unbroken affinity. You are of the world, and cannot be expected to sever yourself from its ungodly associations. In clinging to these associations you are simply acting in keeping with your character.

QUESTIONS AND ANSWERS

Question: Is it Scriptural to state that the Lord Jesus veiled His Deity with His Humanity?

Answer: The statement is true of the Lord Jesus and is certainly Scriptural. The Ark is the greatest type of the Lord Jesus. In transit its golden glory was covered by the veil. Also as the Ark was brought into the tabernacle we read that Moses "set up the veil of the covering, and covered the Ark." Exodus 40:41. The writer to the Hebrews shows that the veil is a type of the Humanity of Christ. Hebrews 10:20. The Deity of the Lord Jesus was not apparent when He was here in the days of His flesh, save to those whose eyes were opened to behold His glory. To add to the greatness of His Person it can be said that while His glory was covered, yet His grace was revealed.

The manger at Bethlehem hid the glory of His greatness, but revealed the glory of His grace. The thirty years at Nazareth hid the glory of His majesty, but revealed the glory of His subjection. His hunger in the wilderness hid the glory of His creatorship, but revealed the glory of His trust. In the fishing boat asleep, His weariness hid the glory of His Deity, but revealed the glory of His perfect Humanity. The tears at the graveside covered the glory of His supremacy over death, but revealed the glory of His tenderness. His agony in the garden hid the glory of His might, but revealed the perfection of His obedience. Calvary covered the glory of His Sonship, but revealed the glory of His Eternal love.

As we consider the Person of Christ we rejoice in the testimony of John, "The Word became flesh and tabernacled among us." Those who know Him can see beneath the outward and behold the glory of the Only Begotten of the Father, full of Grace and Truth.

Question: Do the words: "some are weak and sickly among you and some sleep." 1 Cor. 11:30 indicate a spiritual or physical condition?

Answer: We believe these words describe a physical and not a spiritual condition, for the following reasons:

1. The Corinthians were in a very unhealthy state spiritually before this statement was made. This low condition was the basis of their carnal attitude toward the Lord's supper.

2. The words "For this cause" show that the weak and sickly condition was the outcome of their behaviour in spiritual things.

God had visited them in discipline which had resulted in the sleep (death) of some of their number.

3. It is interesting to note that the words "sickly" and "sleep" are never used in the New Testament to denote a spiritual condition but always a physical state. In this matter the reader should note carefully the excellent comment of the late W. E. Vine on verse 30 in his book on 1 Corinthians.

Question: Were the words of Joel 2:28-32 partially fulfilled at Pentecost when the Holy Spirit was given. Acts 2:16?

Answer: It is our judgment that these words of Joel were neither fulfilled nor partially fulfilled on the day of Pentecost. A look at the context of Acts 2 carefully should prove this beyond doubt. The phenomena of the disciples speaking in languages (the meaning of tongues) unknown to them, but understood by the representatives of many lands who were present in Jerusalem for the feast of Pentecost, gave rise to the speculation among the people that the disciples were full of new wine. Acts 2:13. Peter used the opportunity to explain the miracle and to preach Christ as Lord to the crowd. He showed how unreasonable it was to ascribe drunkenness to the disciples, as it was but the third hour of the day. Acts 2:14,15. What had taken place was a mighty manifestation of the Spirit. That the Holy Spirit can do such things should have been acceptable to a Jewish mind, for Joel had spoken of such things. Peter therefore quoted Joel 2:28-32 to convince his listeners that the agent of the great blessings promised to Israel when Christ returns to reign, and the millennium has been established, is the selfsame One Who has worked on this day of Pentecost. Peter is not stating that the prophecy of Joel is partially fulfilled, but that the same Spirit Who will work so wonderfully in the future can do so in the present.

"WALK BEFORE ME, AND BE THOU PERFECT."

There is a great danger in mistaking the busy activity around us, so common in the present day, for true service to God. Whenever we are living as before men, instead of before God, there will be restlessness and disquiet of spirit. There may be a desire to do many things commanded in the Word, but they are not done in peaceful joy "unto the Lord". The moment a servant acts independently, he acts out of character. The great feature in Christ's character was, His dependence on the Father - "I can of mine own self do nothing." We are only free from all deceit when living before God.

Calgary, Alberta - Forest Lawn Assembly (Spanish). Assembly meeting on the second floor - 3515 - 17 Avenue, S. E. Breaking of Bread at 10:15, Bible Reading at 11:30, Gospel at 7:00. On Wednesday at 7:00, Prayer and Ministry. Corr. Jose Garcia, 171 Templewood Drive, N.E. Calgary, Alberta T2A 6A7, Tel. (403) 280-5098.

REPORTS, USA

Augusta, ME - Brother Eugene Higgins is in the third week of meetings with some encouragement in work among the children.

East Boston, MA - Brother H. D. (Doug) King has been giving instructive ministry from his chart on "The Local Assembly". He also called on the assemblies at Cambridge, Mt. Auburn, Byfield and Methuen.

Torrington, CT - The monthly Bible Reading of the Connecticut assemblies was held here in March with a good interest manifested, particularly on the part of younger believers.

Midland Park, NJ - Paul Kember, helped by David Zuidema had some meetings in a home here, during which one young woman professed. Her husband seems very interested. Some of the local brethren are continuing with Bible readings and gospel meetings, in homes, for the benefit of others who are interested. Paul Kember also spent time with the Christians in Cocksackie, New York.

Hatboro, PA - Brethren David Oliver and Eugene Higgins are expected for Gospel meetings on April 26. Brother Walter Gustafson reports that following Gospel meetings in San Diego, CA, which he and brother John Abernethy had at the beginning of the year, he called on a number of assemblies.

La Crosse, WI - Brethren Allen Christopherson and William Lavery saw a nice number profess in Gospel meetings.

Black Earth, WI - Brethren John Slabaugh and Robert Orr are continuing in meetings. Already a number have professed and others are still interested. Some of those saved have been prayed for for many years.

Brodhead, WI - Brother Joel Portman of the assembly at Garnavillo, Iowa saw a little interest and some blessing in meetings.

Manchester, IA - Brethren Paul Elliott and Arthur Ward, a young brother from the assembly at Blue River, Wisc., spent four weeks in the Gospel. Monthly all day meeting on March 15, was reported as well attended and with excellent ministry.

Garnavillo, IA - Brother H. D. (Doug) King gave an appreciated visit. He also called at Waterloo, Cedar Falls and Antioch.

Antioch, IA - The 1-day conference held on April 5 was well attended. Bro. John Gray is visiting in the area.

Sioux City, IA - The assembly has been encouraged by visits from Brethren Jim Webb, Richard Robertson, Robert Boyle, Roy Weber and other brethren from nearby assemblies.

Stout, IA - Brethren James Smith and Albert Hull saw a nice work done in recent Gospel meetings.

Dunkerton, IA - Brother Eric McCullough had a week and a half of meetings on his chart on "The Seven Feasts of Jehovah". The Lord gave help to open this interesting subject.

Omaha, NE - Brethren Robert Eadie of Northern Ireland and Roy Weber started Gospel meetings on April 5.

Long Beach, CA - Brethren William Lavery and Thomas Baker are expected for Gospel meetings on April 19th.

Salem, OR - Brethren Douglas Howard and van de Wetering started in Gospel meetings on March 22.

Lynden, WA - Brethren Robert Surgenor and Jim Thompson are in in their third week of Gospel meetings.

REPORTS, CANADA

Markland, Newfoundland - Brethren Jonathan Procopio and Tom Hoy are in Gospel meetings in this community which is 15 miles from the assembly at New Harbour. Brother Hoy has had children's meetings with an attendance of 70. In Gospel meetings in New Harbour, a young couple professed and another young couple has been received into fellowship.

Parsons Pond, Newfoundland - Brethren Carl Payne and Wallace Buckle were exercised in a new settlement on the northeast of Newfoundland. The only way of access is by way of boat or plane. Brother Payne spent February in Gospel meetings at Sydney, N. S. with Brother David Swan.

Perth Andover, New Brunswick - Brethren Murray McCandless and Kenneth Taylor are preaching the Gospel in this new place with very good attendance. Brother Taylor also spent some time visiting assemblies in the Toronto area.

Forest Grove, Ontario - Brethren Phillip Harding of England and Ben Sutton plan to start Gospel meetings on April 26.

Kapuskasing, Ontario - Brethren Murray Pratt and Bruce Rodgers have been laboring in this city which is predominantly French Roman Catholic. God has seen fit to save a nice number over the past two years or so, and on March 14 a baptism was held wherein ten obeyed the Lord. On March 15 they began breaking bread for the first time with 12 in fellowship and a number of young converts looking on to observe the scriptural observance of the Lord's supper. A ministry meeting was held on Lord's Day afternoon with Brethren Arnold Adams, Bruce Cottrill (recently commended to the Lord's work by the Parry Sound, Ontario Assembly) and some brethren from nearby assemblies sharing in the ministry. Brother Adams continued for a week of ministry.

Hilliardton, Ontario - Brethren from the assemblies at Charlton, Earlton, Kirkland Lake and Englehart have been carrying on a children's work during the past winter that has been very encouraging.

Englehart, Ontario - Brother Arnold Adams had some appreciated ministry meetings. He also visited Kirkland Lake.

Kirkland Lake, Ontario - In February, brethren David Kember and Larry Schade of the Clinton, Ontario assembly had Gospel meetings with some professing to be saved.

Huntsville, Ontario - Brethren Timothy Kember and David Kember are in their sixth week of Gospel meetings with some blessing to cheer.

Guelph, Ontario - Brother Harold Paisley is in Gospel meetings with blessing. He spent February in the Woodland Drive assembly in Vancouver with a number professing faith in Christ. He also gave appreciated ministry at the assemblies at West Richmond, Carleton and Fairview assemblies in the Vancouver area as well as Lynden and Arlington, Washington.

Bothwell, Ontario - Brethren James Beattie and Paul Kember have been preaching the Gospel. There is no assembly in this community.

Winnipeg, Manitoba - Following the Easter conference, Brethren Sam Patten and William Metcalf purpose starting Gospel meetings.

Whitemouth, Manitoba - Brethren Richard Robertson and Jim Webb expect to start in Gospel meetings after the Winnipeg conference.

Portage La Prairie, Manitoba - Brother Clifford Goldfinch of England had two weeks of ministry meetings and afterward went on to Edmonton, Alberta for meetings. Earlier, Brother Ben Sutton spent a week in ministry with the saints here, also visiting Winnipeg and Roseisle.

Taylor'side, Sask. - The assembly has had appreciated visits from Brethren Jim Webb, James Thompson and James Ronald, Sr. for ministry. Also, Brother John Norris spent a week in ministry. He also visited the assembly at Arborfield, Sask. and purposes going on to Maidstone, Sask.

Glen Ewen, Sask. - Brethren John Norris and Jack Noble had three weeks of very fruitful Gospel meetings, which were preceded by ministry meetings held by Brother Robert Boyle.

Vancouver, B. C. - Victoria Drive Gospel Hall. The assembly here has been encouraged with many professing faith in Christ during a special gospel effort by Oswald McLeod and David Oliver.

CONFERENCES

Please consult the May and April issues for details pertaining to the following conferences:

NOTICE: Kensington, P.E.I. Conference - Prayer Meeting Friday Night 7:45 p.m. in Craquad Hall - NOT in Charlottetown as previously stated...

Hardwick, Vermont - May 2-3.

Newmarket, Ontario - May 3.

Ottawa, Ontario - May 9-10.

Frostburg, Maryland - May 16-17.

Kensington, P. E. I. - May 16-17-18.

Midland and Waubaushene, Ontario - May 16-17-18.

Calgary, Alberta - West Hillhurst Gospel Hall - May 16-17-18.

Byfield, Mass. - May 23-24 (Their 100th conference).

Omaha, Nebraska - May 24-25.

Forest Grove, Oregon - May 23-24-25.

East Boston, Mass. - May 30-31 (Bible Readings).

Sarnia, Ontario - May 30-31.

Garnavillo, Iowa - June 6-7.

Eden Grove, Ontario - June 7.

Victoria Road, Ontario - June 13-14.

Portage La Prairie, Manitoba - June 12-13-14.

Glen Ewen, Sask. - Annual conference to be held on June 19, 20 and 21 with Prayer Meeting on June 18th at 7:30. Bible Readings will be held from 10:30 to 12:00 on Friday - 2 Cor. 5 and Saturday, 2 Tim. 3. Breaking of Bread at 10:30. The assembly commenced in 1887 and has had conferences since 1900. All meetings to be held in the Gospel Hall located 8 miles south of Glen Ewen. Accommodations provided for those who attend. Corr. Roy MacFarlane, Glen Ewen, Sask. S0C 1C0. Tel. (306) 925-4905. Gospel Hall Tel. (306) 925-4805.

Augusta, ME - Conference to be held in the Gospel Hall on June 27 and 28 with Prayer Meeting on June 26 at 8:00. Breaking of Bread at 10:30. Corr. James P. Thompson, Route #4, Augusta, ME 04330. Tel. (207) 547-3587.

Northern Ontario - Annual conference of the assemblies at Englehart, Kirkland Lake, Charlton and Earleton assemblies will be held in the Englehart High School on June 27, 28 and 29 with a Prayer Meeting on June 26 at 8:00 in the Englehart Gospel Hall. Subject of Bible Reading will be 2 Peter. Breaking of Bread at 10:30. Servants of the Lord walking in the old paths are welcome. Supper will be served on Friday at 5:30. Correspondence to: Harvey Pratt, Charlton, Ontario P0J 1B0, Tel. (705) 544-7758 or Norman Ferguson, Earleton, Ontario P0J 1E0. Tel. (705) 563-2509.

Tayloraside, Sask. - Conference to be held in the Gospel Hall, west of Melfort, past cemetery, on June 26, 27 and 28, with Prayer Meeting on June 25 at 8:00. Breaking of Bread at 10:30. Corr. Robert S. Forsyth, Box 445, Kinistino, Sask. S0J 1H0. Tel. (306) 864-3762.

Dawson Creek, B. C. - Conference to be held in the Gospel Hall, 10221 18th Street on June 27 and 28 with Prayer Meeting on June 26 at 8:00. For accommodations telephone Donald Wilson, (604) 782-8961 or Howard Presley, (604) 782-4758. Corr. Kenneth Broadhead, 945 Cornwall Crescent, Dawson Creek, B.C. V1G 1P1. Tel. (604) 782-7338. Gospel Hall telephone: (604) 782-8750.

West Union, IA - All meetings on Saturday, July 4 at the Fayette County fair grounds. Ministry at 10:00 and 2:00 with children's meeting at 1:00. Corr. Lester Crain, Clermont, Iowa 52135. Tel. (319) 423-5586.

Pugwash Junction, Nova Scotia - Annual conference will be held at the Gospel Hall on July 4, 5 and 6, preceeded by a Prayer Meeting on July 3 at 7:45 p.m. Meetings commence each day at 10:00 including Breaking of Bread on Lord's Day. Those coming from a distance will be freely entertained. Lord's servants walking in the old paths welcome in ministry. Corr. M. C. MacLeod, Pugwash Junction, Nova Scotia BOK 1M0. Tel. (902) 243-2334.

Sioux City, IA - Annual conference to be held on July 12 with Prayer Meeting on Saturday, July 11 at 7:00. On Lord's Day, Breaking of Bread at 9:45. Accommodations can be arranged by contacting one of the following: Mike Sutton (712) 276-2031, Bernelle Mertens (712) 276-5906 or the assembly correspondent, Sam Hayes, 1520 Rebecca Street, Sioux City, Iowa 51103, Tel. (712) 255-8308. All meetings to be held in the YMCA, 7th and Douglas Streets. Tel. (712) 252-3276.

FALLEN ASLEEP

Chico, CA - On February 27 our sister, Kathleen Stewart, went to be with the Lord at the age of 94. She was saved as a young girl in Ireland, and received into the West End assembly in Winnepeg many years ago, with her husband, the late W. D. Stewart. They located in Chico in 1946. She left a good testimony among all she knew; faithful to the Word, and the assembly until the last. She was lovingly cared for by Mr. and Mrs. H. Umsted.

Vancouver, B. C. - Brother Ole Gulliksen Anvick passed home to the glory on March 5, at the age of 82. He was born in Norway and was saved in a personal conversation with Harold Paisley in 1969. He was happy in fellowship at Deep Cove, and was a lover of the Lord, His people and the Word; a faithful man, above many. Prayer is requested for our dear sister, Mrs. Anvick.

Sault Ste. Marie, Ontario - Our dear sister Mrs. Francesca Deluco, 88, was called home on March 7. She was confined to her home for the last four years because of poor health, but bore a bright testimony to the end, and looked forward to being with the Lord, and being reunited with her husband, who had predeceased her many years ago. Four sons and one daughter remain, most not saved.

Words in Season

THE BIBLE FAMILY MAGAZINE



Some Minutes With The Bible

Some minutes in the morning
Ere the cares of life begin,
Ere the heart's wide door is open
For the world to enter in.
Oh, then alone with Jesus,
In the silence of the morn,
In heavenly, sweet communion
Let your every day be born,
In the quietude that blesses,
With a prelude of repose,
Let your soul be soothed and softened
As the dew revives the rose.

Some minutes in the morning,
Take your Bible in your hand,
And catch a glimpse of glory
From the peaceful promised land.
It will linger still before you
When you seek the busy mart,
And like the flowers of hope will blossom
Into beauty in your heart.
The precious words like jewels
Will glisten all the day
With a rare refulgent glory
That will brighten all the way.

—Author Unknown

JUNE, 1981

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

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CHANGE OF TIME

Toronto, Ontario - Bracondale Gospel Hall — Lord's Day, Breaking of Bread 10:00 a.m.; Sunday School and Bible reading 12:00 noon; Gospel 7:00 p.m.; Tuesday Bible reading 8:00 p.m.; Thursday Prayer meeting 8:00 p.m. Please send mail to: Robert Young, 8 Tefley Road, Willowdale, Ontario M2M 1C4. Tel. (416) 223-6403.

REPORTS - U. S. A.

Hudson, New Hampshire - Permission has been granted to set up the tent in the same place as last summer, where brethren Eugene Higgins and Jonathan Procopio intend to start in the gospel on June 7th, D. V.

East Boston, Massachusetts - On April 26th, Brethren David Jones and George Campbell had an afternoon meeting when a young couple obeyed the Lord in baptism. Brother Campbell also visited the Mt. Auburn assembly.

Hardwick, Vermont - The conference held on the first week-end of May was a time of cheer for this small assembly.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

MR. WILLIAM H. FERGUSON 1948-1980

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Men's works with empty chaff are stored;
God's Scriptures golden grains afford
Reject the chaff, and spend thy pains
In gathering up those golden grains.

(Found in an old Bible about the year 1790).

WONDERS OF GRACE

About five or six years ago, I was asked by some Christian friends to visit Robert P., a great invalid, a Christian. I consented to do so, and shall never, I think, forget my visit. It has been my lot in former days to see very much suffering in connection with most painful diseases; I have seen the body tortured and racked by pain and anguish that neither the pen nor tongue of man could describe; but I doubt if I ever saw such an instance of accumulated sufferings in any person, as I found in R. P. At the time of my visit he was thirty-eight years of age, and had been ill for eighteen years. He evidently had been a large, fine man; but to the eye of nature it was pitiable to see the "outward man" as I saw him. He was bent down almost double, his face turned in to his chest, so that for two years he had seen nothing but light. His jaws were so locked that he could only take food the thickness of a penny, which had to be slipped in between his teeth. His limbs were not only deformed, but perfectly useless to him. He could only move two fingers when I saw him; all the rest of his body was as immovable as if it had been a wood carving, save his tongue. This his Father was pleased to leave him the full use of, and as he had a heart completely at rest and fully satisfied -- for he had CHRIST there -- he used the member left him to speak of the love and mercy of that gracious God Who gave His Son for sinners, and of that blessed Lord Jesus Christ Who had filled his soul with sunshine. Some time after I had seen him, his God and Father, to fill up his cup of sufferings, was pleased to cause even the eyes, which before could see the light, to fail before the ravages of that direful disease, so that physically, he was to sit in darkness for the rest of his days on earth. Besides this, the two fingers that he had been able to move became as rigid as the rest of his body. When in this state it was that he called some one to him to write down from his lips the good matter which his heart was inditing, and he spoke as follows:

Once I could see, but ne'er again shall I behold the verdant plain
 Jewelled with flowers of colors bright, bathed in a flood of golden light.
 The birds, the brilliant butterflies these all in thought before me rise;
 The shining revulet whose song comes sweetly murmuring along;
 The sky, the clouds, the grass, the trees, all waving, glancing in the
 breeze - -

I see them in my mind but there alone, for I am blind.

Blind, did I say? How can that be? Since I, by faith, my Saviour see
 Exalted on the throne above, beaming with mercy, grace and love;
 A view like this is better far than sun, or moon, or glittering star,
 On glowing landscape, sunny skies, or sight that's fair to mortal eyes.
 I thank my God that He has put a veil before mine eyes, and shut
 All earthly objects from my sight, and Christ revealed in glory bright;
 Henceforth my word shall ever be - - Once I was blind, but NOW I see.

I need say but little more. HE HAD CHRIST -- his heart was satisfied. And are you now unsaved? Then you are unsatisfied; your experience proves to you what the Word of God declares in so many ways, that the world is not big enough to fill your heart. Do you know the plague of sin? Then the Saviour, Jesus, Whom God sent, is waiting to save you and satisfy your heart. "Only believe!"
 "Things New and Old"

THE COVERED WAGONS

Harold S. Paisley

After Moses had fully set up the tabernacle, the princes of Israel drew near with their offerings. The seventh chapter of Numbers is one of great interest, where these things are recorded for our learning. There was no confusing as each prince offered in his day, for God is not the author of confusion. (1 Cor. 14:33) They brought their offerings in six covered wagons drawn by twelve oxen and God accepted the whole. Prior to this day God had chosen the Levites to assist the priests in the service of the sanctuary. To these chosen ones God gave to every man his work.

To the Gershonites God gave the oversight of the soft materials of the tabernacle as the curtains; to the sons of Merari He gave the oversight of the hard portions as the boards; but to the sons of Kohath He gave charge of the valuable parts as the golden vessels. A Merarite carrying a tiny pin, or taking charge of a cord, was doing God's service as much as the Kohathite who carried the ark and mercy-seat, because it was the work given him to do by God. There was no need for jealousy or disorder. Every man was given his own place by God, and each had his own responsibility. Even so should it be in the assembly life and service of the present age. The Lord has given to every man his work, the talents have been bestowed according to Divine wisdom, and His word to each is "Occupy till I come."

The truth of I Cor. 12:11 is illustrated: "The Spirit dividing to every man severally as He will." God hath set the members every-one in the body as it hath pleased Him."

The day is near when the Lord will summon all His servants into His presence to give an account of their stewardship. He will render to each according to his work. "Behold I come quickly; and My reward is with Me to give to every man as his work shall be" is His own promise to cheer us through the little while and to stimulate us to diligence in all our service.

Now when God calls a man to His work, He provides every facility for that work. This is beautifully seen in the distribution of the six wagons. He gave two to the Gershonites because they had

the lighter portions of the tabernacle, He gave four to Merari, who had the heavier portions, but unto the sons of Kohath He gave none. Was Kohath slighted? Nay, he was honored, for God had said that their portion should be borne upon their shoulders. Later departure from this simple order brought forth the judgment of God upon Uzzah. David had placed the portion of the Kohathites upon a wagon contrary to the ways of God. (2 Sam. 6)

Had we been there we would have arranged things differently. Give them two wagons each, would have been our verdict, but God divided to every man severally as He willed. As to our priesthood all are in the same level in the assembly, but as to gift, God is the Great Divider, and we can only submit to God's appointment. In all this we may plainly see that "God's ways are not our ways."

* * *

THE COMING OF THE LORD

Let the blessed hope of the coming of Christ keep us ever on the watch-tower; looking for it, longing for it, and hasting towards it.

Would that we duly considered our accountability to Christ, Who, in the day of His appearing will judge the secrets of all hearts! Then we shall each be called on to give an account of his stewardship - an account, not only of gifts of understanding and substance, but of daily employment, and of all the minutes of the day.

* * *

The young believer who makes it his habit to walk with God, will never be bad off for a companion, and he who makes it his business to stand as a witness for God, and to live for Him, will never be out of employment. Come what may, the saint will go on, sustained and upheld by the power of God, holding fast the truth, and walking in the ways of the Lord. He will go forward in the Name of the Lord, and the language of his heart will ever be -

"Alone with Thee, O Master, where the light
of earthly glory dies;
Misunderstood by all, I dare to do what
thine own heart will prize.

* * *

Praying and planning will never do together. If I plan, I am leaning more or less on my plan; but when I pray, I should lean exclusively upon God.

DISCIPLINE IN THE HOUSE OF GOD

Origin and Purpose of Discipline

Wm. H. Ferguson

AN UNDISCIPLINED life is an unhappy and unfruitful one and can never be useful to God for time or eternity. One often forgets that the life we live here, as children of God, is preparatory to the existence we shall continually enjoy in the future glory and the "everlasting kingdom of our Lord and Saviour Jesus Christ" 2 Peter 1:10, 11. That God disciplines and prepares us for this future glory should not be a subject to incur our displeasure but should fill us with earnest desire to profit by this discipline and chastisement that our lives might be to His eternal glory.

Its Instruction

DISCIPLINE in its relationship to man at the hand of God originated from God. It is really instruction and is God's method of showing man how he must and should act to continue in fellowship and communion with God. The word is translated "instruction" twenty four times in the Book of Proverbs. It occurs much earlier in the book of Job, chap. 36:10, where we read: "He openeth also their ear to discipline" (or instruction) and in this passage in Job we read the happy results of such in vs. 11 - "If they obey and serve Him, they shall spend their days in prosperity, and their years in pleasures." Thus prosperity and pleasure (spiritually, we suggest) can only be obtained by an obedient life of service as one lends the ear to the "discipline" or "instruction" of our God.

WHEN, therefore, there has been a failure in life and testimony and service, there has been first of all and prior to such failure a shutting of the ear to the discipline and instructing voice of God. This constitutes rebellion and must be dealt with by measures God has instituted which take the form of punishment inflicted - "sufficient to such a man is this punishment (penalty), which was inflicted of many" 2 Cor. 2:6. This, of course, was a severe case, requiring measures - this we may consider later - but it shows the absolute necessity of even very severe disciplinary action to keep the Assembly of God or the house of God clean and in order for God to dwell amongst His own. This has always been a requirement where God's presence is known and desired; cp. Ex. 25:8 "Let them make me a sanctuary; that I may dwell amongst them." When we consider what is involved in the presence of God amongst His people, it certainly should give us all deep concern to see that our ways in testimony for God are conformable to that which He desires and which He has revealed through His Word.

THE antithesis of this in days of departure and backsliding, accurately described for us as a warning, is found in the closing verse of the Book of Judges - "Every man did that which was right in his own eyes." This condition is very manifest today in many quarters. No longer, at times, is there the fear of God and the desire to carry out His Word but corruption of life and testimony has set in and is proceeding in all its offensive odor which sometimes seems to reach to heaven. What a calamity has befallen when such is the case and when there seems little power or moral courage to bring the Word of God to bear upon the condition.

GOD'S description of the first outstanding apostasy of Israel in the wilderness in Ex. 32 (though there had been murmuring prior to this with the request for the fleshpots of Egypt in ch. 16 and the "chiding" with Moses in ch. 17) is found in vs. 8 "they have turned aside quickly out of the way which I commanded them:" And as Moses and Joshua heard the noise of the people, what a sight greeted them - "And when Moses saw that the people were naked (unruly, disorderly, 'running loose' is the word in vs. 25) unto their shame among their enemies," there was only one cure for such a condition; the swift disciplinary action taken in response to the question "Who is on the Lord's side"? At that time (and God never forgot this; cp. Deut. 10:1, 5 with vs. 8) the sons of Levi gathered themselves unto him, and despising family relationships and purely natural ties, they stood for God amidst the defection, thus bringing an eternal reward for their taking sides with God in "discipline."

IT IS TO BE FEARED today that much necessary discipline is avoided and no action taken when it is a case of favoritism or natural relationship and, at times, the case is judged not from the standpoint of God's Word but purely from the effect it will have upon certain individuals and their relationship with those involved or their connections and one's own personal standing. This is calamitous and can only be rectified by a definite acknowledgment of this sin and a getting back to where the Word of God was set aside.

The Rule for Discipline

IN Paul's closing letter to Timothy, and indeed to the whole church through the centuries, he emphasizes the necessity of continuing in the Word of God, 2 Tim. 3:14 and in vs. 16 we read his tribute to the power of God's Word over the life of individuals and assemblies - "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for discipline in righteousness" (Newberry). The discipline mentioned here is the word (paideia) which is the original word for the nurture and instruction and training of children - the teaching, education, disci-

pline and correction of the child. For this excellent manner of life there is only one provision made - THE DISCIPLINING WORD OF GOD.

Shepherding and Discipline

IT IS THE DUTY of all who shepherd the flock to see that this rule is ever maintained. The true shepherd FEEDS (this is a primary requisite - John 21:15, 17) but he also RULES and guards the flock. This includes visitation, a constant watchfulness and knowledge of the condition of the flock by men of unblemished character, without seeking for a place or self-exaltation and such godly overseers would be the last to override the consciences of others of their brethren and sisters in the church in any matter of change but would give heed to the exhortation to under-shepherds in I Peter 5:5. Where such are in evidence and in place of leadership the saints are kept in a happy, restful state and the Word of God regulates in a disciplinary way each and every defection from it. But, where another condition exists and men of mixed principles have grasped control, men who can wink at sin and its pleasures and cater to worldliness and world-conformity, who have no definite convictions regarding the sin of Babylon with its sectarianism; it is little wonder that discipline breaks down. It becomes an unpleasant subject then and those who have been dealt with or whose lives are unsavoury can walk into so-called fellowship in certain quarters without the slightest question even though they are not right in relationship to their home district and in some cases have been "put away" from an assembly of God.

WE ARE LED TO THE CONCLUSION that some who take to themselves the place of oversight are unfitted for such in grace or godliness and may comprehend the overseer's duty to be fulfilled when they attend so-called business meetings or count the offering on a Lord's Day morning. Little wonder that the spiritual condition in some of the churches is indeed at a very low ebb. May God exercise the hearts of us all to a more ready and healthy compliance with the Word of God in the matter of discipline with its accompanying instruction and safeguarding of our testimony.

JESUS WEPT — John 11:35. He never acted from any sentimental or emotional motive only. Always He willed to do the Father's will, but He was not ashamed that His deep sympathy for the sorrowing should be accompanied by visible signs of emotion. Three times it is recorded He wept. Once over the rebellious city of Jerusalem; at the sealed grave, and again in the Garden of Gethsemane. The Jews saw those tears as evidence of His love, and so may we.

PAUL IN PHILIPPIANS
The Power He Experienced - Chapter 4

George Graham

In chapter 4:13 Paul writes, "I can do all things through Christ which strengthens me." These words were penned about thirty years after he had been apprehended or saved by the revelation of the glorified Lord on the Damascus road (Acts 9). At that same time the Lord spake these words to a certain disciple living in Damascus, ". . . he is a chosen vessel unto me . . . for I will show him how great things he must suffer for my name's sake." (Acts 9:15-16) These words were spoken to Ananias and not to Saul of Tarsus, later called Paul. The path that lay before him, unknown to Paul, would be one of real trial and suffering for Christ, according to the divine purpose thus made known. If anyone ever knew what it meant to suffer for Christ, it was this man, the apostle Paul. In the writings of his epistle to the churches in Galatia (chapter 6:17 R.V.), he says, "From henceforth let no man trouble me; for I bear branded on my body the marks of the Lord Jesus." In those days it was customary for a slave to have branded in his flesh the name of his master; so Paul tells us that he, too, was gladly bearing on his body the marks of the Lord Jesus, his Lord and Master. Think of his words spoken to the Ephesian elders (Acts 20:22-24) He was willing to give his life for Christ. (Acts 21:10-13) He was a devoted bond servant. Under duress by some at least in the Corinthian assembly, he writes in 2 Cor. 11:23-32 about some of the trials and sufferings through which he had passed as a faithful servant of Christ. Such a list! Let us think for a moment of those five different occasions when his back was bared to the merciless strokes of the Roman lash. How he suffered! He was beaten with rods three times and stoned. No doubt the reference is to his experience in Lystra where they dragged him out of the city, supposing him to be dead. (Acts 14:19) What enabled him to endure? What sustained and brought him through? The answer is found in our verse, "I can do all things through Christ which strengtheneth me." (Phil. 4:13) There is no spirit of bravo here. He takes no credit or glory to himself; he gives it all to the Lord, to Whom it rightly belongs. The real source of divine enablement in the Christian life is knowing the power of a living Christ in one's life day by day. Paul expressed this very desire in Phil. 3:10, "That I may know Him . . ." Didn't Paul know Him? He surely did, but he desired to know His presence and power in his life. In a word, he desired Him to be his all. Herein is revealed the secret of the overcoming life. How desirable!

When speaking about man's state by nature in his epistle to the Romans, Paul writes, "For when we were yet without strength, in

due time Christ died for the ungodly." (Rom. 5:6) Man's case was one of helplessness and hopelessness. We could do nothing; we were shut up entirely to Christ for salvation. The same thing is true of us as saints, for we have no strength of our own. In John 15:5 the Lord said to His own, "... without me ye can do nothing." As we get to know Him, we get to see our own nothingness and our own insufficiency. When passing through times of testing and trial, let us ever remember that the answer to Paul's prayer in 2 Cor. 12:9 is still the same. "My grace is sufficient for thee: for my strength is made perfect in weakness..." Here we have God's promise for grace and strength.

What sustained Joseph in his severe trials? In Genesis 39 we read three times over, "the Lord was with Joseph." In Genesis 49 we have old Jacob blessing his sons before he gave up the ghost and died. Speaking of Joseph, he said, "Joseph is a fruitful bough, even a fruitful bough by a well: whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob . . ." (verses 22-24) There was the answer, the enabling presence and power of the Lord in his life.

Time and space would fail us to tell of the many others in the Word of God, men of like character. Think of the three Hebrew youths of whom we read in Daniel, chapter 3. They would rather forfeit their lives than disobey the word of their God. In Daniel 6, we have Daniel himself in a similar position. He was called upon to stop praying to his God, or the alternative -- to be cast into the den of lions. What brought these men through? What sustained them? It was their confidence in the presence and power of the living and true God. These men find their names in the honor roll of God's mighty men, Hebrews 11, "quenched the violence of fire -- stopped the mouths of lions." Look not at these experiences as being in the past, or as something yet in the future; but let us give these words a present application for they are always true, "... the people that know their God shall be strong, and do exploits." (Dan. 11:32)

We live in a favored land, enjoying God-given privileges, but circumstances are different with many of God's dear people being persecuted in other lands. Whether here or there, let us never forget Paul's words, "I can do all things through Christ which strengtheneth me." The presence and power of a living Christ in one's life is God's enablement.

Philippians Chapter 1 - Living Christ

Philippians Chapter 2 - Following Christ

Philippians Chapter 3 - Winning Christ

Philippians Chapter 4 - Enjoying Christ

FIVE SPIRITUAL COUPLETS FROM THE CROSS

(Which remind us of His sufferings and the object
in view for us.)

S. J. Saword
Venezuela

Romans 4:25 - "Jesus our Lord . . . Who was delivered for our offences, and was raised again for our justification." In this passage we have the preposition "for" twice. In Spanish two different prepositions are used: "por", which means on behalf of, and "para", which means the object in view, and in each of the five passages before us we have the two-fold view of the cross. First the devotional side; Christ suffering on our behalf; then the practical side or the outcome, i.e., the object in view. As a locomotive needs two rails to travel on so the believer needs two aspects of doctrine: devotional and practical. We have been made righteous at the cost of His sufferings, and now God expects us to "live soberly, righteously and godly in this present world," Titus 2:12. It should be the practical expression of what grace has wrought within us.

Galatians 1:4 - "He gave Himself for our sins, that He might deliver us from this present evil world." The great theme of Galatians is, the liberty wherewith Christ has made us free. This is a complete freedom: "If the Son shall make you free, ye shall be free indeed." This means that there can be no compromising with the world, whether in politics, social affairs or with the so-called religious world. The apostle Paul, almost at the close of this important epistle, declares: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world." Let us ever remember the infinite cost at which our blessed Lord has delivered us from a world that has ever hated Him, and unanimously cried: "Crucify Him, crucify Him."

Titus 2:13-14 - "The great God and our Saviour Jesus Christ. Who gave Himself for us that He might (1) redeem us from all iniquity." And the ransom price was His own blood; (2) "and purify unto Himself a peculiar people". This refers to the church as His own purchased possession, (see Matthew 13:46); (3) "zealous of good works." Our risen Lord's final appeal to the church of the Laodiceans was: "Be zealous therefore, and repent." In this final stage of church history we find the deplorable state of God's testimony before the world: material prosperity, spiritual wretchedness, lukewarmness, neither hot nor cold, blind to the imminent danger of being spewed out of His mouth. In spite of all this their gracious Lord in patience hopes for their repentance and, although on the outside of the door, He knocks and appeals to the individual.

Years ago the writer was impressed with the definition given in a certain dictionary, of the word "zeal": "Fire in the soul". When Robert Stephenson placed his first locomotive on the rails, an official delegation was sent from Parliament for the inauguration. One member more daring than the rest climbed up and opened the firebox. He immediately slammed it shut and jumped down greatly scared, announcing to the rest, "That animal has fire in its heart; once it starts it will never stop." And when someone asked George the inventor what would happen if a cow got on the rails in front of the locomotive, his answer was: "Woc betide the cow". What zeal was seen in the primitive church endued with the Holy Spirit; poor in this world's goods but rich in faith and irresistible in their testimony so that in a short time the number of the believers increased from 3,000 to 5,000!

1 Peter 3:18 - "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." What condescending grace! What an infinite stoop for the Lord of glory, in incarnation partaking of human nature (apart from sin) that we might be partakers of the divine nature and become sons and daughters of the living God! He bridged the mighty abyss between a thrice holy God and the fallen, undone sons of Adam, and thus He has brought us into the place of highest privilege and intimate communion with the triune God. Well might the inspired writer exclaim: "Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the gentiles, believed on in the world, received up into glory." (1 Tim. 3:16)

Ephesians 5: 26-27 - "Christ also loved the church, and gave Himself for it; that He might sanctify it with the washing of water by the Word. That He might present it to Himself a glorious church . . . that it should be holy and without blemish." Here we have the past, present and future in tabloid form: "gave Himself: and all that He had; He could not give more; (2 Cor. 8:9 : "For ye know the grace of our Lord Jesus Christ"), etc. This is not theoretical knowledge, something in the head, but soul knowledge, a divine revelation implanted in the soul. This is the glorious work of the past. Then we have the present work of our blessed Lord, applying by the Spirit's power the cleansing Word to separate us from all defilement and to prepare us for His coming. Finally, concerning the future: "That He might present it to Himself, a glorious church, to occupy that place of greatest privilege and glory. The bride's clothing is the righteousness of saints. Although as regards salvation we did not contribute anything, just as the prodigal son was clothed with the best robe that had already been paid for, so we owe the garment of salvation to the infinite price that our Lord paid for it on Calvary. However, in Psalm 45 it is said of the bride that she shall be brought

unto the King in raiment of needlwork, the product of patient toil, stitch by stitch. We are also arrayed in fine linen, clean and white, which is the righteousness of saints, requiring of us righteous living and patient suffering for His Name. How all this reminds us of the practical words of James: Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.”

THE NATURE OF PAUL'S EPISTLES TO THE CHURCHES HE SAW PLANTED

G. P. Taylor

The apostle Paul might well be looked upon as one of the greatest men of all time. He has been credited with the authorship of thirteen epistles, which embody a large and important part of the New Testament. It has been said that in many of his epistles Paul addresses himself to specific problems in the churches he saw planted. In the light of evidence contained in his letters to the Galatians and 1 Corinthians, the truth of this statement will be discussed.

Saul of Tarsus was no ordinary man! He was a Jew, and as Tarsus had a population of nearly half a million, was a citizen of “no mean city”. (Acts 21:39) He was also the possessor of Roman citizenship. (Acts 22:25) He was a well taught young man, having studied in Jerusalem under Gamaliel, the leading rabbi of the day. (Acts 22:3) Here, he would have learned Hebrew while studying the Law, but in his home he likely spoke Aramaic, while in the streets of the Greek city of Tarsus, he would have conversed equally well in Greek.

Whatever Saul did was done whole-heartedly and with utmost enthusiasm. When, as a zealous Pharisee, (Galatians 1:14) Saul was commissioned to search out followers of Jesus, he did so . . . “breathing out threatenings and slaughter against the disciples of the Lord.” (Acts 9:1) But after his conversion on the Damascus Road (Acts 9:3-6) Saul (or Paul -- the Roman version of his name) became equally ardent and fervent in his proclamation of the message of the death, burial and resurrection of the Lord Jesus (1 Cor. 15:3-4) and in his efforts to found new Christian assemblies.

Paul was an extensive traveller--by land and by sea, and during the course of his missionary travels had visited two continents and travelled over 12,000 miles. He had suffered many “perils by the way” -- a list of which is given in detail in 2 Cor. 11:23-28. Nothing daunted, Paul, with his fellow-laborers, continued with his evangelistic efforts among the Gentiles as he was commanded by the Lord. (Acts 13:47)

In different cities where Paul preached, many "turned to God from idols to serve the living and true God." (1 Thess. 1:9) and Christian assemblies were founded. Paul desired to stay and instruct his new converts and "expound unto them the way of God more perfectly" as Priscilla and Aquilla did with Apollos (Acts 18:26) but this was not always possible. Due to religious agitation in the cities where he was preaching and to threats against his person, Paul and his companions were sometimes forced to flee, leaving behind a new, weak, Christian assembly.

In spite of these physical difficulties and trials, Paul never forgot those he left behind. As he said in 2 Cor. 11:28, "Beside those things that are without, that which cometh upon me daily, the care of all the churches."

Paul had gone to Jerusalem and met with Peter, James and John over a difficulty that had arisen concerning the Greek Christians. (Acts 15) Some Jews began to circulate the idea that these believers from the Greek world must accept circumcision and virtually become Jews if they were to be saved. Paul was eloquent in his denunciation of these "false brethren" and explained again what was inherent in the gospel message - - namely faith, which incorporated repentance, obedience and love to God, without any reference to the Jewish Law or any part of it. Paul carried the day at the Jerusalem Council and the matter appeared to be settled. But it did not remain so!

Shortly after Paul had arrived in Antioch, after his second missionary journey, he received disturbing news concerning the Churches in Galatia. According to Vine, these churches were in the main Gentile, though there was a Jewish element among them. Paul heard that a group of Judaizers, (people who tried to entangle the Christian believers with the legal heritage of Judaism and make the synagogue the gateway to the church), were trying to undermine his position as an apostle and also his teaching of justification by faith. Paul was very stirred when he heard this report as he realized that if the Judaizers had their way, the new faith which Christ had opened to mankind would wither into nothing but another sect of the old subjection to the letter of the Law.

It is likely that Paul desired to go to the Galatians immediately, in order to set the matter straight, but as this was not practical, having only just arrived in Antioch, he did the next best thing -- wrote to them the Epistle to the Galatians.

Paul begins by declaring and reaffirming his apostleship—"Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead." (Gal. 1:1)

He then states the theme and reason for the writing of the letter when he declares "there be some that trouble you, and would

pervert the gospel of Christ." (Gal. 1:7) "Oh foolish Galatians, who hath bewitched you, that ye should not obey the truth?" asked Paul (Gal. 3:1) as he began with a series of forceful arguments to prove to the Galatians that the endless and lifeless snarl of Jewish ceremonial law had only put men under its curse for failing to observe it fully. Paul declared that, "I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. 2:19-20) Then in an appeal to these Galatians, Paul asks them how they can possibly turn back from the freedom found in faith to "the weak and beggarly elements whereunto ye desire again to be in bondage?" (Gal. 4:9)

He warns them that law and grace cannot co-exist - and calls on them to "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. 5:1) However, he also reminds them that liberty is not license and goes on to list nine graces that love to God will produce in the Christian character by the Holy Spirit. (Gal. 5:22-23)

Paul's letter to the Galatians, which was written mainly to correct the doctrinal error created by the Judaizers and to defend his apostleship, would appear to have had the desired effect. The fact that they cherished and preserved his letter is sufficient proof of its effect and success. This epistle has also had a tremendous effect on the generations of believers in the succeeding centuries. The Christians' guide is not a book but the Spirit. He is bound not by rules but by The Book - the Holy Bible. The experience of faith is his introduction to this guidance which transcends any regulations of law and insures a life acceptable to God. (Romans 4:3)

According to some authors, Paul's stay in Antioch was brief as he hastened to Galatia to reinforce, in person, the correcting of the Judaistic tendency among the Galatians. When this work was concluded he moved on to Ephesus to begin his gospel mission there.

Corinth was only two or three days' sail across the Aegean Sea from Ephesus and it was not long before Paul received news of difficulties and factions among the Corinthian Christians. This occasioned the writing of a lengthy letter to the Corinthians with the specific purpose of correcting practical and doctrinal errors in that Gentile Church.

W. Vine has stated that, "The antecedents which occasioned this Epistle were twofold. Various defects and delinquencies in doctrine and practice had made inroads upon the welfare of the church at Corinth, reports of which had reached the Apostle. Perplexing circumstances and conditions had arisen, concerning which a letter had been sent to him seeking his council . . . The subject of the

disorders in the church occupies Chapter 1:10 to the end of Chapter 6. Chapter 7 begins the series of replies to the subjects of inquiry.”

It had been told Paul “by them which are of the house of Chloe” (I Cor. 1:11) that there were divisions among them -- some following Paul, some Apollos, some Cephas and some Christ. The apostle beseeches them that “there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment.” (1 Cor. 1:10)

In chapter 5, the problem of immorality is discussed and the Christians were told that if the action of such brought disrepute on the whole assembly, they were to be rejected by group action . . . The corrupting influence of such an association is completely incongruous with the presence within him of the Holy Spirit.

Paul was further distressed to learn that the Corinthian Christians were taking their differences with each other to the heathen law courts. (Chapter 6) He was horrified that members of the Kingdom of God would so far recognize the system as to submit anything to its civil courts. The authority to settle such disputes resided within the assembly itself.

Three men -- Stephanas, Achaicus and Fortunatus had brought Paul a letter from the Corinthian Church which was full of the kind of problems that confronted the church in the Greek world. From chapter 7, the epistle is primarily concerned with the clarifying of these problems. He begins this section with the statement, “Now concerning the things whereof ye wrote unto me . . .” (I Cor. 7:1) and then proceeds to elaborate on these difficulties.

One problem to which Paul directed his attention was that of the Christians' attitude toward marriage. (chapter 7) Paul reminded his readers that the end of the Age was soon to come, and that in the light of the shortness of time the Corinthian Christians should avoid doing anything or entering into any relationship that might interfere with their missionary activities. No one was to change his marital status . . . “Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.” (1 Cor. 7:27)

Paul then turns to another problem. “Now as touching things offered unto idols. . .” (I Cor. 8:1) Some of the Christians had been buying in the markets, meats that had been offered unto idols. They knew that “an idol is nothing in the world.” (1 Cor. 8:4) However, other Christians who were less well-informed did not understand how they could eat this meat and “their conscience being weak is defiled.” (1 Cor. 8:7) From this seemingly minor difficulty, comes one of the greatest statements for Christian living. “Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.” (1 Cor. 8:13)

Another matter to which Paul devotes much time and space is that of the meaning of the Lord's Supper and the decorum and behaviour to which they should adhere. First Paul describes to them the proper attire and demeanor of women in the church (1 Cor. 11: 3-16) and then rebukes them for their behaviour at the Lord's Supper. (verses 17-22) . . . Its solemn character was being lost in feasting and drunkenness. The Corinthians made it the occasion for entertaining one another, bringing an abundance of food and drink, and breaking into small dinner parties, from which the poorer brothers were left out. Paul reminded them of the solemnity of the Lord's Supper as a memorial of Jesus' death and pointed out that the judgment of God had already fallen on those who had partaken unworthily of this sacred feast.

The author of the epistle also, when writing about the matter of speaking in tongues which was upsetting their meetings, exhorted them that "all things be done decently and in order (1 Cor. 14:40) for God is not the author of confusion, but of peace." (1 Cor. 14:33) From this imperfection in their meetings comes the immortal thirteenth chapter of First Corinthians, on the supreme place and worth of love. Here Paul disclosed to the Corinthians the grace of Christian courtesy.

The resurrection of the dead seemed also to pose a great problem for these believers. Paul again reiterates to them the basis of their hope -- the death, burial and resurrection of the Lord Jesus. (1 Cor. 15:3-6 "If Christ be not risen, then is our preaching vain, and your faith is also vain." (1 Cor. 15:14) Some at Corinth were minimizing the importance of the resurrection or even denying it altogether "How say some among you that there is no resurrection of the dead?" (1 Cor. 15:12)

Paul reminds his readers that the resurrection is the foundation of the Christian faith and explains that God's purpose in the resurrection was not to bring the dead back to life, but to bring into being a new order which would be characterized by obedience of God, as the old order had been characterized by the disobedience of Adam. The outcome of this renewal of creation is to be the subjection of all the universe to the reign of God. From this chapter comes the Christians' hope -- "reunion, revival, resurrection and immortality.

Although it may truly be said, at least in the case of the letters to Galatia and Corinth, that Paul was writing because of specific problems in those churches, from those letters has come a great wealth of Christian doctrine, morals and attitudes that are of supreme value to the Christians of today. From his letter to the Galatians we have the distinction between law and grace. From the lengthy letter to the Corinthians we have expounded to us the desirable attitudes and

actions of a Christian assembly, all of these tempered by love. Last of all Paul has given to us the hope of the Christian which is firmly based on the resurrection. For his epistles, we are and should be eternally grateful.

QUESTIONS AND ANSWERS

Harold S. Paisley

Question: Is worship confined to the First Day of the week when the saints are gathered to break bread in remembrance of the Lord?

Answer: Worship cannot be confined to any gathering of the Lord's people. It is verily true that the "breaking of bread" meeting is one of the most favorable opportunities to worship God in a corporate way. Our Lord Jesus stated in His wonderful exposition of this subject that the Father is seeking worshippers, that is, those whose attitude is one of constant worship. The Supper is not in view in John 4, yet the Lord states that the hour for true worship had then come. Thus it seems clear that worship is not limited to one gathering weekly, but should be the main feature of a believer's life. The dearth of spiritual worship in the gatherings of the saints can be traced to lack of exercise to live in the spirit of worship at all times.

Question: When the Lord spake of the overthrow of the temple He stated that not one stone would be left upon another. How can the Jews' "Wailing Wall" be explained which still remains with stones one upon another?

Answer: The Lord Jesus was speaking of the temple built by Herod, which was totally destroyed in 70 A. D. The prophetic words of Christ were fulfilled to the last stone being overthrown. (Matt. 24:2; John 2:20) In order to understand the preservation of the "wailing wall" it is necessary to distinguish between the Temple of Solomon, which was destroyed by fire (II Chron. 36:19) and the Temple of Herod which was overthrown. The stones of the "wailing wall" are the original stones that formed the western wall of Solomon's Temple, and these were left intact after the city and temple were burnt with fire.

Question: What is the chronological order of the Gospels?

Answer: The consensus of opinion among Bible students is that the order of the appearance of the Gospels is Mark, Matthew, Luke and lastly John. Professor Dodds, who was an authority on Bible chronology states in his book "About the Four Gospels" that Mark's Gospel links with the time of the burning of Rome by Nero in A. D. 64. The Gospel had this important background. The early Christians

were blamed for the burning of the city, so Mark wrote to explain who the Christians were, what they believed and how their Faith commenced. If this be the case Christians who followed the gracious service of their Master would never be responsible for the terrible act of burning the city of Rome. Mr. Harold St. John in his excellent "Analysis of the Gospel of Mark" writes an interesting background in his introduction: "From its start, the primitive church was engulfed in a sea of slander. The Jews circulated stories of indescribable orgies held in the dark. The Romans used to draw upon the walls of public buildings the figure of an ass's head, with the Christian kneeling before it, with the caption 'Alexamenos worships his God.' It was essential to defend the purity and the dignity of the new Faith." It seems therefore that Mark was written first, with the object of placing before the early Christians the historical foundation of the Faith in permanent form.

* * *

THE HEART

The heart is the presence-chamber where the King of Glory takes up His lodgings. If the heart be for God then all is for God. The heart is the fort royal that commands all the rest - the eye, the ear, the hand, the tongue, the head, the foot. God bears a greater respect to your hearts than He does to your works. God looks most where men look least. Nothing takes with the heart of God but what is done with the heart of man. Heartless service is fruitless service - a little done with the heart is better than a great deal done without the heart. A heart without words is better than words without a heart. You cannot give God the heart of your service if you do not give Him the service of your heart.

Wm. Dyer - 1665

* * *

TRUE GREATNESS

Learn to grapple with souls. Aim at the conscience. Exalt Christ. Use a sharp knife with yourself. Say a 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.

* * *

The deeper my fellowship with the Father, the keener will be my sense of what is worldly.

Manchester, Connecticut - The Easter conference was marked by excellent attendance and good ministry. The presence of many young people was encouraging.

Hartford, Connecticut - Charter Oak Gospel Hall - The monthly Bible Reading of the Connecticut assemblies was held here with the letter to the church at Thyatira under consideration. Brother Norman Crawford remained for a few nights with helpful ministry.

Midland Park, New Jersey - Brother H. D. (Doug) King visited the assembly following the Manchester conference. While there he contacted some in the New York City area who were natives of El Salvador, the scene of our brother's former labors.

Hatboro, Pennsylvania - On April 26th, Brethren David Oliver and Eugene Higgins commenced in the gospel using the chart "Eternity to eternity". Some interest indicated. At last report a few had professed.

Indiana, Pennsylvania - Brother Walter Gustafson started in gospel meetings on April 26th with one professing the first week. Brother Minor Hawk of the Denora, PA assembly is helping three nights each week.

McKeesport, Pennsylvania - The recent conference was well attended, especially with a large number of young Christians. The ministry was of a practical nature and edifying as to our conduct in the assembly.

Black Earth, Wisconsin - Brethren John Slabaugh and Robert Orr had over seven weeks of meetings with a good number professing faith in Christ. Many others were troubled at the close of the series, for whom prayer is requested. These brethren are expected for a week of ministry the second week of June following the Garnavillo, Iowa conference.

Mason City, Iowa - Brethren Gavin Collins and Joel Portman of Garnavillo began gospel meetings on April 29th. Also, brother Portman had a few weeks in the gospel in Humbird, Wisc.. where some interesting contacts were made.

Stout, Iowa - Some who were troubled during the recent gospel meetings conducted by brethren James Smith and Albert Hull, have continued to come to the meetings on Lord's Day evenings. Please remember them in prayer. The recent conference marked by large attendance was a time of cheer with seasonable ministry, with the Bible readings being of appreciated help to both young and old.

Waterloo, Iowa - Eight brethren were present to help in the recent conference where practical ministry was given to a record crowd. Brethren John Gray and Fred Krauss gave help in the different assemblies while present for the Stout and Waterloo conferences.

Albuquerque, New Mexico - Brother Allan Flett has been having cottage meetings among the Spanish in this city.

Culver City, California - Brother Phillip Harding gave help in ministry in Monrovia just prior to the conference. Following the conference he spent a few nights with the Phoenix, Ariz. assembly.

Long Beach, California - Brethren William Lavery and Thomas Baker started in gospel meetings on April 19th with some unsaved out each night. Before this, brother Lavery had a week of children's meetings which were well attended. Many of the parents also came to hear the gospel.

Arlington, Washington - Brethren Gaius Goff and David Jones are exercised about having tent meetings here in July, D. V.

Lynden, Washington - Recent gospel meetings held by brethren Robert Surgenor and Jim Thompson were reported as fruitful.

REPORTS - CANADA

Nineveh, Nova Scotia - Conference held over the Easter season was marked by good ministry. It was a distinct advantage to have had the use of the Parkview Educational Center in order to accommodate the large number that gathered. Brother J. A. (Bert) Joyce spent some time in the area following the conference before moving on to Toronto.

Toronto, Ontario - Easter conference was blessed with some professing faith in Christ. Bible readings were excellent. Brother Albert Ramsay visited the assemblies at Eglinton, Pape Avenue and Welland. Brother Thomas Bentley also spent a week in Mimico and a week in Pape Avenue. He is presently in Sarnia, Ontario.

Mimico, Ontario - The week-end of Bible readings was considered helpful and profitable. Brethren Paisley, Bentley, Gray and McCullough present to help in the consideration of Hebrews 11, 12 and 13. Brethren McCullough and Jack Noble were to start Gospel meetings on May 3.

Newmarket, Ontario - The Lord blessed with a very good conference. The Bible reading on 2 Thess. chapter 2 was exceptionally interesting and instructive.

Windsor, Ontario - On April 8, three young sisters obeyed the Lord in baptism, giving great joy to the assembly. One has since been received into the fellowship of the assembly. Brother James Beattie was with them in ministry on "Church Truth".

Chatham, Ontario - Brother Paul Kember is having meetings in the home of an unsaved couple who have shown interest for several months. He has been helped by brethren Stephen Kember and Ivan Poirier, both of the Sarnia assembly.

Guelph, Ontario - Yorkshire Street Assembly - Harold S. Paisley had three weeks of very helpful and encouraging ministry on the Book of the Revelation using his chart. The meetings were exceptionally well attended, with many strangers coming in and a good interest shown, as well as some blessing in salvation. The saints here have been greatly encouraged to see others seeking fellowship in the local assembly.

St. Thomas, Ontario - Following the Mimico Bible readings, brother John Gray was expected for meetings using his model of the tabernacle. Later he was to take the model to Charlton, Ontario.

Winnipeg, Manitoba - West End Gospel Hall - The Easter conference was a profitable time. Brethren William Metcalf and Sam Patton are having gospel meetings here.

Vancouver, B. C. - Victoria Drive Gospel Hall. - Brethren Oswald MacLeod and David Oliver saw blessing in salvation in gospel meetings which ended before the Easter weekend. Brother MacLeod stayed on after the conference for a few nights in the area also visiting Arlington and Lynden, Washington, ere leaving the west.

Vancouver, B. C. - South Main Street Gospel Hall - The Easter conference was very well attended with helpful ministry for young and old. On the Monday, April 20, we held an afternoon Bible reading and an evening ministry meeting in the Victoria Drive Hall. Brethren George Waugh and Jack Hunter of Kilmarnock, Scotland commenced ministry meetings in the South Main St. Hall. Also, Brother Bill Stevenson visited us en route back to South Korea. His wife and three children were with him. His visit was much enjoyed by the saints here and in other assemblies in the area. He and Eddie James labor together in South Korea.

REPORTS - FOREIGN

San Fernando, Venezuela - At a recent conference in this out of the way place, the Christians were greatly encouraged at the large numbers who attended, and four young people obeyed the Lord in baptism.

San Rafael, Venezuela - On the 12th of April, the Christians broke bread here for the first time, following a meeting on Saturday when eight believers obeyed the Lord in baptism. The work began in this area in 1969, and after much exercise, an assembly has now formed, with about 30 in fellowship.

Porto Alegre, Brazil - Brother Harry Wilson writes that he is planning a series of Gospel meetings in his garage starting on April 18th. He is kept busy in helping the seven assemblies in that section. They were anticipating a baptism of a number in connection with these assemblies. His address is: Caiza Postal 2991, 90000 Porto Alegre, Rio Grande do Sul, Brazil.

CONFERENCES

Please consult the April and May issues for details pertaining to the following conferences:

Garnavillo, Iowa - June 6-7.

Eden Grove, Ontario - June 7.

Victoria Road, Ontario - June 13-14.

Portage La Prairie, Manitoba - June 12-13-14.

Glen Ewen, Sask. - June 19-20-21.

Augusta, Maine - June 27-28.

Northern Ontario - Englehart, Kirkland Lake, Charlton & Earlton Assemblies - June 27-28-29.

Taylor'side, Sask. - June 26-27-28.

Dawson Creek, B. C. - June 27-28.

West Union, Iowa - July 4.

Pugwash Junction, N. S. - July 4-5-6.

Sioux City, Iowa - July 12.

OBITUARIES

Windsor, Ontario - Mrs. Russell McLean, 82, went to be with the Lord on March 8. She was awakened to her need of salvation during tent meetings held by L. K. McIlwaine in Debert, N. S. in 1932, and saved in her home the next year. She was of a cheerful disposition and faithful in her attendance at assembly gatherings as well as being a willing worker at Sunday School and conference activities. She is survived by her husband who cared for her with much love and patience in her last years and who is now comforted with the blessed hope. Prayer would be valued for many in the family circle still unsaved.

Manchester, Iowa - On March 12, our beloved sister Mrs. Ella Smith went to be with Christ at the age of 93. She and her late husband, James, were saved in the early twenties, and were in the assembly here from its beginning, until advanced years did not permit their attendance. The gospel was faithfully preached to the large crowd, including many in the family circle who are not saved. She was the mother of Clifford Smith of the Waterloo, Iowa assembly.

Charlton, Ontario - Our dear sister, Mrs. Florence Rodgers was called home to be with the Lord on March 25, in her 92nd year. Predeceased by her husband Stewart by 27 years, they were both saved early in their married lives, when her brother, Mr. Ben Widdifield, came from Huntsville to bring the gospel to his relatives. They were part of the assembly formed in Charlton in 1923, and showed warm hospitality to many of the Lord's servants through the years. She leaves a large family, including three grandsons who are commended to full time service for the Lord: David Rodgers of Chile, Bruce Rodgers and Murray Pratt of Ontario.

Augusta, Maine - Paul Thompson was called home to be with Christ on April 1. He was born in 1920 and saved in tent meetings conducted by brethren Hugh Thorpe and Robert McCrory in Gorham, Maine in the summer of 1933. A large number of unsaved attended the funeral. Please remember his widow in your prayers.

Thunder Bay, Ontario - Richard Weston went to be with Christ on April 1st, in his 91st year. He was born in Uckfield, Sussex, England in 1890 and born again in 1908 and was one of the first in assembly fellowship in Port Arthur, Ontario. He was in fellowship for over 60 years, - a godly elder, and consistent brother with a good testimony to the end.

New Glasgow, Nova Scotia - On April 9, our sister, Mrs. Ina Grantmyre, went to be with Christ. She was saved in Montreal and baptized and received into the Ogilvy Avenue assembly in the early 1930's. She and her husband moved to New Glasgow in 1959. She was a succourer of many in Montreal as well as in New Glasgow. She leaves her husband, Fulton, who awaits that day of reunion. The gospel was faithfully preached to the large crowd who gathered for her funeral after which a young man professed to be saved.

Words in Season

THE BIBLE FAMILY MAGAZINE



"Whose adorning . . . let it be . . . the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:4

THE HONOUR OF HUMILITY

The bird that soars on highest wing,
Builds on the ground her lowly nest;
And she that doth most sweetly sing
Sings in the shade when all things rest;
In lark and nightingale we see
What honour hath humility.

When Mary chose the "better part"
She meekly sat at Jesus' feet;
And Lydia's gently opened heart
Was made for God's own temple meet;
Fairest and best adorned is she
Whose clothing is humility.

The saint that wears heaven's brightest crown
In deepest adoration bends;
The weight of glory bows him down
The most, when most his soul ascends;
Nearest the throne itself must be
The footstool of humility.

SELECTED

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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.

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Frank W. Pearcey, 2350 Bridletowne Circle, Apt. 910, Scarborough, Ontario M1W 2L2; Tel. 416-499-5412

David Rodgers, Casilla 205, San Felipe, CHILE

Tom Bentley, 44 Jalan SS 2/47, Sungai Way/Subang, Selangor, MALAYSIA

ORDER OF MEETINGS

New Lenox Gospel Hall (formerly Joliet), RR #1, Route #6, Mokena, IL 60448. Lord's Day - Sunday School and Bible Reading - 9:15. Breaking of Bread - 10:45. Gospel - 7:30. Corr. Robert B. Pike, 1118 Elgin Avenue, Joliet, IL 60432. Tel. 815-722-3609.

Bro. H. Dobson has been transferred to a nursing home as he requires continuous care.

REPORTS - U.S.A.

Augusta, Maine - Two brethren obeyed the Lord in baptism on Lord's Day, June 7th.

Hudson, New Hampshire - Brethren Eugene Higgins and Jonathan Procopio commenced in tent meetings on June 1st on the same site where the tent was pitched last summer. There is no assembly in this area and it is hoped that God will do a work amongst those in the community. Young brethren of the Methuen, MA assembly have been carrying on weekly children's meetings for some months, with a measure of interest.

Byfield, Massachusetts - A nice spirit prevailed with some very helpful ministry in connection with the 100th conference of the assembly. An interesting report was given of the beginning of the assembly and those associated with the work in its early days. The number in the fellowship are few and they are to be commended for carrying on the responsibility of a conference for such a long span of time.

Terryville, Connecticut - The monthly Bible Readings held by the assemblies in the Connecticut area were at Terryville on May 17 with the letter to the church at Sardis under consideration. Brother Tom Bentley went on to Manchester and the Charter Oak assembly in Hartford where he took up spiritual leadership as presented in the book of Judges.

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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AT THE PRAYER MEETING

Do you say "Amen" when your brother sits,
After speaking to God in prayer
Or does silence reign, and there's not a word,
From those assembled there.

A hearty "Amen" is so good to hear,
And to God it must be so too,
For it shows our attention and fellowship
In all that we say and do.

So say "Amen" when your brother sits,
After speaking to God in prayer,
Our hearts it will warm, and our spirits unite
We'll be blessed as we tarry there.

P.M.W. (Thunderbay, Ontario)

DEATH

by Robert E. Surgenor

In selecting a suitable title for this article, I thought of an old expression. "The simpler, the better!" So, we have done just that. It is not a complicated title, nor is it a catchy phrase. It is plain, short and exceedingly solemn.

Even though death is all around us, yet we mortals seek to avoid much deep thought on such a grim subject. But, please, do read on, for we are going to bring out some very interesting truths relative to four kinds of death that should interest you.

Spiritual Death

When God placed Adam in the garden of Eden, He said, "Of every tree of the garden thou mayest freely eat: But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:16, 17). Adam disobeyed God. The woman being beguiled by the serpent "took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." (Gen. 3:6). Did Adam die that very day? Yes! He died spiritually, not physically! He lost his position, and became a fallen and ruined creature. Consequently, God "drove out the man." (Gen. 3:24). A separation took place between man and his God. We read in Gen. 5:3, "Adam begat a son in his own likeness." Notice, not in the likeness of God, but "in his own likeness." In other words, all the children of Adam's race are born into this world spiritually dead, separated from God. This is easily proven. Man's AFFECTIONS are DEAD towards God. The fact that he would rather watch the games or shows on T.V. than study the Bible or attend a prayer meeting is proof of his spiritual deadness. He may have a little religion, a form of godliness, but the evident fact remains, he is a lover of pleasure, rather than a lover of God. (11 Tim. 3:4,5).

Not only this, his PERCEPTION is DEAD, regarding himself, God and eternity. Little does he perceive that in God's estimation he is a sinner (Rom. 3:23), unclean (Isa. 64:6), and by nature a child of wrath (Eph. 2:3), and as such, he is an unfit subject for heaven.

He perceives not the nature of God, that God is just and holy, and will by no means clear the guilty. (Ex. 34:7). Eternity is a mystery to him. He dreads the thought of dying, yet little knows the awful torments that await the damned in the lake of fire.

His EFFORTS in regards to bettering his position before God are DEAD. He is without strength to save his own soul. (Rom. 5:6).

He is in a sad state, "afar off", "dead in trespasses and sins." (Eph. 2:1, 17). Man is spiritually dead.

Physical Death

We are born to die! Adam not only introduced sin and spiritual death to the human race, but also physical death. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12). Sin pays DEATH as its grim wages! (Rom. 6:23). When death comes to the sinner, it brings some solemn charges! It charges the soul to bid eternal farewell to all earthly pleasures. It charges the trembling spirit to bid "good bye" forever to relatives and friends. It charges the person to depart from the body, only to enter the awful confines of hell, "where the worm dieth not and the fire is not quenched." (Mark 9:44). Solemn! "It is appointed unto men once to die, but after this the judgment." (Heb. 9:27). Friend, there's a message from God for you. "Thus saith the Lord. Set thine house in order: for thou shalt die and not live." (Isa. 38:1).

Christ's Death

You may ask, "How can I set my house in order with God? How can I get my affairs right, my sins put away, so I'll go to heaven instead of hell when my body dies?" God has the answer! "For when we were yet without strength, in due time Christ died for the ungodly." "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:6,8)

On Him Almighty vengeance fell,
Enough to sink a world to hell,
He bore it for a sinful race,
And thus became our hiding place.

Yes, "Christ died for our sins" (1 Cor. 15:3). He shed His precious blood on the Cross that we might "have redemption through His blood, even the forgiveness of sins." (Col. 1:14). He bore the punishment of God, paying the price in full, to purchase salvation. He died for you that He might become your hiding place. But - to enter into that Divine Shelter you must come. Come just as you are, receive Him, and be saved. How encouraging are His words, "I am the door: by me if any man enter in, he shall be saved." (John 10:9).

The Second Death

In the resurrection, hell shall deliver up the lost soul. Death shall deliver up the body. With body and soul reunited, that person shall be judged by God to determine his eternal punishment. They will then be cast into the lake of fire. "This is," God says, "the second death." (Rev. 20:14). Yes my friend, truly, death is a solemn subject.

IS DIVORCE PERMISSIBLE TODAY?

by R. McPike, Annbank

The subject of divorce among the people of God has aroused much controversy, many tears have been shed, and much unhappiness resulted from it. Need this be, had we kept close to the Word of God, and not concentrated on the isolated "Except" clause of Matt. 19:1-3.

What is intended to be taught by God in the Marriage relationship?

(A) As it was established in Eden before sin came into the world, the God uttered words binding that relationship was not affected by sin, therefore those words are binding for all time. "What God hath joined, let not man put asunder." No enactments of men however high or honoured can reverse that statement. God cannot go back on His Word.

(B) To allow divorce on any ground is to refuse and rebel against the Divine command, and subsequent teaching of the marriage relationship involving Christ and the Church. (Eph. 5:31,32) God's eternal purpose is that they should be together. No believer subject to the Scriptures would entertain any divorce between Christ and the Church, even though the Church be unfaithful to Him, and moreover, no true believer would ever dream of divorcing himself from Christ. On the ground of this oneness between Christ and the Church, we reject entirely any view that would attempt to separate or divide that ONENESS. Basically marriage is not so much a union as it is a unity, "Bone of my bone, and flesh of my flesh." One cannot be divided.

(C) To teach that Jesus Christ, the Son of God sanctioned divorce in Matt. 19 is to aver that He Who is God changed His mind concerning His initial commandment. "Are not the gifts and calling of God without repentance" (or change). Our Lord goes back to the primal word, "From the beginning it was not so." The "except" clause was not prescribed by the Son of God, but refers it to the Mosaic Law economy, brought in by Moses, who suffered a bill of divorcement by "reason of the hardness of men's hearts." God allowed it, but did not originate it in the O.T.—Moses—not God sanctioned it. Prescribed by Moses under the Law, it is not something permitted in the Age of Grace, where the initial marriage relationship of Adam and Eve is seen to be a figure of the oneness between Christ and the Church, something not known or revealed during the Law Period. If divorce is allowed then the figure of Adam and Eve has no meaning, and our Lord has capitulated to the pressure of circumstances, which we cannot allow, and the Apostle Paul was deceived concerning God's purpose in marriage, as well as under-

mining the believer's eternal security and relationship to Christ.

If we accept the words of Christ, as sanctioning divorce in Matt. 19, in the new age of grace, then God's Son has countermanded God's original commandment concerning marriage. Since God is unchangeable in all other matters, we expect Him to be in this also, else He ceases to be God, and Christ's claim to be God is open to question. This never can be. Christ stated simply the first and original principle of marriage.

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DISCIPLINE IN THE HOUSE OF GOD

Warn the Unruly, 1 Thess. 5:14

A WIS REPRINT

Wm. H. Ferguson

WARNINGS are not resented by the wise in the daily affairs of life, nor should they be thought unnecessary or unadvisable in spiritual things or in a spiritual assembly. In fact they are a distinct characteristic of the assembly of God when functioning according to the Word of God.

"**OPEN** rebuke is better than love that is hidden," so says the Proverb. Thus we are reminded that rebuke is not inconsistent with love but is an accompaniment of it where necessary. The question will arise as to the manner of the warning referred to in our Scripture under consideration and the individual or individuals referred to. We should consider then, first of all, the meaning of the expression - "warn them that are unruly" and then seek the rule by which such should be adjudged and then consider the "manner" of the warning and "when".

WE believe the thought underlying the expression "the unruly" - is that of "disorderliness", "out of order", not according to the order God has imposed on the assembly of God. That God regulates our behaviour in the house of God is brought forcibly before us in the Word of admonition by the apostle Paul through the Spirit to Timothy, his own spiritual son - 1 Tim. 3:15. If it should be essential that Timothy should know how to behave himself in the house of God who, himself, was an evangelist and true shepherd and teacher, as many Scriptures point out, how much more should the rank and file of God's people, if we may so use the expression without offense considering that all are on one plane as to testimony, be constantly reminded of a proper and fitting behaviour in the house of God, the assembly of God's people locally being in mind.

THE disorderly would be those "walking out of rank," failing to keep in step and walk according to the Word of God. They would

be characterized by a spirit of lawlessness, a disobedient spirit, a spirit that shows no disposition to be subject to the Word of God.

SUCH a spirit we believe to be found in not a few today, who refuse advice of godly shepherds, who act to the grief of the spiritual and take their own way in relation to the world and its false ways. Not a few today are mixing in the world's pleasures, being found in places of amusement, at games of the world, football, baseball, etc., etc., where the Name of the Lord is constantly abused, at concerts and operas, arenas, skating or otherwise, where sensual orchestras give their accompaniment and where the "world" gathers and parades itself in its open forgetfulness of God. All this brings reproach on the testimony of God in their locality. **SUCH DISORDERLY ONES SHOULD BE WARNED.**

AGAIN, others may not go in for such but, in one way or another, are bringing reproach upon the Name of the Lord, perhaps by lack of godly living, perhaps accumulating debts and avoiding payment of them, failing to live up to marital responsibilities, etc., (Some of the shameful marital estrangements amongst professed Christians today call for the strongest efforts of the assembly to bring the parties together in a scriptural way and thus save the assembly from the charge of "harboring" unfaithful husbands or wives who fail to live up to their marriage vows). To permit such evidences of disorderliness to continue in an assembly of God is only to invite more of such and bring further dishonor on the Lord's Name. All such should be warned decidedly and notice taken of the reaction to the warning.

TRUE it is that spiritual ones will realize the "love" that lies behind the warning. Some may give no heed, constantly resent and rebel, such may not even be of God's family and will constantly show this by their actions.

THERE may be some who need warning regarding "doctrinal" matters. While not advocating anything openly false, there may be a constant effort to undermine the truth of God in its sanctifying, separating effect and in the introduction of questions and strifes and religious practices that are contrary to sound teaching. There may be the "mixing" with denominationalism, the going hither and yon where some of God's Word is denied even though part is professedly preached. This, too, calls for warning.

SOME assemblies, of course, will resent such ministry calculated to correct. One brother was told in such a company some time ago, after giving a word of ministry after the breaking of bread "Look here, we don't want any corrective ministry of that nature" and I heard another good and earnest servant of Christ who was told by one, his junior in years and experience - "your ministry is not

constructive but destructive. "Such are conditions today in many parts and unless assemblies of God are prepared to warn the unruly, the condition will only deteriorate and become more general. **THANK GOD THERE ARE MANY EXCEPTIONS YET THE WORLD OVER.**

THE next thought might be as to the **TIME** of warning and **WHEN** and **HOW**. All cases are not alike and a simple word of warning might suffice to one, administered in private by two or three responsible shepherds, with a shepherd's heart, considering the exhortation - "considering thyself" in the spirit of Galatians 6:1. When this should prove ineffectual the warning should be further made through the assembly, probably at the close of the morning meeting when visitors may be asked to retire. The case should be stated briefly, the efforts to administer the warning privately could be reported and the person or persons involved could be thus publicly warned and urged to a proper attitude and repentance.

IF such repentance is not manifested and a defiant attitude taken, we believe the principles laid down by our Lord in Matthew 18:15,20 covers the case, generally speaking, and the offenders should be put under a form of discipline which might include a temporary "withdrawing" of oneself from their company, 2 Thess. 3:14,15, with a consequent withdrawing of the full fellowship of the assembly from full intercourse with them until the desired effect is produced.

ASSUMING that after all this, and every effort of the assembly as guided by the Word of God has failed, the Words of our Lord again would apply - "let him be unto thee as an heathen man and a publican," that is, one outside. That such is a **SERIOUS** matter should be evident to all, that it is unnecessary **EVER** is to deny the wisdom of our blessed Lord when He spoke the same in Matthew 18 and leads to further encouragement of lawlessness.

WE came across something some time ago which purported to deal with certain cases and it said, in effect, that we should be like the Lord and have His spirit, Who received the publicans and sinners instead of rejecting them, the inference being that there was harshness and censoriousness in refusing fellowship to all who profess His Name; this, notwithstanding the fact that there may have been very proper grounds for refusing full fellowship until things were rectified in the cases involved. Such a perversion of Matthew 18 would be difficult to imagine. To be able to leave one assembly without reason or under a "cloud" and walk into another without question and be welcomed as a "brother" in full fellowship is flagrant defiance of scriptural discipline and open lawlessness on the part of the assembly involved. To countenance such, which many are doing today is difficult to understand. One fears that the "fear

of God" has vanished from the lives of those responsible. There is a reckoning day coming, nevertheless, at the Judgment Seat of Christ.

THE true shepherd's work is not an easy one, his task at times is pleasant, as feeding and watering the flock and guiding into tender pastures but, again, his task is unsavoury - he would rather not undertake it - but there is no alternative if such a case presents itself, **HE MUST NOT FAIL**. By the Spirit, Paul (a true under-shepherd) wrote to another true under-shepherd, "reprove, rebuke, exhort, with all longsuffering and doctrine. 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." 2 Tim. 4:2-4. In the spirit we write and urge saints and brethren in responsibility everywhere today to pay more heed to **PREVENTIVE** discipline which may save from many an open breach and many a dishonorable matter arising in the assembly. Let the finger be on the pulse, let the symptoms of departure from God be watched for eagerly and carefully, give good advice, and often, where necessary, bring the Word of God to bear upon the matter, pray earnestly, but above all, act promptly and courageously for the glory of God, the strengthening of the assembly in testimony and the good of the individual and **THE LORD WILL STRENGTHEN AND SUSTAIN IN THE ADMINISTERING OF HIS GOOD AND CLEANSING WORD**.

CHILD TRAINING

Prov. 22:6

by George Graham

In Prov. 22:6 we read, "Train up a child in the way he should go; and when he is old, he will not depart from it." I have heard another translation or rendering which reads, "when he is old, it will not depart from him." In my own personal experience, I have known of some who have rebelled against the reading of the Word of God and prayer and have left the home. The Word of God, however, never left them, and in later years they were reached and saved by the grace of God.

We understand on reliable authority that the word train means **to initiate, discipline, dedicate or bring up**. Children should be taught from the Word of God to know what God requires of them and to know the difference between right and wrong. The child must realize that he or she is a sinner by nature and practice, travelling the broad road that leads to Hell and eternal judgment, the lake of fire. Each son and daughter should know that Christ died to purchase salvation and that salvation is obtained by resting alone on Him and

His finished work on the cross. These are solemn responsibilities, truths to be taught in the home, and should not be left to others, such as Sunday school teachers, etc. "If the foundations be destroyed, what can the righteous do?" (Psa. 11:3) One certainly would not purposely offend; nevertheless, we believe this kind of ministry is needed or God never would have given us these exhortations in His Word. I am a family man and know what it means. The world has no place for this kind of teaching, and they treat it with contempt and scorn. This we believe is one of the chief causes of "Juvenile Delinquency" which we have today, a very serious and troublesome problem. Character, generally speaking, is formed in the early years of life. Thus we can see the need for and the importance of such a ministry. It will tend to produce at least something of the fear of God in unsaved souls, a quality sadly lacking in these days.

Some would rather listen to the **ever-changing** voice of psychology than to the voice of the **unchanging and unchangeable** word of the living God. Psychology usually is opposed to the plain simple teaching of the Word of God and encourages "Child expression", etc. In Prov. 29:15 we read, "The rod and reproof give wisdom: but a child left to himself bringeth his mother shame." Over the years we have witnessed this time and again. What an embarrassment! Parents who have a love and godly care for their children find it a joy to sit down with them in the home to read the Word of God and to pray. This practice is to be commended. Never let us be too busy or hurried to neglect it. It was commanded the children of Israel in Duet. 6:7. In Rom. 15:4 we read, " whatsoever things were written aforetime were written for our learning. . ." I know we cannot make our children live like Christians, but at least we can live like Christians before them. We can let them see that the Christian life is the only life worth living and is greatly to be desired. The home life is of paramount importance. What lovelier thing is to be desired than a godly home, where there is reverence for the Word of God and respect for each other.

In Eph. 6:1-4 we have brought before us the accountability of children to parents and also parents to children. In verse 4 we read, "And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." We surely need understanding, wisdom and grace to carry out the Word of God, in a God-fearing way, to the glory of God, and the spiritual well-being of our children.

We read in Col. 3:20, "Children, obey your parents in all things: for this is well pleasing unto the Lord." The devil is seeking in devious ways to destroy this family foundation. May the Lord preserve us! In the world there seems to be a spirit of rebellion

on the part of younger people against parental control and a desire to get away from the home and its influence. They want to live their own lives, just as they please. This spirit has crept in amongst ourselves as the people of God. What, really, is the cause? Is it the baneful influence of that lawless spirit in the world to which they are exposed daily, or is there something wrong in the home? This should give us some real exercise before God. Our children are exposed daily to terrible conditions in the world in which we now live. Gross immorality, drug addiction and vice abounds in every shape and form. We are living in a veritable Sodom, if not worse! It is by God's mercy that so many of our children have been preserved. We need to be constantly in the presence of God on their behalf. The powers of darkness, bent on their hellish designs and purposes, are surely at work in these last dark difficult days. It is the last hour. (1 John 2:18 R.V.) The darkness deepens. The world is fast ripening for the judgments of God. (Rev. 6:1 - 19:11-21).

One of these days we shall hear the shout, the voice of the Archangel and the trump of God, and we shall rise to meet the Lord in the air. What a blessed hope! Yet, sadly, one thinks of the words of Judah in Gen. 44:34, "For how shall I go up to my father, and the lad be not with me?"

We would do well to read in the book of Proverbs daily. May the Lord help us in Christian simplicity to get back to God and His Word. His divine wisdom is the only, and the sure resource for the people of God in these difficult and trying days.

THE LAND OF HAVILAH

By Redmond Blair,
Vancouver

In Genesis 2:10 we read the remarkable words: "And a river went out of Eden to water the garden, and from thence it was parted and became into four heads. The Name of the first is Pison, that is it which compasseth the whole land of Havilah, where there is gold: and the gold of that land is good, there is the bdellium and the onyx stone."

There must be a hidden meaning to this, for why should the Spirit tell us how many heads the river had and of the threefold treasure found on the banks of one of the rivers. The mere historical fact is without interest, but the Holy Spirit Who provides the detail, prepares us to look beneath the surface and seek the hidden truth. Eden suggests the Paradise above, the river which watered it, tells of the Christ Who was the joy of Heaven. The river leaving Eden and parted into four heads to water the earth also, is a plain pic-

ture of the earthly ministry of the Lord Jesus as seen in the four gospels. In the land of Havilah, which was compassed by the Pison, special treasures were found: gold, bdellium and onyx. As we examine these our thoughts turn to the Person of the Lord Jesus as He is presented in the beautiful Gospel by John. These treasures are also found in the pilgrim pathway of Israel in the wilderness.

The Gold - The Diety of the Lord Jesus

Israel made a sanctuary according to the Divine pattern, (Ex. 25:1-10). Gold is the first item mentioned. It is the most precious of all metals and is the great type of the Lord Jesus Christ in His Godhead glory and eternal preciousness. Gold is also beautiful to behold. What beauties were seen in the tabernacle of Israel, but the Lord Jesus is altogether lovely. Gold never loses its value. Men may seek to rob Christ of His glory, but His glory is unchanging. The gold of the land is good. Let the reader consider the four great first chapters of the New Testament, viz - John 1, Colossians 1, Hebrews 1 and Revelation 1.

Bdellium - The Humanity of the Lord Jesus

The only other reference to bdellium after Gen. 2 is in the description of the manna. "And the color thereof was as the color of bdellium." (Num. 11:7). The manna was white. (Ex. 16:31). The whiteness of the manna speaks of the absolute purity of the Lord in His humanity. He was holy at birth, harmless in life, undefiled in death, separated from sinners in resurrection and made higher than the heavens in exaltation. The manna, which lay white and precious on the desert, was also placed in the golden pot and carried before the Throne of God. The absolute purity of Christ is foreshadowed in the white bdellium. This is one of the bulwarks of our faith.

Onyx - The Priesthood of the Lord Jesus

Gold speaks of who He was and is, bdellium of what He became and ever remains, but the onyx speaks of where he is and how He is engaged. It is a blessed and heart-thrilling truth to know that He is a glorified man in Heaven, combining in Himself deity and humanity in one person. This One is engaged as our great High Priest.

The onyx stone formed an important part of the garments for glory and beauty worn by the Aaronic priests and described in Ex. 28. Two of these onyx stones, with the names of the children of Israel according to their birth were placed in golden settings upon the shoulders of the high priest. Our Lord Jesus bears us upon His shoulders, in the presence of God. He is able to sustain and

comfort us in all our sorrows here. We have not an high priest
Who cannot be touched with the feeling of our infirmity.

On His heart our names are graven,
On His shoulders we are borne.
Of our God beloved in Jesus
We should love Him in return.

May our meditation of Him be as sweet as bdellium, precious as
gold, and comforting as onyx.

THE BREAKING OF BREAD

I Corinthians 11:23, 24

A WIS Reprint

Frank Tornaquindici

Here we suggest the PREACHING OF THE CROSS. Just as we saw that "Creation without words" preaches the sovereignty of God, so in a scripturally gathered assembly of God's people, seeking to carry out His Word every first day of the week, there is a preaching without words when we gather to remember our Lord . . . "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death (ye do proclaim or preach) till He come." We do not come together to preach but, in the remembrance, we partake of the memorials and thus preach the Cross and His suffering and death. We remember the Lord Himself and proclaim or preach His death. This preaching is the same word as used in Acts 4:2 and Acts 13:5 and in many other portions.

Each week we proclaim to ourselves that great truth that He died in our place as the substitute bearing our sin and its penalty, as a sacrifice well-pleasing to God.

We proclaim to those that look on, such as our children and any unbelievers or unlearned that occupy the back seats, the Lord's death. Also the world, whether they take knowledge or not of this memorial feast, is responsible for His death, and each and every one has to answer for it. There are some in assemblies today who were reached and saved while observing the remembrance feast, and we doubt not in former days also. God is true to His Word.

We also proclaim to angels, as recorded in Ephesians 3:10 . . . "To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God." The exhortations in view of so solemn an occasion are:

1. Examination of self--"Let a man examine himself."
 2. Exercise of saints--"This do in remembrance of Me."
 3. Encouragement to the supper--"So let him eat."
 4. Extent of the supper--"Till He come."
1. Examination of self implies looking back over each day and

seeking to live in communion with God by confessing sin -- 1 John 1:9 — also walking in the light of His Word, verse 7. The danger of not doing so should be noted in verses 29 through 32 in 1 Cor. 11. It is not to examine another but each to examine himself.

2. The exercise of saints is to call to mind the Word of God which says: "None shall appear before me empty." We come as a holy priesthood into His presence, not as in a prayer meeting coming empty with our petitions, but there ought to be the exercise of looking forward each day to the Lord's Day when we should be filled with praise and thanksgiving for all He has done for us.

3. The encouragement to the supper is to look into this very passage of the Word of God and hear His own words: "This do for a remembrance of Me." We should seek to obey that which is both a command and a dying request, not excluding ourselves, but encouraging ourselves to be there.

4. The extent of the supper is "till He come." We keep it until the day shall dawn and faith shall give way to sight and these precious memorials of His death shall be needed no more. Then shall we know, even as we are known and "fall at His feet and the story repeat and the Saviour of sinners adore."

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

THE SCRIPTURES

R. C. Chapman

There are mysteries of grace and love in every page of the Bible: it is a thriving soul that finds the Book of God growing more and more precious.

A careless reader of the Scriptures never made a close walker with God.

Spread the Bible before the Lord; ask Him to teach you what your ignorance and what His wisdom.

Meditation on the Word of God is the chief means of our growth in grace: without this even prayer itself will be little better than an empty form. Meditation nourishes faith, and faith and prayer are the keys which unlock the hidden treasures of the Word.

We have great need to be prepared for trials of faith and patience in so great a business as reading the Scriptures with an understanding heart. It is only by faith and patience, and prayerful meditation of the Word, that we are delivered from imaginations of

the flesh — from sacrificing to our own net, and burning incense to our own drag.

The laying open the heart of God is the great design of the Scriptures: happy the reader who falls in with that design!

The Bible is always a new book to those well acquainted with it.

We shall never become established in grace until we credit the Word of God as a self-proving voice of Him who speaks it.

Satan has ten thousand devices for drawing us away from the Scriptures. This done, we are in his net; and, though our gracious God put us not to shame by any outward and gross transgression, we shall become barren and unfruitful.

No believer can flourish in the ways of Christ, unless it be his custom to deal with God by the Word in the closet.

The children of God in the furnace without a good store of Scripture in their hearts are always impatient, struggling in self-will for deliverance, and thereby they do but add fuel to the fire.

If we read the Word of God chiefly to get comfort, we shall have but little, and that of doubtful kind. Let us put away this selfishness and use the Word of God as the sword of the Spirit against the flesh in us: so will the Scriptures unfold themselves more and more, and endear Christ to us. That sword, well handled against the flesh in ourselves, will serve us in good stead against Satan.

The book of God is a store of manna for God's pilgrim children; and we ought to see to it that the soul get not sick and loathe the manna. The great cause of our neglecting the Scriptures is not want of time, but want of heart, some idol taking the place of Christ. Satan has been marvellously wise to entice away God's people from the Scriptures. A child of God who neglects the Scriptures cannot make it his business to please the Lord of glory: cannot make Him Lord of the conscience; ruler of the heart; the joy, portion, and treasure of the soul.

The threatenings of God's Word are designed to discourage men from their wickedness, and to drive them out of all refuges of lies to the Saviour. For the utterly self-condemned sinner there is nothing but encouragement in the whole compass of the Bible.

If it be asked, What is the proof that we digest our spiritual food?—that our knowledge of God's truth turns to growth in grace? the answer is, Does it lead us into communion with God, and submission to His will? Among the marks of true communion with God, two of the plainest are a spirit of thanksgiving and a spirit of confession.

LIFE'S BOOK

"We spend our years as a tale that is told." -- Ps. 90:9

Life is something like a book
The Author being you;
And in the telling of the Tale
Your talent you will show;
You'll manifest your weaknesses,
You'll demonstrate your power,
You'll leave within this volume
The work of every hour.
You write a paragraph each day,
A chapter every year;
The Author's quill oft dipped in joy - -
More often in a tear;
The hurried pace at which you write
Reflects one solemn thing:
That life is like a fading flower,
And time is on the wing.
Each paragraph will but disclose
Your conduct, day by day;
But in each chapter you'll reveal
The main bent of your way.
Your tale of life will have an end,
One chapter will be your last,
And thus your little book of life
On history's bosom cast;
And they who read will then assess
The virtue or the vice,
And with disgust or reverence
Will judge you in a trice;
Then what could be more solemn
Upon the stage of time
Than to know throughout Eternity
That Volume shall be thine;
It ne'er shall be rewritten,
Mistakes ne'er be erased;
And nothing added to it,
And nothing e'er effaced;
So let us write with caution
And dot each "I" with care;
Cross the T's with thoughtfulness
And punctuate with prayer;
That when the book is finished
And we lay down the pen,
Our names shall be revered
Amongst the sons of men.

QUESTIONS AND ANSWERS

Question: What can we understand by the expression, "thou hast left thy first love?" (Rev. 2:4)

Answer: In answering this question we quote the R.V. "But I have against thee, that thou didst leave thy first love."

The Lord commends the assembly at Ephesus for spiritual traits which were precious to Him, (verses 2 and 3) but they had failed in the vital matter, namely, "thou didst leave thy first love." In the Greek Text of Stephens 1550 the order of the words is emphatic in that the object of the verb is before the verb, reading: "thy first love thou hast left." The word for love which is used here is "agapen" being the highest word for love in the beautiful Greek language. The church had not lost her first love, but by a responsible action had turned away, and true devotion to the Lord Jesus had been replaced by formality. First love is not a mere emotion enjoyed following conversion, but it is love to the Person of the Lord Jesus. It could be rightly said that He is the First Love. We should all examine our own hearts as to the primary affection. Are we as true to Christ as we were when first enlightened?

Question: Could you please state in Words in Season the nature of the sin of railing. If one has spoken rash words to a fellow saint in a moment of anger, would this be a case of railing?

Answer: The word "railer" used in 1 Cor. 5:11 and 1 Peter 3:9 is the same as that translated elsewhere "reviler". Concerning the Lord Jesus, Peter states that when He was reviled He reviled not again. In this He left us a perfect example. What may be spoken against us should never produce a railing attitude in return.

A railer is one who seeks by the unrestrained use of his tongue to bring into contempt and ridicule. (Luke 23:35-39). A consistent, continued and determined intent to wound, injure and ruin the character of another will manifest itself in railing. (Num. 16:2, 2 Sam. 16:7).

The discipline of 1 Cor. 5:11 must be carried out against all those who are guilty of this terrible sin in the sight of God. The sin may be done privately in the company of saints or in the public gatherings of the assembly.

A word of warning should be added. To take advantage of some rash statement and call it railing to get a troublesome one

expelled from the assembly, is a serious abuse of the truth of judgment, which must always be done in righteousness, for the preservation of the assembly and the final restoration of the offender. This mockery of discipline will produce increasing sorrows and often ends in divisions which are seldom healed.

Question: What can be understood by the expression "All Scripture is given by inspiration of God" (2 Tim. 3:16). Please state also if you consider the R.V. a good rendering; "Every Scripture given by God"?

Answer: It is important to note that the five words "Given by inspiration of Co'l" are but one word in the Greek Text, "Theopneustos", which means "God breathed" or "God inspired". We understand therefore that the words of the Scriptures are inspired, and not merely the thoughts as some affirm. (1 Cor. 2:13). "The Spirit of the Lord spake by me and His word was in my tongue". (2 Sam. 23:2). The Spirit of God was the speaker, the tongue that spake was David's. Holy men spake as they were moved by the Holy Spirit. They did not write from memory, nor from their knowledge or experience as men, but by direct revelation and inspiration from God. Moses wrote an account of Creation which was before his existence, and John wrote of events which would take place long after his life on earth was ended. They wrote by Divine Inspiration. The Holy Scriptures are given by inspiration of God, and Scriptures mean "writings" and these are composed of words and letters. The wonderful fact that the absence of the letter "s" is cited by Paul to establish the truth of Christ by the promised seed of Abraham, is a clear example of the inspiration of the very letters of the writings. (Gal. 3:16). The name Holy Scripture shows the Divine origin of the Word, and the title Oracles of God shows their unchanging authority.

The answer to the second part of the question is a decided "No." The R.V. is very useful in many places to clarify certain passages of the Word, but it is my judgment that in this case the change weakens the truth of inspiration. The use of the word "every" instead of "all" could suggest that some Scripture may be otherwise than Divine in source. It is instructive to underline the word "and" which comes before the two adjectives "God breathed" and "profitable". This "and" shows that Paul is asserting two truths about the Scripture, namely that it is inspired and profitable. We must conclude therefore that as all Scripture is profitable it is also all inspired. For this reason we should adhere to the A.V., "ALL Scripture is given by inspiration of God and is profitable."

East Boston, Massachusetts - The Bible Reading conference on 11 Peter held on the last weekend of May was a time of profit, with a good measure of participation. Brother Bentley took up the first ten chapters of Numbers during the week between the Byfield and East Boston conferences, visiting Cambridge as well as these two assemblies. This ministry was most practical and much appreciated. He and his wife leave for Malaysia on June 28th.

Springfield, Massachusetts - Brethren Murray McLeod and James Smith purpose tent meetings starting on June 10th.

Midland Park, New Jersey - Brother Norman Mellish of Manchester, England spent the Lord's Day, June 7 with the assembly ere leaving for the prairie conferences. This is our brother's first visit to North America. Also, Brother David Oliver has been dividing his time between cottage meetings here and the work in Coxsackie, New York, being helped by some younger brethren. This is a good exercise for younger men and there is ever a need for such.

McKeesport, Pennsylvania - On June 7th, an afternoon ministry meeting was held with Brother James Smith taking up the principles and functions of the local assembly. After a brief intermission, a question and answer period was held in which local responsible brethren also shared, which was of particular interest to all. Eight assemblies in the surrounding district were represented.

Remember in prayer our brother Harold Clark of this assembly who is recovering from a heart attack.

Frostburg, Maryland - Recent conference a time of profit with a number of brethren present to help.

Hickory, North Carolina - Brother James Smith was with the assembly for four nights in May taking up the Gospel according to John.

Cleveland, Ohio - Monticello Gospel Hall - - During May, brother John Norris took up a study on the life of Jacob with practical application for our lives. Afterwards he went on to Akron for a few meetings.

Prairie Du Chien, Wisconsin - Brethren Ronald Wahls of the Garnavillo, Iowa assembly and Arthur Ward of the Blue River, Wisconsin assembly commenced a Gospel effort in a country district near here on Lord's Day, June 7th.

West Union, Iowa - Brethren John Slabaugh and Allen Christopherson were having ministry meetings - a follow up to the work they had done last winter. After the Garnavillo conference, brother Slabaugh was to join brother Robert Orr in ministry at Black Earth, Wisc., where the two had been encouraged with blessing in the Gospel.

Garnavillo, Iowa - Conference held over the first weekend of June was well attended. Bible Reading on Lord's Day was Ephesians 2, which was conducted by brother Norman Crawford. For a few nights just before the conference, brother Allan Flett ministered the Word as well as gave an account of the Lord's work in El Salvador. He went on to Ontario, Wisconsin. In May, brother David Jones had several nights taking up "Biblical Guidelines for the Christian Family", which were considered most helpful and timely. On Memorial Day a Bible reading was held taking up the subject of deacons and elders. Most interesting and profitable.

Dunkerton, Iowa - On Lord's Day, May 31st a baptism was held at which brother David Jones spoke. He remained for two nights of ministry. On the Saturday night before he had a ministry meeting at the Western Avenue Gospel Hall, Waterloo, Iowa after which a question and answer period took place which was deemed extremely helpful. Our brother also visited a number of the other assemblies in the area.

Mason City, Iowa - Brethren Joel Portman of the Garnavillo assembly and Gavin Collins are in the seventh week of Gospel meetings with some blessing and continued interest.

Nipissing Junction, Ontario - The assembly which has been in existence for 15 years is building a larger Gospel Hall to replace their present structure.

Kenora, Ontario - The assembly reports of appreciated visits from brethren Robert Boyle, Jim Webb, Dick Robertson and Jim Thompson.

Arnstein, Ontario - Seven obeyed the Lord in baptism on June 7th at which Brother Don Nicholson spoke. Earlier in the spring, brethren Nicholson and Sam Patten had Gospel meetings with some blessing. Brethren Harold Paisley and Bruce Cottrill are expected to start tent meetings in the country district of Loring in connection with the Arnstein Assembly.

Calgary, Alberta - West Hillhurst Gospel Hall - Reports received of the recent conference were encouraging. Bible Readings on Ephesians 1 were of interest. Meetings were also conducted separately for the benefit of the many Spanish believers attending the conference. Brother Jack Hunter remained for a few nights of ministry following the conference.

REPORTS - FOREIGN

Campo Alegre, Venezuela - Brother J. W. Turkington writes that the conference held here was a time of joyful fellowship besides the privilege of sitting under the ministry. Bro. Dalfin Rodriguez, who labors in these parts, baptized 17 believers on the Saturday night. About 200 Christians were present. Also remember our esteemed brother Sidney Soward, who, now in his 87th year, still maintains an active interest in the Gospel.

Strabana, N.I. - Brethren James Martin and W. Jennings in Gospel meetings in a portable hall, three miles from the town of Strabane. Last reports indicated encouragement. They had 23 weeks in an Orange Hall in another district with blessing in salvation. Fourteen from four assemblies obeyed the Lord in baptism.

CONFERENCES

Please consult the May issue for details pertaining to the following conferences:

West Union, IA - July 4.

Pugwash Junction, Nova Scotia - July 4, 5 and 6.

Sioux City, IA - July 12. Subject for Bible Readings which are scheduled after the Breaking of Bread are Duet, 14 and Lev. 11.

Akron, Ohio - Annual conference at the Gospel Hall, 1225 Wooster Avenue on September 5 and 6. Prayer Meeting - Sept. 4 at 7:30. Breaking of Bread at 10:00. Corr. Thomas Wright, 1571 - 17th Street, Cuyahoga Falls, Ohio 44223. Tel. 216-928-2093. Gospel Hall Tel. 216-836-6676.

Dunkerton, IA - All day meeting on Lord's Day, Sept. 6 at the Gospel Hall, 301 Carroll Boulevard. Breaking of Bread, 9:30. Corr. Harold Stickfort, Route #1, Dunkerton, IA 50626. Tel. 319-822-4549. Gospel Hall Tel. 319-822-7498.

Sault Ste. Marie, Ontario - The annual conference of the Ontario and Michigan assemblies to be held on Sept. 5 and 6 with Prayer Meeting on Sept. 4 at 7:30 in the Gospel Hall, Wellington and Spring Streets. All other meetings to be held in the Lakeway Collegiate on Wellington Street East. Breaking of Bread at 10:15. Corr. Robert A. Clark, 462 MacDonald Avenue, Sault Ste. Marie, Ont. P6B 1H9. Tel. 705-253-2682. Lakeway Collegiate Tel. 705-253-0138.

Arlington, WA - Three day conference to be held over the Labor Day weekend, Sept. 5, 6 and 7 with Prayer Meeting at 7:45 on Sept. 4. All meetings to be held in the Gospel Hall at South Stillaguamish Avenue. Breaking of Bread at 10:30. Corr. John H. Portman, 26321 115th Ave. N.E., Arlington, WA 98223. Tel. 206-435-4364. Gospel Hall Tel. 206-435-3797.

Sioux City, Iowa - Brethren Robert Orr and Roy Weber had a spell of Gospel meetings in May. They were encouraged as to responses as they visited, as well as to attendance.

Omaha, Nebraska - The conference held over the Memorial Day weekend was a time of encouragement to the assembly.

Forest Grove, Oregon - After a brief series of Gospel meetings, brethren Phillip Harding and Ben Sutton went on to Salem, Ore., for two weeks of ministry. Following the Forest Grove conference, brother Harding went to Phoenix, Arizona and Albuquerque, New Mexico, for ministry. In Forest Grove the conference was held over the Memorial Day weekend with a number of brethren present to help. Brethren Harding and Sutton and Sydney Maxwell were responsible for the Bible Readings.

REPORTS - CANADA

Crapaud, P.E.I. - Reports of the conference were encouraging. Brother Albert Ramsay left afterward to help at the conference at Sarnia, Ont. and Garnaville, IA.

Middleton, Nova Scotia - Brother James McClland, recently from N.I., who has settled in Clementsvalle and brother Albert Hull have been holding cottage meetings. There is no assembly here.

Tatamagouche, Nova Scotia - Brethren Bruce Barkhouse of the Nineveh, N.S. Assembly and David Swan had some Gospel meetings in the Gospel Hall.

Holmesville, New Brunswick - Brethren Douglas Howard and Murray McCandless started Gospel meetings in the Community Hall on June 7th. Brethren McCandless and Kenneth Taylor had been laboring in the Gospel in a rented hall in Upper Kent, N.B. Brother Taylor is to be joined by brother David Kember of the Clinton, Ontario Assembly in Carlingford, N.B. in July, a scene of former Gospel activity.

Kedgwick, New Brunswick - Brethren from the assembly at Green River, N.B. have been working in this district. Later in the summer brother Leslie Wells of N.I. (son of W. J. Wells, formerly of Venezuela) is expected to join brother McCandless in the French speaking work in the Green River and Kedgwick area.

Toronto, Ontario - Pape Avenue Assembly - Brother Don Nicholson had two weeks of encouraging children's meetings.

Bracondale, Ontario - Brother Harold Paisley had five nights on the Shepherd Ministry of Christ. Following the Sarnia conference he also visited Unionville, Ontario.

Mimico, Ontario - Brethren Jack Noble and Eric McCullough concluded four weeks of Gospel meetings with a baptism on Lord's Day, May 31st. Some blessing was seen and the meetings were well attended by outsiders.

Unionville, Ontario - Brother Timothy Walker is expected for children's meetings in July.

Valens, Ontario - Brethren Don Nicholson and William Metcalf began a series under canvas on June 7th.

Huntsville, Ontario - Brother John Gray had appreciated meetings using his model of the Tabernacle. He was expected in Charlton, Ontario with the Tabernacle following the Eden Grove conference.

Sarnia, Ontario - Conference was considered one of the largest. Bible Readings on Romans 8 on Saturday were well attended and considered profitable. Brethren Paisley and Gray conducted the readings.

Kapuskasing, Ontario - Brother Edward Doherty had ministry meetings with the new assembly here using his chart on "Egypt to Canaan." At present brethren Murray Pratt and Bruce Rodgers are doing door to door visitation as well as seeking to help the young in Christ. They expect to erect a tent in July for the preaching of the Gospel.

Beetown, WI - The assembly purposes having an all day meeting on Labor Day, Sept. 7th. All meetings to be held in the Lancaster Senior High School starting at 10:00 A.M. Corr. Marvin R. Studnicka, 1076 Ridge Avenue, Lancaster, WI 53813. Tel. 608-723-7156. High School Tel. 608-723-2173.

Clementsvalle, N.S. - Annual conference will be held on Sept. 6 and 7 with Prayer Meeting on Sept. 5 at 7:45. Breaking of Bread at 10:00. Lord's servants walking in the old paths welcome in ministry. Corr. Ronald Berry, RR #1, Clementsvalle (Annapolis County), Nova Scotia B0S 1G0. Tel. 902-467-3287.

Kenora, Ontario - Annual conference to be held on Sept. 5 and 6 with Prayer Meeting on Sept. 4 in the Gospel Hall, 1st Street and 7th Avenue South, at 8:00 P.M. All other meetings to be held in the Curling Rink, one block east of the Gospel Hall. Breaking of Bread at 9:30. Corr. E.E. Gould, Box 255, Kenora, Ontario P9N 3X3. Tel. 807-548-4278. Curling Rink Tel. 807-468-9734 or 468-7903.

Sussex, N.B. - Conference to be held on Sept. 12 and 13 with Prayer Meeting in the Gospel Hall at 8:00 on Sept. 11. All other meetings to be held in the Sussex Regional High School. This year there will be a meeting on Saturday morning starting at 10:30. Breaking of Bread at 10:00. Corr. Howard O. Godsoe, RR #3, Hampton, N.B. E0G 2Z0. Tel. 506-832-5896. High School Tel. 506-433-9023 or 433-9093.

Huntsville, Ontario - Conference on Sept. 12 and 13 with Prayer Meeting in the Gospel Hall, Main Street on Sept. 11 at 7:30. All other meetings to be held in the Huntsville High School, Brunel Road. Breaking of Bread at 10:00. Servants of the Lord walking in and teaching the old paths welcome in ministry. Corr. George Cottrill, RR #2, Huntsville, Ontario P0A 1K0. Tel. 750-789-5146. High School Tel. 705-789-9955.

Hitesville, IA - Conference on Sept. 19 and 20 with Prayer Meeting on Sept. 18 at 7:45 in the Gospel Hall. All other meetings to be held in the High School in Aplington. Breaking of Bread at 10:30. Corr. Larry L. Brandt, O.D., Lincoln Street, Parkersburg, Iowa 50665. Tel. 319-346-1084. High School Tel. 319-347-2421.

Arnstein, Ontario - Conference on Sept. 19 and 20 with Prayer Meeting at 7:30 on Sept. 18th. Breaking of Bread at 10:00. Supper will be served on Friday at 5:00. All meetings to be held in the Gospel Hall. Corr. Don Brunne, Arnstein, Ontario P0H 1A0. Tel. 705-757-2030.

HOMECALLS

Forest Grove, OR - Our brother, Peter Jossi, went to be with Christ at the age of 91 on March 5th. Born in Switzerland and at 70 years of age trusted Christ. His widow, a daughter and a son and seven grandchildren all profess to be saved. Many unsaved heard the Gospel faithfully preached at the large funeral.

Hampton, IA - Our dear sister, Mrs. Elizabeth Harms, age 62, after much illness and suffering went to be with Christ on April 1st. She was saved on December 17, 1935, after hearing the Gospel in meetings in Hitesville. She with her husband were in fellowship in the Hampton assembly. Many strangers heard the Gospel at her funeral which was held in the Hitesville Gospel Hall.

Monrovia, CA - Our dear brother, Luigi Fiore, age 76, went to be with Christ on April 6 following a severe stroke. He was saved in 1964 through John 14:6. A quiet brother, but one who will be remembered for having an appropriate hymn for the worship meeting. He maintained a bright testimony to the end. He leaves his widow, Badia, who is also in poor health. This was the first death in the immediate family circle which is hoped will be used of God to awaken them to their need of Christ.

Loughbrickland, N.I. - Our dear sister, Mrs. Jean Trimble, on April 24th was suddenly called home in her 81st year. Saved in 1913 through the preaching of George Gould, Sr. and John Poots. She was then associated with the assembly at Gransha and for over 40 years was in very happy fellowship in the Banbridge. A godly sister, marked by prayer and sobriety. Prayer is requested for her husband who has been ill for some time. Also the family of five sons and one daughter. Four of the sons are saved and in happy fellowship, but others are still without the Scviour.

Brodhead, WI - Our beloved sister, Mrs. Mildren Nafzger, at the age of 76, passed from this life into His presence on April 27. She was saved in October 1925 in Detroit under the preaching of the late T. D. Muir. Received into fellowship in the old Central Gospel Hall in Detroit and since moving here about 40 years ago has been a part of the Brodhead Assembly. Her husband, Ernest, preceded her to heaven just three months ago. She was very faithful and will be missed. A good number attended the funeral which was held in the Gospel Hall. Her daughter, Gladys, has labored in Venezuela and El Salvador.

Forest Grove, OR - On May 7th, our sister Mrs. Grace Campbell Patterson went to be with Christ at the age of 77. She was a daughter of David Scott, well known servant of the Lord in North America. She was saved in 1930 while attending meetings of the late brother Robert Telfer in Vancouver. A real consistent Christian who will be missed. An interesting note that her middle name - Campbell - was given out of the esteem and affection that her father had for a fellow laborer, James Campbell, one of the pioneer brethren associated with the assemblies in this country. Two sisters await that day of reunion, Mrs. Ralph (Margaret) Goff and Miss Phoebe Scott. Also, she leaves a son and a daughter.

Livonia, Michigan - Samuel Barr on May 16, age 82. Our dear brother was born in Banbridge, N. Ireland. He was saved in his teens and in assembly fellowship there before coming to Canada in 1922 and on to Detroit in 1923. He was associated with the assembly in West Chicago Boulevard, now Stark Road, Livonia, from its beginning and was deeply exercised that the assembly should maintain the truth of God according to the "pattern". His wise counsel will be greatly missed. The large company at the funeral service was an indication of the high regard in which he was held. Please remember his widow to whom he was married for almost 56 years, also a daughter, son and two brothers.

Bryn Mawr, PA - On May 31st our dear sister Mrs. James (Elizabeth Crook) Rennix was suddenly called home at the age of 91. A quiet consistent Christian who was saved at the age of 12 and two years later was received into fellowship in the assembly that met at 20th and Dickinson Street, Philadelphia. She with her father, Francis Crook, formed part of the original meeting in Ardmore in 1906 which eventually became the present csembly in Bryn Mawr. She appreciated the spiritual language contained in the hymns in the Believers Hymn Book and looked forward to being in His presence. Some of the family circle are still without Christ for whom prayer is requested.

Portage La Prairie, Manitoba - On June 2, one of the elders of this assembly, E. E. Jeffries, age 67 went to be with Christ, after suffering much pain. He was saved in 1937, one of eleven, who in search of God's salvation began Bible Readings among themselves and were the start of the testimony in Mimico, Ontario. He moved to Portage La Prairie in 1959 where he was highly esteemed. Pray for his widow, two sons and a daughter, all in Christ.

Arcadia, CA - Our esteemed brother W. Fischer Hunter went to be with Christ on May 27. He leaves his widow, Geraldine. Memorial and picture in next issue.

Words in Season

THE BIBLE FAMILY MAGAZINE



DAYBREAK

Song of Solomon

Arise, my love, 'tis o'er the night of weeping,
The morning comes, the shadows flee away,
I come with joy upon the mountains leaping,
I come with joy to meet thee on thy way.

Chorus:

Lord Jesus come, arise Thou Star of Morning,
Shine through, shine through and usher in the day;
Thy desert bride awaits Thy glad returning,
This hope has cheered her on her lonely way.

I come, the fruits of resurrection bringing,
The winter's gone, see flowers on every hand,
My undefiled, it is the time of singing,
Creation knows 'tis springtime in the land.

Then come away - - thou art to earth a stranger,
A fountain sealed, a garden hid away,
Arise and leave thy desert toil and danger,
Arise my love, it is thy nuptial day.

Soon shalt thou taste of pleasures far excelling
The foretaste joys thy strongest faith believed;
No eye hath seen, yea, tongues have failed in telling
The fountain joys in paradise received.

By the late brother: - - Tom McDonald, Armagh, N.I.
Tune: Londonderry Air

AUGUST, 1981

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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.

ORDER OF MEETINGS

The New Lenox Gospel Hall (formerly Joliet) Mokena, Illinois advise that their mid-week Prayer Meeting and Bible Reading is on Wednesday at 7:30. See the July issue for the hours of the meetings on Lord's Day.

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CHANGE OF CORRESPONDENT

Englehart, Ontario - Vernon Pratt, Box 44, Englehart, Ontario P0J 1H0. Telephone: 705-544-7496.

REPORTS — U.S.A.

Augusta, Maine - Conference held over the last week-end of June was a time of refreshment for the small assembly. Tent meetings began on the Sunday night of the conference conducted by brethren Eugene Higgins and Jonathan Procopio. Last reports are that one has professed and interest is encouraging. Pray for our brother Fred Thompson of this assembly who has suffered a stroke.

Madison, Maine - Brother Sam Maze has come to spend some time in the Gospel in this needy district.

Hudson, N. H. - Gospel effort under canvass closed after three and one half weeks with brethren Eugene Higgins and Jonathan Procopio. The seed was sown. This is the same area where Gospel activity has been carried on among the children by local brethren as well as a season in tent meetings last summer. There are a few young Christian couples who reside in this district, in assembly fellowship, that have had an exercise to spread the Gospel.

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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WILLIAM FISHER HUNTER

1897 – 1981

“HE WAS A FAITHFUL MAN AND
FEARED GOD ABOVE MANY”

NEH. 7:2

CALLED HOME MAY 27, 1981

MEMORIAL . . . W. FISCHER HUNTER

Norman Crawford

On May 27th, 1981, from his home in Arcadia, California, our esteemed brother and servant of the Lord, W. Fisher Hunter, was called home to be with the Lord he loved. His departure to be with the Lord terminated sixty years of faithful service to God and His people. Anything we write about him today falls far short of a true evaluation of those years, but we desire to honor the memory of this man who faithfully served the Lord Jesus Christ.

Our brother was saved in Scotland at the age of twenty. He was fired with zeal for God and a love to souls and began almost immediately to preach Christ, privately at first and then publicly. In those early days of Christian experience in Scotland he came under the influence of such giants as W. W. Fereday and John Ritchie and many other able men of God. When Mr. Hunter came to America he felt a deep exercise about the states of Georgia, Tennessee and the Carolinas. For years he tramped from house to house with the Gospel of Christ, holding meetings in schoolhouses and whatever accomodation was available for a Gospel meeting. In those days he learned much about God's ways in dealing with souls and in the years that followed he ever stressed the need of a genuine awakening and deep conviction of sin if there was to be real conversion.

For many years our brother proved himself to be an able minister of the Word of God. Thousands are alive today who can testify to the blessing they received from his unique ministry. His influence was great in the U.S.A., in Canada and in the United Kingdom.* He was a diligent student, never satisfied to express truth without first of all having thoroughly compared Scripture with Scripture and refining his thoughts until they were expressed with a clarity that was stirring, refreshing and edifying. His particular ability in this reminds us of Ecclesiastes 12:10, 11: "The preacher sought to find out acceptable words. . . even words of truth. The

*The ministry of our esteemed brother was a great help to many of us in years past here on the East Coast and especially in New England. Church truth he taught us from the Word has stood us in good stead to this day. Encouraging messages he gave, as well as devotional, on the person of the Lord Jesus Christ Whom he loved and served are still fresh in our minds. We thank God for "the memory of the just which is blessed."

M. Brescia

words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd." His ministry about the truth of gathering was as clear and fresh as we have ever heard from the lips of any man. His written ministry has also been a great blessing. He authored several books, the most recent being, "Hidden Gleams of the Deity of our Lord Jesus Christ." His articles have been published in Truth and Tidings and other magazines for many years.

In 1946 Mr. Hunter moved to the Southwest. His beloved wife of many years went to be with the Lord in September of 1968. In 1970, brother Hunter married Geraldine Montgomery. She has been a true helpmeet to him and through the last two years of his life has given him loving care. In the last few months her own physical strength almost failed her, but she cared for her husband until the last hours of his life. A son, Nelson, of Phoenix, four granddaughters and a sister, beside his wife, are left to mourn their loss.

The large funeral services were held in the Rose Hills Memorial Park, Whittier, California. Norman Crawford took the first service and read, "My covenant was with him of life and peace, and I gave them to him for the fear wherewith he feared me, and stood in awe of my name. The law of truth was in his mouth, and unrighteousness was not found in his lips. He walked with me in peace and uprightness, and did turn many away from iniquity." (Malachi 2:5,6) God's words to Levi were applied to brother Hunter and his ministry. He had the marks of a truly spiritual man who feared the Lord and loved the honor of His name. The law of truth was in his mouth and he walked with God in peace and uprightness.

Brother Adam Thropay spoke faithful words of warning and entreaty to the unsaved at the graveside. Monte Freidig, of Willmar, Minnesota, wrote the following words, which were read at the funeral service:

The warrior's body laid to rest,
 A servant who has stood the test,
 Is now with Him he loved the best
 To live forevermore.

O! Valued counselor, faithful friend,
 We will not see thee here again,
 And yet together we shall spend
 Eternity with Him.

"RESCUE FROM THE SKY"

Gospel Article

David Oliver

On Friday, November 21, 1980, the news of a fatal hotel-casino fire in Las Vegas captured the sympathetic interest of the nation. Survivors' anguished cries for the family members, who were lost in the blaze, were broadcast to the nation. Around 7:15 a.m., with perhaps 8000 people in the MGM Grand Hotel-Casino, a fire broke out in the kitchen area. As news filtered to the nation, the casualty count rose to more than 80 with over 500 injured. In the early morning hours, a fire had been smoldering unseen and no one was aware that the 26 story building was on the verge of catastrophe. Many guests in the hotel were still asleep and unaware of danger. Some were having breakfast in the dining area adjacent to the kitchen where the fire began. They felt that the smoke was coming from a grease fire and posed no threat. Could such a fine building be in danger? But as the smoke began to pour upwards into the hotel rooms, many fled. The smoke drove them to the roof.

This second worst of all U. S. hotel fires is similar to a spiritual condition we live with every day. The Bible says the whole world is in danger of perishing. It is not nuclear war or abuse of the environment or invasion from outer space that poses the danger. Man is in danger of eternal fire in hell. His is a spiritual problem caused by his sins. When the alarm of coming judgment sounds in the preaching of the gospel, many in our world are tragically asleep. Others feel it is not a serious matter. "All is well" and "It seems incredible that so many should be in danger" is their thinking. But the Bible paints an altogether different picture. "Because there is wrath, beware" (Job 36: 18). The danger is real and solemn and eternal.

Trying to escape the danger in Las Vegas, a few guests attempted to jump to safety, only to die in the attempt. So it is with many attempts to escape the danger in which man's sins have placed him. "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 16:25). A "leap in the dark" in spiritual matters will end in tragedy.

The emergency teams in Las Vegas attempted the usual means of rescuing those in the fire, but their ladders were **TOO SHORT** to reach those on the roof of the 26 story building. What a serious likeness this is to the many attempts to assure man's eternal safety. Religion has its varied teachings but all are **TOO SHORT** to rescue perishing men. All of man's efforts to have eternal safety by a

good life, humanitarian endeavor, faithful attendance at church, belief in church doctrine, sincerity, or consideration of fellowman are TOO SHORT. Of all our righteousnesses, God says that they are only "filthy rags" (Isaiah 64:6). "Not by works of righteousness which we have done, but, according to His mercy, He saved us (Titus 3:5). Man's best is not enough, "for all have sinned and come short of the glory of God" (Romans 3:23).

In the morning edition of "The Boston Globe" on November 22, a headline read, "Rescue Came from the Sky." The armed services, state agencies and civilians sent helicopters to lift those stranded on the roof. They lifted so many from the roof that they lost count, but even so did not succeed in rescuing all. The Word of God tells of the greatest of all rescue missions from the sky: "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. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved" (John 3:16,17). There is only One Who can rescue. He is the Lord Jesus Christ. The eternal, sinless Son of God came from heaven and went to the cross to give His life. His blood was shed for sins that place men in danger of eternal fire. He offered Himself to die for and remove the sinner's sins. God accepted His life given for the sinner and raised Him from the dead. Such is the value of His blood that God declares there is sufficient in His death to save all who trust Him. (Acts 10:43). Will you come to Him today as a sinner who will otherwise perish in your sins forever? Will you trust His blood to save you from eternal fire?

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on Him" (John 3:36).

THE NEXT GREATEST EVENT

Tom Campbell

In Hebrews 9:24-28 we get three appearances of our Lord Jesus Christ. The first of these took place almost twenty centuries ago, when he appeared to put away sin by the sacrifice of Himself. This is beyond question the greatest event in human history. The second appearing tells of the present work in which the blessed Lord is engaged on behalf of His people. As our Great High Priest and Advocate He now appears in the presence of God for us. The third

appearing is yet future, and is that for which His waiting people then looked and for which they still look.

“For though awhile He be
Hid from the eyes of men,
His people look to see
Their Great High Priest again;
In brightest glory He will come
And take His waiting people home.”

This appearing is the next greatest event in God's dealings with men in grace - - the coming again of our Lord Jesus for His people. This has been the blessed hope of the Church throughout her entire history. There is nothing more clearly taught in Scripture than this blessed truth of our Lord's return, and the immediate rapture of the saints. Let us notice a few of the great facts plainly taught in Scripture relative to this great coming event.

Who is Coming? No room is left here for speculation or conjecture. The inspired apostle tells us that it is “The Lord Himself.” (1 Thess. 4:16) How exceeding precious are these words! Nothing else could be so comforting to our hearts as the blessed assurance that He Who shed His blood to make us all His own is coming for us Himself. Had he sent twelve legion of angels to meet us, and to escort us to our heavenly home, that would be a signal honour conferred upon us, but it would not meet the longings of our heart, as just to know that the One Who, through His infinite love, has won our hearts - - the One Whom our souls adore - - is coming to meet us Himself. What a meeting!

Oh! the wondrous words of greeting
All the desert past!
Oh! the wondrous words of greeting
He shall speak at last.”

It is beyond conception, the joy and delight that will fill every heart to overflowing in that vast throng, as, every eye fixed upon Him, will see the beauty of the Saviour Himself. Our souls are thrilled even now as we contemplate this grand and glorious event so soon to be realized.

Who Is He Coming For? “They that are Christ's at His coming.” (1 Cor. 15:23) “I will come again and receive you unto myself” were the words of comfort spoken by the Lord to His own in the upper room. John 14:3. He is coming for His redeemed people.

When Is He Coming? Of that day and hour knoweth no man.” (Mark 13:32) Had some taken heed to these plain words they would

have escaped the folly of vainly speculating, and appointing dates for the Advent of Christ. We are on safe ground, however, when we give ear to His own words in the closing chapter of the Bible, where the thrice repeated announcement is made in these words, "Behold I come quickly." If quickly then, how much more quickly now? We are fully persuaded that this great event will take place very, very soon. The very things the Scriptures have foretold would take place in the last days are occurring before our eyes today. Can we all respond heartily, "Even so come, Lord Jesus."?

What Will Take Place When He Comes? "The Lord shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." (1 Thess. 4:16-17.) These are plain words of Scripture touching the order of events at our Lord's return. The shout accompanied by the voice and the trump, this is the first thing to take place: without the slightest indication that anything unusual is about to transpire; without any signs in the sun or moon. It may be dead of night, or in the broad glare of noonday, when with awful suddenness, the summons shall ring through earth and air and sea and sky. In response to this shout, with inconceivable rapidity, those whose bodies are asleep in the dust, will be resurrected into life, with body and soul reunited and together with the living believers suddenly changed, all shall be raptured to meet the Lord in the air, and all this "in a moment, in the twinkling of an eye." What a glorious prospect!

"Oh joy! Oh delight! Should we go without dying,
No sickness, no sadness, no dread and no crying;
Caught up through the clouds with the Lord into glory,
When Jesus received His own."

(Note: Very little of the late Tom Campbell's unique ministry is available. Brother Paisley has kindly given us this timely meditation written 40 years ago by Mr. Campbell. Brother Paisley laboured in the Gospel for years with Brother Campbell in Ireland.

If you see some men going to an extreme, do not let that provoke you to rush to the opposite extreme. The truth can never be helped by our wresting it in one direction, simply because others are wresting it in the contrary direction. Such a course may seem to be good policy; but it proceeds upon a bad principle. We have only to tread the path of truth as revealed in the Scriptures, and leave the rest with God.

DISCIPLINE IN THE HOUSE OF GOD

Taking the Oversight - 1 Peter 5:1,4.

A WIS Reprint

Wm. H. Ferguson

The great Shepherd of the sheep is Christ Himself. He is spoken of in 1 Peter 5:4 as the chief Shepherd or arch-Shepherd. There is only one Arch-Shepherd notwithstanding the many who bear this misnomer in the religious world - where we hear of archbishops, etc., etc. These all usurp a place which belongs to our blessed Lord alone. However, there are many under-shepherds whom the Lord raises up to care for the people of God who are the sheep of His pasture. That there is necessity for such we all should recognize since God has so minutely legislated in His Word regarding them, their qualifications and their work.

Godly Overseers

An assembly of God is never healthy or satisfied unless there be such godly men in place of leadership, and as they exercise their stewardship in the fear of God, remembering that they are under-shepherds only and must give an account of their stewardship, they are worthy of the most sincere respect of the saints, 1 Thess. 5:12, 13 and 1 Tim. 5:17, and can be assured of the supporting grace of God in their arduous and, often, ill-required labors.

There are three words used in the New Testament which describe such "under-shepherds", viz., **ELDERS**, Acts 20:17; **OVERSEERS**, Acts 20:28; **SHEPHERDS**, Acts 20:28 where to "feed" the church or assembly of God is the word (*poimainein*) which is the original word for "shepherding", especially bringing before us that phase of the shepherd's work which includes feeding and guarding and ruling. It was Luther who said, as he thought of the designs of the false and evil wolves and enemies of his day "The sheep must be guarded as well as fed for if the wolf come and find the sheep unprotected he will snatch the well-fed first." These three words are found again in 1 Peter 5:1, 4 where we have the **ELDER** in v. 1, the **SHEPHERD** or "ruler" in verse 2 where his duty is to "feed the flock of God" and "rule" them, and as **OVERSEER** in v. 2, "taking the oversight thereof." All three terms apply to godly overseers who are mature and able in distinction to the novice or one newly come to the faith who lacks experience. Such godly men have the welfare of the flock uppermost in their minds without a thought of self-seeking or place or power and no ulterior motive dominates them in the discharge of their duty.

Even when an assembly is young, there are some who soon manifest themselves as those with a shepherd's heart, a tender yet

loving and faithful heart. Paul told Titus, by the Spirit, to point such out, Titus 1:5 and gave very definite requirements which must govern all such recognition. We do not repeat the words of Scripture here which, however, should be carefully and prayerfully read by all, especially those who at the present time seek to go before the flock - read 1 Tim. 3 and Titus 1:5,9, and the aforementioned Scriptures.

The Godly Deacon

Closely allied to the overseer or bishop is the "deacon", 1 Tim. 3:8,13. Such evidently work along with the overseers in the assembly of God since bishops and deacons are only legislated for in connection with a divinely planted assembly of God notwithstanding the confusion of Christendom which would seek to confuse and lead astray from the divine pattern. There is never the suggestion in Scripture that ONE bishop is set over a local church. Bishops or overseers and deacons are always in the plural; thus the thought of one man being at the head of a congregation finds absolutely no support from the Word of God, is contrary to it and never was God's mind for the church in local testimony in this dispensation of the grace of God and the "mystery which hath been hidden from ages and from generations, but now is made manifest to His saints." Col. 1:26. In this unfolding of God's purpose there is room for the acknowledgement of only one Head and Lord - our blessed Lord Jesus Christ.

The word DEACON is (diakonous) meaning "those who serve" - the root word for "servant" being in mind. The men who thus serve the saints in the assembly in their various spheres must also have the high qualifications of elders or overseers. It would seem that the overseer must excel in ability with regard to the "teaching" and "feeding", "ruling" and "looking over" the lambs and sheep of the flock. However, the deacons must be men who are loyal to the Word of God and have a distinct apprehension of the purpose of God in relation to the Church's testimony. 1 Tim. 3:9. Deacons will look after such matters, always more or less essential in an assembly of God, which would absorb the time and energy of overseers or shepherds too much, thus relieving them and at the same time carrying on the essential services required by the saints. The "tables" of Acts 6:2 suggest the thought of temporal care but the word (trapedzais) also includes the dining table, the hospital board, which suggests hospitality and care, and further includes the money-counter's table. This should be sufficient to suggest the difference possibly between the work of the overseer and the deacon. Both are important and should only be undertaken by men of unblemished character and definite ability, men "full of the Holy Ghost" on whom the

saints can rely and to whom they can look up with the utmost confidence and respect.

Visitation

Inasmuch as the shepherd or overseer must know the state of the flock he must essentially know of its welfare and this includes the visitation of the flock. One of the things which God held against the pastors or shepherds in Israel's history was - "Ye have not visited them." Jer. 23:2. According to this standard there are not so many godly shepherds today as in the days gone by and this may account largely for the weak and ill condition in which many of the sheep are found. The question asked of God of old will, doubtless, be asked of those who have failed in this grave responsibility - "where is the flock that was given thee, thy beautiful flock?" Jer. 13:20. We could wish that there might be more desire for this evidenced - if a man "desire the office of a bishop," more literally, "if a man stretch forth the hand toward," or in other words, seek to do this work with a God-given desire and fitness, a large field lies right at hand in helping older brethren in this service and if there IS a God-given care in the soul, the Spirit of God will undoubtedly have stirred up the proper exercise and suggested the distinctive work He would have such go in for. Nothing can change God's order in the raising up of the shepherds of the flock; it is God's own prerogative and can never be forced or imitated and human schools of instruction are powerless to produce one true overseer or teacher. The divine pattern must be followed in its entirety.

Unproved Men

Of the overseers or deacons one outstanding necessity is emphasized as in 1 Tim. 3:10, "And let those ALSO first be proved." This necessity of the proof of their work is apparent in the heading of their qualifications. When young and unproved men are brought into so-called oversight meetings and we hear a lot about "the oversight" today - God does not speak of it thus although He does speak of elders "taking the oversight" or doing the work (it is a work, not an office), the results are tragic both for these younger, unproved and unfitted men and for the Assembly of God as a whole. It is never possible to depart from a godly order and find blessing to follow, our only safety lies in adhering to His Word and His divine and perfect order in all details of assembly and individual life.

What joy it gives to the godly to see men being raised up of God, men who have given proof of their work. Paul, writing to the Philippians concerning Timothy and his tender care for the church at Philippi and saints elsewhere, states with joy - "Ye know the

proof of him," ch. 2:19,23. They KNEW it, he had abundantly given evidence of it in a life of self-denying service to the Lord and to these older servants of Christ with whom he had been associated and evidenced it immediately after his conversion amongst the saints at Lystra and Iconium, Acts 16:2. He was God-given and God-sustained in his work. So must it ever be, not alone in the wider range of evangelists, shepherds and teachers, Eph. 4:11 but in the more circumscribed conditions of a local church or assembly. There seems to be an idea today that several brethren may be asked into "oversight" responsibility just as it seems good to those who are exercising that care for the present, irrespective of the general feeling of the assembly or the divine qualifications set forth in the Scriptures. Perhaps these see eye to eye with those who thus invite them into their counsel or are willing to go along with them in their judgment. This may be done at times even without the full fellowship of the elder brethren who have shown their care and exercise in the past. This is disastrous. We find younger, self-confident men "set up" as overseers in whom the saints generally have no confidence. This is the democratic spirit of the age certainly (and remember that it was the introduction of the "youth movement" into the economy and political life of the nations that brought about their downfall in this last terrible conflict" but it is in direct violence to God's commandment regarding such, which states - "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil." 1 Tim. 3:6,7. Overseers after a godly sort have had time to show that self-seeking does not form a part of their manifest desire to feed and lead the flock, they are not proud, they are humble and some of the best overseers and shepherds we have known in our experience have been the most humble, approachable men, of lovely Christian character whose counsel and fellowship has been a boon and a blessing. Such men feel their own weakness, spend much time in prayer and over God's Word and know His mind through waiting upon Him and are conscious of their own failure as in Gal. 6:1.

Revival and Blessing

We have dwelt at considerable length on the subject as we feel that if there is to be a reviving and blessing amongst us, a godly leadership must be in evidence, then a godly understanding of God's requirements in discipline with a consequent separation from evil and a fresh desire to keep the place of His Name "clean for Himself." It is unquestionable that the spirit of amalgamation for which so many have contended (sad to say in a most carnal way) has neither been productive of blessing nor unity amongst the saints. **HOW COULD IT BE OTHERWISE** when "we sought Him not after the due order." 1 Chron. 15:13?

THE TEARS OF THE SAVIOUR

Wm. J. OLIVER

The Psalms unfold to us lovely details relating to the suffering and death of our Lord Jesus Christ. Many of these details we see recorded by the Gospels writers, a fulfillment of the prophetic Word. Some details, however, as they relate to the personal sufferings of the Saviour, we learn only from the prophetic writers. An example of this is seen in Psalm 69:3, where we learn of crying that caused weariness and a parched throat, the details of which the Gospel writers do not give us. In fact, we only read of three occasions in the New Testament where the Lord shed tears. These three times, linked together, give us a lovely insight into the greatness and beauty of His Person.

Consider with me these three familiar portions in what we believe are their chronological order; John 11:33-36, Luke 19:41-44, Hebrews 5:6-10. First, we want to notice a geographical link. In John 11, the events are associated with the sorrow of a loved family in the Town of Bethany. A look at our map shows us that Bethany is located on the **eastern slopes of Olivet**. When we come to Luke 19, we have the record of that journey to Jerusalem in fulfillment of the prophetic word that told of the King coming, meek and sitting upon an ass. On that journey He pauses to look over the city to which He must needs go. The location is the **crest of Olivet**. When we turn to Hebrews 5, we believe the writer is unfolding to us details regarding the agony and sorrow of the Garden of Gethsemane. A look at its location shows it to be on the **western slopes of Olivet**.

As well as a geographical link, we find common to the three records an expression of His love. Sickness, the sickness that leads to death, had entered that loved home in Bethany. Word was sent to the One that loved them but whose love did not exempt them from trial. The Lord delayed His response as He often does to reveal Himself in a way that they had not known before. The sisters had known Him as the Sustainer of Life but had never known Him as the Restorer of Life. He had come not to intercept death but to defeat and destroy it. After two days the Master came to find a family filled with grief. The brother is dead and buried and the sisters' hearts are broken. As the Lord views the scene, we read those simple yet profound words, "Jesus wept." As we look on this scene, we witness **love for an individual**.

The fulfillment of the prophetic word, the triumphant entry into Jerusalem with its exclamations of "Hosanna to the Son of David" are interrupted at the crest of Olivet as the Lord of Glory pauses and views the City of Jerusalem spread out below His gaze.

We read, "He beheld the City and wept over it." He bemoans their blindness and lack of response and the awful end that lay ahead. In this scene, we see **love for a nation.**

The writer to the Hebrews gives us details that the Gospel recorders do not elaborate on relating to Gethsemane. The synoptic writers tell us of the walk beyond the brook Cedron to the garden on the western slope of Olivet. They tell of the separating from His disciples, the agony and prayers, the prostrate position, the sweat, but Hebrews tells us what the Psalmist foretold. There was "strong crying and tears." In this scene, we see **love for a world.**

There is another link in our three passages and this one is a view of His person. John begins his gospel record by introducing us to the One Who is eternal in His existence, distinct in His Person and divine in His Nature (Jn. 1:1) and traces through his writing the Son of God. John is the only writer to record the death of Lazarus. He elaborates the many details regarding the call from the sisters, the delay of the Lord, the meeting on the road outside Bethany, the unfolding of the truth concerning the "I AM" of resurrection and life, the witnessing by the Lord of the bereaved and finally, that profound statement, "Jesus wept." In these simple words describing the One Who traveled the eastern slopes of Olivet with love for an individual, we see unfolded His perfect **humanity.**

In the record of that journey over Olivet on the colt, the foal of an ass, with the garments spread intermingled with branches in the way we noticed at the crest of Olivet, He paused. The eyes that run to and fro over all the earth are now focused on that city that had drawn the attention of the Godhead for generations. As He sees the physical and present condition, He looks beyond and views the future with its catastrophic results because of their rejection. We read, "He beheld the city and He wept over it." In this scene that reveals the One Who knows the end from the beginning, we see perfectly His **Deity.**

Our last passage, as we have mentioned already, takes us to that garden scene on the western slopes of Olivet. Our thoughts often try to penetrate the atmosphere of that record where with the small band of His disciples, the One Who was soon to hear, "I find no fault in this Man" knew also the enduring Word would declare, "He hath made Him to be sin for us." He moves a stone's throw apart from His beloved disciples and prostrates Himself on the ground cursed by sin and lifts His voice to the Father with regard to the cup. He expressed the desires of the Son of God by stating, "Not My will but Thine be done." The agony of that scene

is witnessed in the profuse sweat and as our writer to the Hebrews tells us, "with strong crying and tears." A careful viewing of this sacred holy scene reveals to us both His perfect **humanity** and His **Deity**.

And so the linking of these three records in the New Testament of the Saviour's tears show us that they were all associated with Olivet, eastern slopes, crest and western slopes. They show us His perfect and unmeasured love for an individual, a nation and the world. Again, they unfold to us His person: First, as Son of Man; second, as the Eternal Omniscient Son of God, and last, both His humanity and Deity linked together.

As we consider these tears of the Saviour, it is well to notice we have no record of His tears at the scourging or at Calvary. He shed no tears for Himself even in the extent of His suffering. Well might we exclaim, "Hallelujah, what a Saviour!" Let us remember that the One Who shed tears, not for Himself but for others, is the same One of Whom it is written, "He shall wipe away all tears from their eyes." Rev. 21:4. Tears are part of our lot here below but because of the work of our Redeemer, they will be left on earth. Amen. Maranatha!

UNREAL CONVERSIONS

In carrying on Gospel work, there is such a thing as an undue anxiety to secure professions of conversion. The result of this is that souls never truly convinced of sin are persuaded to profess. No sooner do they make a profession than their names are duly tabulated and announced as fruits of the work. Yea, there may be great jubilation; yet, like the stony-ground hearers, these only endure for a little while. They seemed to receive the Word with joy; but, as there was no depth of conviction, there was no reality of conversion. Borne onward by the enthusiasm of the meetings, or the novelty of the experience, they kept the flag of profession waving for a time. No sooner, however, were they brought face to face with the great truth that the flesh must die, than they discovered that they had not "counted the cost". They did not object to receiving a certificate that they were sure of Heaven; but, when they found that the upward path meant a cross and a grave -- a daily dying and a separation from the world -- they said to themselves, "We never counted on this". They then threw up their profession, and took their place once more among the worldlings. What purpose was served by the profession of conversion which they were persuaded to make? No good purpose whatever. On the contrary,

there is grave reason to fear that their last state is worse than the first. Indeed, this zeal to secure converts is fraught with very serious dangers.

It leads **unrepentant** sinners into the delusion that they are **reconciled** to God. It lays the flattering unction to their soul that they are "booked right through for glory," while in reality they are going down to hell with a lie in their right hand. Nor is the mischief entirely undone when they "go back", as it is called - - that is, when they return to the beggardly elements from which they had never been separated in heart. When they throw up their profession they are not the same persons as they were **before** they made the profession. It is more difficult to reach them now. It is no longer "virgin soil" you have to deal with. They feel they have been deceived in some way, and they must be careful lest they make fools of themselves again. Besides, they are tempted to think, and their associates are tempted to think, that the Gospel has failed in its effect.

These unreal converts -- these "strange children" -- are a very serious drawback to Christian testimony. Of course we know the stock arguments that wherever there is wheat there will be chaff, and so on. In other words, wherever real work is being done for God, you may be sure that Satan will have his counterfeits. This is admitted. But can we expect "real work" to be done for God if we adopt the modern methods of rushing people into a profession whose hearts have not been furrowed by the great ploughshare of the Spirit of God?

If there is to be true conversion to God, there must be true conviction of sin. We do not need to be in any hurry, brethren. We simply need to be right with God ourselves, and to do with our might the work of the ambassador. Let us beware lest we attempt to do the work of the Holy Spirit. He will do His own work. Our God will not give His glory to another. Impatience will simply put the blessing further away. Impatience may give us Ishmaels -- sons of the bondwoman, causing great joy, it may be, at the time; but afterwards requiring to be cast out, as having no part with the sons of the free. On the other hand, faith in God and in His Gospel shall bring us the Isaacs -- the true children of promise, over whom we shall rejoice with a joy which no man taketh from us.

Submitted By Bro. John McCann, Brazil

From the third epistle of John we are warranted in believing that the truth will be maintained by some to the very end of the present dispensation.

QUESTIONS AND ANSWERS**Harold F. Paisley**

Question: What is the meaning of the expression in Isa. 28:21. "The Lord shall rise up that He may do His strange work, and bring to pass His strange act."?

Answer: The context of this searching chapter shows that His strange work and strange act which God will perform is His work of judgment. The reason that it is described as strange work is that it is strange to Him; He has no delight in judgment. It is His inevitable work for His righteous nature demands that sin be judged, but He has no love for such work. We quote the writing of the late F. C. Jennings from his interesting comment on this statement. "Judgment is a strange work because God is not at home in it." This we consider to be a concise meaning of the unusual phrase.

Question: What are the qualifications for one to publicly preach the Gospel? Should all brethren have their turn to preach irrespective of fitness?

Answer: There is a great difference between "the preaching of foolishness" which is unscriptural and the "foolishness of preaching" which is scriptural. There are many scriptures which abundantly prove that qualification is necessary to preach the Gospel. Romans 12:6,8. 1 Cor. 2:1-14. Eph. 4:11. If we wish to empty our halls, pain the hearts of the saints, and bring discredit on the Gospel, we cannot do it more effectively than by allowing all and sundry to preach. No ordinary business would be conducted on such lines for a single day, and the Gospel is too important, and the precious souls of men too valuable for opportunities to be wasted. The fitness for the great work have been summed up as "grace, gift, and fruit." Responsible brethren should invite and encourage the very best "gospellers" to proclaim in power and love the unsearchable riches of Christ. We believe that the "every man" method is largely responsible for the sad decline in interest and conversions in the Gospel meetings of the assembly. "A man's gift maketh room for him." Proverbs 18:16.

Question: What can be understood by the words: "The Lamb slain from the foundation of the world"? Rev. 13:8.

Answer: It is evident that the Lamb was not slain from the foundation of the world. It has been wrongly quoted that the Lamb was slain even before the foundation of the world, but a careful reading of 1 Peter 1:19 clearly states that the Lord Jesus was fore-

ordained before the foundation of the world to be slain as the Lamb. His actual death took place when He was manifested on earth.

The construction of Revelation 13:8 is difficult but could be read more correctly: "whose names were not written from the foundation of the world in the book of the Lamb slain." The passage in Revelation 17:8 omits the phrase "of the Lamb slain."

We submit therefore that the writing of the names in the book of life rather than the slaying of the Lamb, took place from the foundation of the world.

REPORTS — U.S.A. (cont.)

Springfield, Mass. - Brethren Murray McLeod and James Smith closed their Gospel effort after three weeks. Many contacts made among strangers and the children's meetings were encouraging. After 2 weeks, damaging vandalism to the tent made them continue the meetings in the Gospel Hall.

Coxsackie, New York - Tent meetings conducted by brethren David Oliver and Paul Kember have seen some blessing and they are continuing according to latest reports.

Hatboro, PA - Bro. John Slabaugh here for Bible readings on foundation truths.

East Boston, Mass. - The assembly enjoyed a brief visit from brother Phillip Harding. He also gave an appreciated call to the Cambridge Assembly ere leaving for home on June 25 where his address is: 27 Westfield Avenue, Skelmanthorpe, Huddersfield, England HD8 9AH. He was to join brother David Morgan in tent meetings in Haverfordwest West Wales in July. There is no assembly here.

Following the Augusta, Maine conference, brother Wallace Buckle gave an account of the work in Newfoundland here and in the Mt. Auburn Assembly.

Parma, Michigan - Brother Norman Crawford commenced tent meetings on June 21st using his chart on the Book of Revelation. Parma is a small community near Jackson.

Blue River, Wisc. - Brother John Slabaugh helped by brother Arthur Ward of the Blue River Assembly expects to start tent meetings near here on July 12th.

Brookland Park, Minnesota - Brethren Gavin Collins and Paul Elliott were to have cottage meetings here in July.

West Union, Iowa - All day meeting on July 4th was a time of blessing and profit to the Christians in this area. Brethren Leonard DeBuhr and Paul Elliott as well as some local brethren were present to help.

Burwell, Nebraska - Brethren Eric McCullough and Roy Weber have been laboring here since the end of June. On July 12th they purpose operating two tents in Bassett, Nebraska, where children's meetings have been carried on for the past two summers and Atkinson, Nebraska, a new community where there is a lady who professed and whose husband is concerned. She was anxious that the Gospel be brought to her home town. Young brethren from Cedar Falls and Stout, Iowa Assemblies are helping.

Clarkville, Iowa - Brother Leonard DeBuhr helped by brother Richard Van Mill of the Stout, Iowa Assembly began tent meetings on July 5th. This is a follow up to Gospel activity conducted here last summer.

Palo, Iowa - Brother Allan Christopherson purposes pitching a tent here in mid-July, with brother Frank Sona of the Marion, Iowa assembly to help. Brother Christopherson has been having two nights each in cottage meetings in Whittier, Iowa and Oxford Mills, Iowa.

REPORTS — CANADA

La Tabatiere, Labrador - Brother Wallace Buckle helped by brother James Jarvis of the Corner Brook, Newfoundland Assembly will be holding forth in the Gospel in a building which has been purchased for Gospel work.

Cox's Cove, Newfoundland - Brother Marvin Dirksen helped by brother James Jarvis of the Corner Brook Assembly were encouraged with some blessing in tent meetings.

West Coast - Newfoundland - Brother Carl Payne helped by younger brethren expect to visit the different communities on the west coast by bus and do door to door work in each.

Hare Bay, Newfoundland - Brethren Walter Gustafson and Gordon Williams to start in tent meetings in early July.

Southport, Prince Edward Island - In the suburb of Charlottetown, brethren Albert Ramsay and James Smith will be pitching a tent following the Pugwash Junction conference.

River Dennys, Nova Scotia - Brethren Noel Burden and David Swan saw some blessing in recent meetings as well as a nice case of restoration. Brother Burden was to join brother Paul Kember in tent meetings in Grand Bend, Ontario on July 19th.

Round Hill, Nova Scotia - Brother James McClelland helped by brother Shad Kember, Jr. of the Sarnia, Ontario Assembly expected to have meetings here in July. Brother McClelland and brother Albert Hull have had a good interest in Torbrook, where they were urged to stay on for a meeting one night a week.

River Hebert, Nova Scotia - A Baptism was scheduled for July 12 for new converts in connection with this assembly and the assembly at Amherst, N. S.

Oxford, Nova Scotia - Following the conference at Pugwash Junction, brethren Douglas Howard and Floyd Stewart purpose Gospel meetings in the Gospel Hall.

Pugwash Junction, Nova Scotia - Conference was well attended. Brother Oswald MacLeod was to remain in the Maritimes for July to give help in ministry.

Nineveh, Nova Scotia - Brother Albert Hull was exercised about laboring in the Annapolis Valley with some younger brethren present to help.

Clinton, Ontario - Brethren Tom Bentley and Peter Simms gave appreciated visits.

Chatham, Ontario - Brethren Ken Moore and Arnold Gratton started in tent meetings on July 5th.

Sault Ste. Marie, Ontario - Brother Tom Bentley gave three nights in ministry following the conference at Garnaville, Iowa.

Chapman Valley, Ontario - Brother Lorne Langfeld is having two weeks of children's meetings.

Niagara Falls, Ontario - Brother Timothy Walker helped by his father, brother James Walker of the Eglinton Assembly of Toronto started in tent meetings on July 5th.

Toronto, Ontario - Broadview Gospel Hall - Brother Phillip Harding had a week of ministry taking up chapters 13 and 14 of John's Gospel.

Oshawa, Ontario - Brother Harold Paisley had ministry meetings on the Epistle to the Ephesians. He also spent a Lord's Day with the assembly at Sudbury, Ontario.

Ottawa, Ontario - The Bible Readings at the recent conference were considered excellent and the highlight of the whole conference. Brother John Norris stayed on for a few nights of ministry meetings which were appreciated.

Eden Grove, Ontario - Practical and encouraging ministry was given at the recent conference.

Brandon, Manitoba - The assembly had appreciated visits from brethren Jack Noble, Sydney Maxwell, Jim Thompson and Fred Krauss.

Binscarth, Manitoba - Brother Robert Boyle called on this assembly as well as Arborfield. He has been doing door to door work in Sidney and Alexander where there are no assemblies.

Portage La Prairie, Manitoba - The assembly was encouraged by the large number that turned out for their recent conference. Bible Readings on Abraham were considered excellent. Brother Tom Bentley went to the West End Assembly in Winnipeg for three nights. Brother Jack Noble started with tent meetings following the conference being helped for a few nights by brother Norman Mellish.

Calgary, Alberta - Profitable ministry has been enjoyed from brother Jim Thompson on the offerings.

Dawson Creek, B. C. - Brethren Alex Wilson and Andrew Bergsma along with local brethren present to help in conference over the last week-end of June.

REPORTS — FOREIGN

France - Brother Dennis O'Hare writes of a few weeks meetings in assemblies in the French speaking section of Belgium. He had a series of Gospel meetings in Lessines, southwest of Brussels. He was to visit some assemblies in Yugoslavia then brother James Neilson, who has moved to Perpignan with his family from Scotland was expected to start in tent meetings in Perpignan. While the assembly there is small, they are encouraged as to the interest the saints have in scriptural teaching.

CONFERENCES

Please consult the July issue for details pertaining to the following conferences:

LABOR DAY WEEK-END

Akron, Ohio - September 5 and 6.

Dunkerton, Iowa - September 6.

Beetown, Wisc. - September 7.

Arlington, Wash. - September 5, 6 and 7.

Clementsvalle, N. S. - September 6 and 7.

Sault Ste. Marie, Ontario - September 5 and 6.

Kenora, Ontario - September 5 and 6.

—————
Sussex, N. B. - September 12 and 13.

Huntsville, Ontario - September 12 and 13.

Hitesville, Iowa - September 19 and 20.

Arnstein, Ontario - September 19 and 20.

Clinton, Ontario - Annual conference, October 3 and 4 with Prayer Meeting, October 2 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. First ministry meeting at 10:30 on Saturday. Breaking of Bread - 10:00 a.m. Visitors gladly entertained. The Lord's servants teaching and walking in the old paths welcome to minister. Correspondent: Douglas McDonald, Box 329, Clinton, Ontario N0M 1L0. Telephone: 416-625-3125 or 519-565-2752. School telephone: 519-482-3471.

Chapman Valley and Parry Sound, Ontario - Joint conference to be held at the Gospel Hall, Chapman Valley on September 26 and 27 with Prayer Meeting on Friday, September 25 at 7:30 p.m. Breaking of Bread at 10:00. Correspondents: Herbert West, Lakeview Drive, Sundridge, Ontario P0A 1Z0. Telephone: 705-384-5280 (Chapman Valley) and Russell Longhurst, R. R. #3, Grandview Drive, Parry Sound, Ontario P2A 2W9. Telephone: 705-746-8415 (Parry Sound).

Midland Park, N. J. - Conference, September 26 and 27 with Prayer Meeting on September 26 at 7:45 p.m. All meetings in the Gospel Hall, 61 Prospect Street. Breaking of Bread at 10:00. Correspondent: T. Edgar Chambers, 550 Franklin Terrace, Wyckoff, N. J. 07481. Telephone: 201-652-4862.

Manchester, Iowa - Conference on October 3 and 4 with Prayer Meeting on October 2 at 7:30 p.m. in the Gospel Hall, Union and Wayne Streets. All other meetings to be held in the West Delaware Junior High School on Doctor Street. Breaking of Bread at 10:30. Correspondent: C. F. Foster, Box 283, R. R. #2, Manchester, Iowa 52057. Telephone: 319-927-2963. School telephone: 319-927-3515.

CONFERENCES — CANADIAN THANKSGIVING WEEK-END

Sydney, Nova Scotia - Cape Breton Conference - On Lord's Day and Monday, October 11 and 12 with Prayer Meeting on October 10 at 7:45 p.m. Breaking of Bread at 10:00 a.m. ALL meetings to be held in the Sherriff Junior High School, 70 Sherriff Avenue. Correspondent: Rolland S. Kaiser, 15 Dover Street, Sydney, N.S. B1R 1H3. Telephone: 902-539-4078 or Norman MacQueen, 21 Guy Street, Sydney Mines, N.S. B1V 2N5 Telephone: 902-736-9690.

Orillia, Ontario - Conference to be held on Saturday and Lord's Day, October 10 and 11 at the Collegiate Institute, West Street North. NO PRAYER MEETING ON FRIDAY NIGHT AND NO MEETING ON MONDAY. Breaking of Bread at 10:00. Correspondent: Reuben J. Pears, 446 West Street North, Apt. # 203, Orillia, Ontario L3V 5E8. Telephone: 705-326-4492. Institute telephone: 705-326-7394.

St. Thomas, Ontario - Conference on October 10, 11 and 12 in the Central Elgin Collegiate School, Chestnut and First Avenue with Prayer Meeting in the Gospel Hall, One Sunset Drive at 8:00 p.m. on October 9th. No meeting Saturday morning. Breaking of Bread at 10:00 a.m. Correspondent: Allen McCandless, R. R. #1, Port Stanley, Ontario N0L 2A0. Telephone: 519-769-2472. School telephone: 519-631-4460.

Brandon, Manitoba - Annual conference to be held on October 11 and 12 with Prayer Meeting at 7:30 p.m. on October 10 at the Gospel Hall, 1412 22nd Street. All other meetings to be held in the Elks Hall, 18th Street North. Breaking of Bread at 10:30. Correspondent: Alan G. Ritchie, 23 Creighton Blvd., Brandon Manitoba R7B 0Y1. Telephone: 204-727-4971. Elks Hall telephone: 204-728-7929.

Maidstone and Mervin, Sask. - Joint conference on October 10 and 11 with Prayer Meeting on October 9 at 7:30. All meetings, including Prayer Meeting, to be held in the Legion Hall on Main Street. Breaking of Bread at 10:00. Correspondent: Harry K. McLaren, Box 481, Maidstone, Sask. S0M 1M0. Telephone: 306-893-4193. Also telephone 306-893-4100.

Vancouver, B. C. - Victoria Drive Gospel Hall - Annual conference to be held on October 10, 11 and 12 with Prayer Meeting on Friday, October 9 at 8:00 p.m. Breaking of Bread at 10:00. These two meetings to be held in the Gospel Hall, 4659 Victoria Drive. All other meetings to be held in the Killarney Secondary School, 6454 Killarney Street corner 49th Avenue. Correspondent: Tom Barr, 935 Gatsensbury Street, Coquitlam, B. C. V3J 5H9. Telephone: 604-936-7162. Gospel Hall telephone: 604-879-1617. School telephone: 604-435-8121.

HOME CALL

Killycurragh, Cookstown, Northern Ireland - Our brother, George Ford, was called home on May 15th in his 82nd year. In 1920 he attended meetings held by the late brethren George Gould, Sr. and John Poots where he was awakened as to his need of Christ. Shortly afterwards he fell ill and at this time received a letter from an exercised sister and was saved through John 3:16. Was in assembly fellowship for over 50 years. He will be missed as a true shepherd who had a deep concern about the welfare of the saints and maintenance of assembly testimony in scriptural ways. Taught Sunday School for 45 years. "He being dead yet speaketh."

Arnstein, Ontario - After a lengthy illness our dear Brother Stan Foresheew went to be with Christ on May 28th, 1981, at the age of 76. He was saved in Arnstein in 1932 during that very fruitful series held by our Brethren Widdifield and Stein. Was baptized and received into fellowship in the same year where he continued till his home call. He was a patient sufferer and a warm, cheerful visitor. Please remember his widow and family in prayer who also share that Blessed Hope.

Sault Ste. Marie, Ontario - On June 4th, in her 85th year, our beloved sister, Mrs. Rose Chiarello passed into the Lord's presence. Although poor in health of recent years, she faithfully attended all of the assembly meetings right up until her home call. A quiet, godly sister, she will be missed by her four daughters, all in assembly fellowship, as well as loved ones and the Christians who knew her best.

Toronto, Ontario - On June 11th, our beloved sister, Mrs. Albert (Naomi) Joyce passed into His presence after an illness of a few months. She was born October 10, 1911, one of seven children of the late Sam McEwen, well known servant of Christ in the U.S. and Canada. Saved in her teens under the preaching of the late John Conaway. As the wife of the late William Moon she along with him gave themselves wholeheartedly to the work of establishing the Gospel Hall Home for the Aged at Longport, N. J. which opened in 1947. Mr. Moon went Home in 1965. In 1968, she married Albert Joyce, who is also a well known servant of Christ in the U. S. and Canada. In the McEwen home was a text "OTHERS" which meant that they were to serve and not to be served. This characterized her life among all who knew her. Her only son, Billy, passed away in 1975. She leaves two sisters, Mrs. Samuel (Esther) Ellison and Mrs. Ruth Elder who reside at the Longport home and three brothers, John of the Assembly in Matoaca, Virginia and James and Philip. Also her esteemed and beloved husband, who feels the loss very keenly. Burial was in Longport. "A good name is rather to be chosen than great riches."

East Boston, Mass. - On June 17th, our dear brother, Frank Grillo, went Home to be with Christ which is far better. Born in Italy in 1894, he later migrated to this country. On August 1, 1935, he trusted Christ after attending tent meetings conducted by brethren Cesare Patrizio and Luigi Rosania in Methuen, Mass. Later he moved to East Boston where he and his wife opened up their home to cottage meetings in the winter of 1938-1939. As a result of this effort, brethren Frank Carboni and Frank Pizzulli pitched a tent in East Boston in 1939 and again in 1940. On May 4, 1941, Christians began breaking bread in that city for the first time. He was marked by faithfulness to the assembly and up until less than two weeks before his home call, he was at the Lord's Table and gave out Hymn No. 5 in the Believers Hymn Book.

Chicago, Illinois - On June 18th, our esteemed brother, Herbert A. Dobson passed away. A memorial and photo will appear in the next issue. Remember his two sons, David and Robert, in prayer.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE ROSE OF SHARON, AND THE LILY OF THE VALLEYS

Jesus, the saints' perpetual theme
What fragrant odours fill the Name
Of lovely Sharon's rose!
As ointment poured forth, it spreads
A sweet perfume, an unction sheds,
Whence joy celestial flows.

Meek as the lily, too _ _ and white,
The lowly, spotless Nazarite,
The Lamb for sinners slain
With blood bedew'd, His own rich blood,
For us He pour'd the crimson flood
He died, yet lives again!

Submitted by H. S. Paisley

SEPTEMBER, 1981

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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

About a year before he was called home, our Brother Ferguson wrote a book entitled "The Four Days of Scripture and The Four-square City." We had hoped to get it published sooner while he was still with us but failed to do so. However, it is now ready for distribution. The book has a hard cover with a durable binding. It is printed in large type at his request to make it easy for older believers to read. The subject is very timely and we feel it is a fitting memorial to our brother. Available from the Publisher, \$5.00 postpaid.

Matthew J. Brescia
66 Connecticut Boulevard
East Hartford, CT 06108

Please include printed name and address with your remittance.

CHANGE OF ADDRESS

Marvin W. Derksen - Site 16A, R.R. 2, Corner Brook, Newfoundland, A2H 6B9. Telephone: 709-783-2345.

NEW ASSEMBLIES

Calgary, Alberta - Acadia Drive Gospel Hall - 242 Acadia Drive, S. E., Calgary. Breaking of Bread at 11:00. Gospel at 7:30. Prayer and Bible Reading Saturday at 7:30 P.M. Correspondent Chin Soo Choi, 44 5520-1 Avenue S.E., Calgary, Alberta, T2A 5Z7. Telephone: 403-248-2104.

Calgary, Alberta - Properties Assembly - The assembly started which now meets in a Day Care Center on 58th Street and Temple Drive, Calgary. Breaking of Bread at 9:30, Gospel at 7:00 and Prayer Meeting-Bible Reading on Wednesday at 7:00. Correspondent: Frank Hull, Box 16, Site 11, R. R. #7, Calgary, Alberta T2P 2G7. Telephone: 403-272-5940.

CONFERENCES

Consult August Issue for details of the following:

Midland Park, N.J. - September 26 and 27.

Chapman Valley, Ontario and Parry Sound, Ontario - September
Manchester, Iowa - October 3 and 4.

Clinton, Ontario - October 3 and 4.

CANADIAN THANKSGIVING WEEKEND:

Sydney, N. S. - October 11 and 12.

(Continued on Page 178)

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 Preccopio, E. Boston, MA; Charles Strom, Pennsauken, NJ; Frank Ternaquindici, Hartford, CT.

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THINGS FOURSQUARE

H. S. P.

1. A Foursquare Brazen Altar. This suggests perfect propitiation. We possess redemption arising out of this propitiation. Exodus 27:1.
2. A Foursquare Breastplate. This indicates representation. How satisfying to apprehend that we are represented before God as indicated in the breastplate upon the heart of Aaron. Exodus 28:16.
3. A Foursquare Golden Altar. This predicates communion. What encouragement to understand that our worship is maintained in the presence of God the Father. Exodus 27:25.
4. A Foursquare City. This reveals home. When God finally shakes the foundations of this poor earth, how blessed to be in the eternal city, the land of fadeless day. Rev. 21:16.



HERBERT G. DOBSON

BORN – JUNE 28, 1905

BORN AGAIN – AUGUST 3, 1923

COMMENDED – OCTOBER 8, 1938

CALLED HOME – JUNE 18, 1981

“He Was A Good Man. . .” Acts 11:24

MEMORIAL - HERBERT G. DOBSON

Fred Hill

On June 18, just ten days before his 76th birthday, our dear brother and esteemed servant of Christ, Herbert Gladstone Dobson, departed from this life to be with the One Whom he loved and served. He was born in 1905 at Mobil, County Leitrim, Ireland, and in his late teens immigrated to Toronto, Ontario. While employed in that city, he was deeply impressed by the godly life and testimony of two young women with whom he worked. They invited him to attend special Gospel meetings being conducted by brother F. G. Watson and he was brought to Christ on August 3, 1923 through the truth of "the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

Three years later he moved to Waterbury, Connecticut, where he made his home with Mr. and Mrs. William Batterton (she was his aunt). Here, in October, 1926, he was baptized and received into assembly fellowship. Manifesting a gift for the preaching of the Gospel, he went forth in 1936, laboring alone up and down the Hudson River valley, being commended to the Lord's work on October 8, 1938. An assembly was formed in Saugerties, New York in 1940. At the Detroit conference in 1940, he met brother Lorne McBain, who invited him to share in meetings in Toronto. Other brethren who were linked with him in Gospel activity were John Bernard, Hector Alves, William Warke, James Lipke, Leonard DeBuhr, Eric McCullough, Paul Elliott, Robert Orr, Stephen Mick, James Smith, Oswald MacLeod, Albert Grainger and Albert Hull. In the summer of 1979, he joined Eugene Higgins in Thomaston, Connecticut, for his last effort in tent work.

He was the first to carry the Gospel to Willmar, Minnesota, where he saw eight or so profess. This work was followed up by brother DeBuhr until an assembly was formed. Brother Dobson was used in the planting of the assembly at Marion, Iowa, also showing a great interest in the establishment of the Linn Manor Care Home in that city. During the past year, though restricted to home because of declining health, he used his pen to write articles for "Words in Season."

He will be remembered for his energetic appearance on the platform and his warm appeal in the Gospel. When ministering to the saints, he would often take one statement of Scripture and set forth principles that would stir the conscience and touch the heart. Two such incidents are vividly impressed on the mind of the writer: "and as He prayed, the fashion of His countenance was altered..." Luke 9:29; and, "He shall glorify Me..." John 16:14, the first being given as an opening word at a conference in

Terryville, Connecticut, the latter was the closing word at a conference in East Boston, Massachusetts. The absence of such men will be keenly felt at our conference gatherings.

The funeral, which was largely attended, was opened in prayer by brother Norman Crawford. Brother Joseph Clarquist read an account of his life and labors. Brother Oswald MacLeod spoke fittingly of one who had devoted his time and energy to the work of God. Brother Eric McCullough gave a word at the graveside. Pallbearers were selected from six different assemblies among whom he labored. He was predeceased by his wife, Irene (Boyd), on April 18, 1969. Two sons, David and Robert, await that day of reunion. In consideration of a race that was well run and which ended well, we quote a poem which brother MacLeod read at the service:

As fond as I am of His work in the field,
I'd gladly lay down the spear and the shield;
The weapons of warfare I'd lay on the shelf,
The sword in its scabbard to be with Himself.

THE GOSPEL SHIP

For nineteen hundred years and more
This ship has been afloat,
And passengers of every age
Have traveled on this boat.
The port of sailing you will note
Is from Destruction Town,
It sails across the Straits of Time
And docks in Heaven Sound.

The captan's name we'll mention,
'Tis found in Hebrews two,
His name is Jesus Saviour,
'Tis He Who picks the crew.
And they are all good sailors
Courageous and alive,
Philippians one has told us,
For the Gospel's faith they strive.

And as to those who passage take,
Strict orders are laid down,
That only those who feel their need
May leave Destruction Town.
The fare is paid, the berth's secure,
John six and thirty-seven;
The compass hand is pointing up,
The Polar Star is Heaven.

The lighthouse flashes warnings,
 Job thirty-six eighteen,
Along the coast for many a mile
 Much wreckage may be seen.
The victuals are provided,
 Matthew twenty-two and four,
This ship has landed millions
 And yet there's room for more.

The date of sailing is today,
 Corinthians six and two,
Many voyages she has taken,
 The remaining ones are few.
Each trip may be the last one,
 Her sailing days be o'er;
All her happy pilgrims landed
 On the bright celestial shore.

Now if you plan on crossing,
 You had better come today,
For should this ship stop sailing,
 There will be no other way;
When this transportation ceases,
 From poor Destruction Town,
The inhabitants will quickly
 By God's judgment be swept down.

The breezes blow up stronger,
 The sailing hour draws near,
The gang planks now are crowded,
 'Most all have left the pier.
The sailors weigh the anchor,
 The mooring ropes let down,
The Gospel Ship forever
 Sails from Destruction Town.

What means this great commotion,
 The crowd that gathers 'round?
Alas, they see the Gospel Ship
 Has left Destruction Town.
Now everyone's in earnest,
 How gladly would they sail,
But from the multitude we hear
 "Too late!" that awful wail.

"I did not think 'twould sail so soon,"
 One man is heard to say,
 "Or I'd have made my berth secure
 Before she sailed away."
 And many more are heard to say
 With deep regret and sorrow,
 "We really meant to get on board
 The Gospel Ship tomorrow."

 The infidel and modernist
 Are trembling now with fear,
 The lies that they believed as truth
 Are ringing in their ears;
 They said He would not come again,
 This ship would always sail,
 And as to Hell, they scoffed at it,
 Where people weep and wail.

 But, oh! the Word of God is true
 Which He has given to man,
 "Heaven and earth will pass away,"
 But the Word of God shall stand.
 And He has said that all who sail
 Upon the Gospel Ship
 Shall have a seat in Glory
 When she makes her final trip!

G. A. Ramsay

SERMON ON THE MOUNT

IT contains the principles of the kingdom of God and its code of laws. It forms the rule of Christian life for us, to whom the kingdom of God is not meat and drink; but righteousness, and peace, and joy, in the Holy Ghost. May nothing rob the Church of these most precious chapters of precept and of promise; for the Lord here unfolds the character of God as Father, in a way He does nowhere else, and of this He says in John 17: "I have declared unto them Thy name, and will declare it." The precepts of Matt. 5, 6 and 7 are very clear, and they cut very close. The sword is two-edged, sharp and piercing, separating and dividing, and the flesh trembles as we read it. But the higher the calling, the profounder will be the preceptive word that is connected with it, and the richer and the sweeter the promises. Let us not get drawn away from the unworldly simplicity of Christ shown us in those chapters, and may the prayer the Lord has therein taught be our model and our guide in matter, in order, in character, and in end.

H. Groves (1877)

**THE CHRISTIAN PATTERN
of Godliness**

A WIS REPRINT

Wm. H. Ferguson

"**THE GODLY MAN CEASETH**; the faithful fail from among the children of men." So wrote the psalmist many centuries ago and how much more should this utterance be on the lips of the exercised today as expressing the deep thought of the heart when we consider conditions; being made distressingly aware of the inroads which worldliness and carnality have made amongst us.

THE RESOURCE in such a case today, as then, is the Lord Himself "Help, Lord"; Psalm 12:1. Thus the eye is turned upward to the source and Giver of all grace. The word used for the godly man (chasisid) suggests the gracious man or the man of grace, reminding us that all godliness seen in men and women down here is the direct creation of God - cp. Col. 3:10.

THE TITLE of the Psalm tells us that it "pertains to David" and is directed "to him that presides"; so the eye and heart would contemplate afresh that blessed One Who is God over all - Romans 9:5 - our adorable Lord. It seems that (chasisid) in this verse "stands to denote the whole community of pious men, as is often the case with such nouns in the Hebrew. Indeed, even if we would read it in the singular, the same thing will be understood. "Save, O Lord, for the pious man has entirely ceased, i.e., he is scarcely to be found in any community - he ceased to exist in this generation. Both verbs "ceased" and "failed" must refer to things which formerly existed but which had now ceased and failed to exist. There were pious and godly men in Israel in former times and, had it pleased the Lord to speak with David about the matter, he probably would have told him his mistake, as he told Elijah when he thought that he was left alone - that he was the only faithful servant of God left in Israel. But David, looking with the eyes of men, and beholding the general corruption and degeneracy of his nation, exclaimed in the anguish of his soul, "Save, O Lord, for godly men have entirely ceased," etc. He then proceeds to describe the awful wickedness that prevailed in those days, and which gave him reason for the complaint in verse 1. In verse 2 he continues - "They talk falsehood one with another. The smoothest or most flattering language they speak with a double heart," i.e., "Even when they speak to you in a most friendly manner, as if the words came from a heart full of love, still you cannot believe them, for the fullness of their heart is wickedness, and hatred, and malice, and the mere profession of their lips is falsehood." (We have made use of the free

and literal translation of Weiss in this paragraph, his background as a Hebrew who became a Christian over 100 years ago being fitting.)

PRESENT CONDITIONS

THAT such a condition exists today must be acknowledged. We are witnessing the passing of an entire generation of godly men and women - of the utmost simplicity and sincerity - loyal to God and His Word and truth - those who have left behind them a sweet savor of Christ. Where are those who will step into this breach which their passing has made? Again, our resource is God, Himself. Today, as of yore, we would lift up our eyes to the God of all grace that He would raise up men and women who would be pre-eminently godly; not brilliant men; not ambitious men; not what the world calls smart men; but MEN OF GOD. We believe God is already answering this cry and in not a few places we hear of some being raised up of God who seem to have the true perspective of "citizens of heaven" and have their eyes (like Abraham) on that which pleased God and is His will rather than the failing Lot who chose the easy path of prosperity and popularity which, needless to recount, ended in disaster.

The Pattern Man

IF we turn to Psalm 1 we find the only TRULY GODLY MAN and the thing we notice about this One Who is given the supreme place in the Psalms and in the whole of Scripture is that, first of all, the NEGATIVE side of his life amongst men is presented to us. "Blessed is the man that walketh NOT in the counsel of the ungodly, NOR standeth in the way of sinners. NOR sitteth in the seat of the scornful." We sometimes hear it said that Christianity is POSITIVE not NEGATIVE and those who speak thus generally mean that the most important thing in Christian living is the active working for the Lord, etc., etc. irrespective of what they term barriers of Orthodoxy and tradition, etc. We heard one man state some time ago that the Scripture never speaks of a "wall of separation," only a wall of protection; thus weakening the truth of the Christian's separation from the world. But thinking again of the pre-eminently godly Man Whom we are considering, it was His life of separation from the ungodly which the Spirit of God presents to us first of all.

Separation

THERE can be no godliness, therefore, without separation from the world in its varied forms. The popular Gospel of today is - "be a good fellow with the world" - "don't be an ascetic" - "mix with them" - "enjoy their sports" - "go to their social affairs and

places of amusement if you like," etc., etc., and of course take Christ with you and speak to them if you get an opportunity. But this sort of hybrid witnessing (it is the doctrine of Balaam from and the plains of Moab which ensnared the people of God in unholy yokes and brought God's disciplining hand of sore judgment on the whole nation) will only produce a "mixed multitude," professors without spiritual life or desires.

MANY today seem to make merchandise of the young (and older ones, too). Our late brother Sam McEwen said to me over twenty years ago in Virginia speaking about some who were already showing tendencies towards the adoption of the religious world's methods of ensnaring the people by their catering to them and their natural desires and longings - "You know, brother Ferguson, many of the men who go in for such methods are keen students of human nature and can give the people what they desire." The intervening years have but confirmed our conviction that such methods are not of God as we have seen one thing after another lead farther and farther away from the path of true testimony and lead into the world's conception of an "acceptable religion" which the worldling can understand and which he can pleasantly enjoy and even materially support. Suffice to say that this is not the way of godliness, nor can it produce godliness.

The Delight of the Godly

"HIS delight is in the law of the Lord and in His law doth He meditate day and night." There is sufficient in Christ and the Scriptures to fill and satisfy the godly man or woman, young or older. To see some one "delighting" in the object before them is indeed pleasant and it is a joy today to behold some earnest young Christians here and there who are "willing to let the world go by" - even the religious world - and find their enjoyment in God's precious Word and in the Assembly meetings where such is opened up for we believe the Word of God should be opened and read in EVERY Assembly meeting. The tendency to dispense with the Word of God is very evident in certain places - some would even seek to limit its being read at the 'remembrance feast' where, surely, all before the breaking of bread should point to the object of our gathering to Himself; to the Cross; but there should likewise be an opportunity for a word of ministry, if God so directs, afterwards and nothing should be allowed to hinder this. The most godly and able men amongst us have diligently followed this pattern of reading the Scriptures and say truthfully - "How sweet are Thy Words unto my taste! Yea, sweeter than honey to the mouth! Through Thy precepts I get understanding: Therefore I hate every

false way." Ps. 119:103,104. The delight, then of the godly is **THE WORD OF GOD**.

His Setting Apart for God

THE HOLY SPIRIT inspired David to write in Psalm 4:3 "But know that the Lord hath set apart him that is godly for Himself; and the word for "set apart" here is the word (palah) which means "to separate" and is a distinguishing mark of the man or woman who desires above all to be pleasing to God, cp. Num. 6:2. We emphasize this as we feel, in the darkening days when Satan is causing many to turn aside to the world's false ways and when so many are turning back to sectarianism with all its inherent evil, that there must be a fresh apprehension of this blessed truth of being separate unto Himself. Paul gives us this same thought in his opening salutation to the saints at Rome - those who are "set apart, separate, holy."

THOSE who speak against such teaching you will find are linked up with something contrary to the Word of God or wish to conceal their defection by profession of a false charity and it is our firm conviction that the movement today to copy the religious world and bring as much of it as possible amongst the people of God who desire to go on in simplicity in godly and simple ways, has an occult meaning in all such attempts and there is more than meets the eye in all this. Secret meetings and secret confabs produce only their own ilk; they are foreign to the Word of God and are always abhorred by the godly whose ambition is like that of the apostle in 2 Cor. 1:12, "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward."

BEWARE of all those who minimize the teaching of the Christian's separation from the world in all its false and deceptive ways; you will find them to be unreliable, fickle, and they will eventually betray the trust placed in them.

SANCTUARY SERVICE

By Dennis O'Hare, France

"Unto Him that loved us and washed us from our sins in His own blood and hath made us kings and priests unto God and his Father; to Him be glory and dominion for ever and ever, Amen."

Brothers and sisters in Christ, you are priests! Certainly not according to the popular meaning of the word in which the priest pretends to be a mediator. But this passage that has been quoted

along with 1 Peter 2:5 and 9 tells us that we are all priests. The word used in French is "sacrificateur" - he who offers sacrifices. To understand what this involves let us first look at the Old Testament.

In Exodus 19:6 we read that all the people of Israel should have been priests but for a particular reason (most likely in connection with the events described in Exodus 32) the responsibility was only accorded to the tribe of Levi, with Aaron, Moses' brother as high priest.

It is helpful to notice that when you study the types of the Old Testament always bear in mind that Aaron mentioned alone typifies the person of the Lord Jesus in His ministry of High Priest. Aaron and his sons mentioned together tells us of the typical action of Christ and His church together. Reference to the sons of Aaron without mention of Aaron brings before us the activities of the believer in what is termed a "priestly capacity".

Now let us consider what God expects of us, the New Testament priesthood. We will briefly examine three aspects: the activities of priests, the inheritance of priests, and the interdictions.

The activities of the priests.

As the French word implies, the principal function of the priest is to offer sacrifices. But there is more to it than that. Remember what the Levites had to do in connection with the Tabernacle? They were responsible for the transportation of the various furnishings and fittings of the divine dwelling place, they were responsible for its maintenance. They were to verify the offerings that the people brought and were called upon to ascertain purification in cases of leprosy. All that quite apart from the service of worship.

Certain believers, when they talk about the priesthood of believers, limit this activity to praise, quoting Hebrews 13:15. And for this reason many of the Lord's people remain in unscriptural systems sincerely believing that their prayers and their praise represent the sum total of their priestly service.

Can you imagine what would have happened if the Levites spent all their time offering sacrifices on the altar of burnt offering. No one would have watched over the state of the fitness of the candlestick, no one would have bothered to look after the shewbread, no one would have bothered to carry the various articles of the Tabernacle through the desert when the cloudy pillar moved and no one would have verified the state of the offerings that were brought to the door of the Tabernacle, and so on.

Priests have duties and these duties are set out in the Scriptures.

Each of the three families of Levi: Kohath, Merai and Gershom, had their respective responsibilities. (Numbers 4.) In the same way God's people must seek the mind of the Lord as to their personal responsibility in the local assembly. The varied and differing tasks must not be left to one person or treated as unimportant. Why! even our presence at the assembly meetings is an essential aspect of priestly activity. Can you imagine what would have happened if Zacharias had said, "I don't think I'll go to Jerusalem this year, there will be plenty of others who are of the course of Abias to take my place, nobody will notice my absence." (see Luke 1:5-23) What a glorious experience he would have missed!

The inheritance of the priests

When Joshua divided the land amongst the tribes of Israel, we read: "only unto the tribe of Levi he gave none inheritance, the sacrifices of the Lord God of Israel made by fire are their inheritance, as he said unto them." (Joshua 13:14). We read in the book of Numbers that the children of Israel were to leave forty eight cities to be used by the Levites of which six were cities of refuge where the manslayer could find refuge. (Num. 35:6-7).

From these texts we discover three truths: firstly the Levite was never a proprietor, secondly he ate what was offered to God and thirdly he was to show hospitality to a very special category of persons.

Now notice how these three principles are applied to the Christian. Firstly, the apostle Paul says that we have been redeemed with a price and that we belong to the Lord. Those things that we possess have been committed to our care and we are not to act carelessly with them. We shall be called to account for all those things which God committed to our care during our life on earth. Let us beware of the materialistic spirit of the age accompanied by so much greed and waste. Material prosperity is no indication of divine blessing and approval. The outstanding feature of the priest is his unattachment to earthly things. He had no more desire to be the owner of the hills of Judah than to be that of the well-watered plains of Jordan. The story of the greedy Levite in Judges 17 and 18 is there to warn us of the snare of the love of money.

The second truth relates to our spiritual food. That which builds the Christian up in his faith cannot come from the world. Then notice that the very great sin of the sons of Eli, who were priests themselves, was in the way they despised the offerings of the Lord. (1 Sam. 2:12-17). The Christian feeds on the Word of God but he must not treat it irreverently. It is not becoming to make jokes of Scriptural texts.

The effect of being nourished on the Word of God is seen in Hebrews 5:14: "Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

The third truth relates to our gospel testimony. The priest was to receive the manslayer who had killed "unawares" into the cities of refuge. There the guilty one was safe from the avenger's sword until the death of the High priest. What a beautiful image of the repenting sinner, finding refuge from pursuing Wrath, his safety is assured as long as the Great High Priest, the Lord Jesus, lives. Blessed assurance indeed for "He abideth forever." (Heb. 7:22-25)

The Lord has committed to us the charge to declare to perishing sinners that the city of refuge, the gospel of the grace of God, is close by, and that all, rich or poor, can find there peace through faith in our Lord Jesus Christ for all eternity.

The interdictions

The twenty-first chapter of Leviticus deals with the question of the qualifications for the exercise of the priesthood. Every Levite was a priest but every Levite was not able to exercise his function. At the present time every believer is a priest but all are not qualified to exercise their priesthood. What are the conditions that need to be fulfilled? Two words resume the chapter quoted: **abstinence** and **absence**. The priest had to **abstain** from certain contacts, from certain activities, from certain practices and from certain ties. In other words there was separation. Secondly, the law demanded that there be an **absence** of physical deficiencies. A forbidden activity or physical deformation barred a man from exercising the priesthood.

To illustrate, let me remind you that whatsoever things were written aforetime were written for our learning. Now why would the "crookback" be excluded from the priesthood? (Lev. 21:20) Ask him what he sees all day long and he will reply - The Earth. - Don't you ever see the heavens? - Oh yes, but only if I make a great effort. Normally I never see them.

There are Christians that are like that, all they ever see are the things of this world. They are so earthly minded that they are of no heavenly use. Certainly we are all priests, but do we permit things in our lives, or do we have spiritual faults that prevent us from worthily fulfilling that very holy function of priest in the presence of God?

Being a priest isn't just praying and praising. It is fulfilling those qualifications in the fear of God for His glory.

A SEVENFOLD VIEW OF PAUL

George Graham

1. The Sinner - 1 Tim. 1:15

He takes the place of being the chief, or ringleader among sinners. In the passage of scripture he tells us why. He was a blasphemer, a persecutor and injurious (v. 13). As Saul of Tarsus he was a willing and suited tool in the hand of the enemy to defend the religion (Judaism) of his fathers and destroy the faith that had once for all been delivered to the saints. This he sought to do, not only in his own nation but in other lands as well. Bent on this purpose, as he approached the city of Damascus, he was apprehended by the glorified Christ, whom he acknowledged as Lord to the salvation of his soul. What a revelation! What a transformation in his life! Now he writes, "...but I obtained mercy, because I did it ignorantly in unbelief." He never ceased to wonder at the mercy, love, grace and kindness of God bestowed upon him. His appreciation was expressed in a life wholly yielded to the Lord. He counted all else loss for Christ. We, too, have tasted of God's mercy and grace in salvation. What is our appreciation? What is our response? A life yielded to God is the highest possible expression of our appreciation to Him for what He has done for us, is doing and will yet do.

2. The Saint - Eph. 3:8

As a sinner, he takes the highest place; as a saint he takes the lowest place - "Less than the least of all saints." He has a deep sense of his own unworthiness and marvels at the exceeding grace of God bestowed upon him, in that he was favored and privileged to preach among the Gentiles the unsearchable riches of Christ. What a glorious grace! No greater privilege could be conferred upon sinners saved by the grace of God. Such grace has been bestowed upon us. This same wondrous privilege is ours. May the Lord give us grace to avail ourselves of every God-given opportunity to present Christ to perishing sinners.

3. The Servant or Bond - Servant - Acts 9:6

He becomes the willing bond-servant, "Lord what wilt thou have me to do?" Here we have his conversion, "conversion to God and his willingness to serve. From this point, up to Acts 13:1-3, we have the preparation of the servant. This covers a period of about ten years and takes in his experiences in Arabia, Damascus, Tarsus and Antioch. (Read from chapter 9 to chapter 13 of the Acts of the Apostles.) The servant is now prepared, and he is called of God to the work God had for him to do. He proves to be a willing and devoted servant, serving the Lord Christ faithfully to the end. This has ever been God's way: conversion, preparation and then calling.

We see this in the life of Moses. In Heb. 11:25 we have his choice or, as we would say, his conversion. Exodus 3 tells us of his preparation in the backside of the desert. The schools of Egypt (type of the world) could never have fitted him for the work of God. He must have experience with God. He must know God and have the assurance of His Word and His Presence. Nothing less will do. In this same chapter we also have him called by God.

4. The Shepherd - Acts 20:17-38

He was a true shepherd. He had a love and care for the flock of God. Here in this passage he is speaking with the shepherds God has raised up to care for and tend the flock, the assembly in Ephesus. He was a humble man, untiring in his service to the Lord's people, and faithful. Faithful to God, the Lord's people, and the truth of God. He kept back nothing that was profitable to them and he shunned not to declare unto them all the counsel of God. They were warned of dangers without and within, exhorted to vigilance and warned against laxity. He wept and prayed night and day. Their spiritual welfare was his chief concern, as he desired they should make spiritual progress. The flock was continually upon his heart. In 2 Cor. 11:28 he writes, "Beside those things that are without, that which cometh upon me daily, the care of all the churches." In the following chapter, verse 15, he writes, "I will very gladly spend and be spent for you. . ." One is reminded of another shepherd, Jacob (Gen. 31:40) who said, "Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes." These are the marks or characteristics of a true shepherd - willing to sacrifice and willing to suffer.

5. The Steward - 2 Tim. 4:7

Writing in 1 Cor. 4:2 Paul says, "Moreover it is required in stewards, that a man be found faithful." This is all important. He must be faithful to his Master in handling that which had been committed to him. He could not be like the unjust steward of whom we read in Luke 16:1-2. The gospel had been committed to Paul. He received it by the revelation of Jesus Christ. (Gal. 1:12). That gospel he preached, and that gospel he defended against the corrupting influence of Judaism, etc. He also was made a steward of the truth, particularly concerning the church (Col. 1:24-26). In 2 Tim. 4, he is looking back over his many years of service and could truly say, " . . . I have kept the faith." We believe the **faith** to mean the whole body of revealed truth. To us, also, have been committed the gospel of Christ and the whole body of truth. In that sense, we, too, are stewards. We are in the last days when many are

departing from the truth. May the Lord enable us to be faithful, holding fast the faithful word as we have been taught.

6. The Soldier - 2 Tim. 4:7

In Eph. 6:11-12, we discover that the enemy confronting the believer is unseen and diabolical, determined in every way possible to impede our progress, destroy our lives and ruin our testimony for God. We must never be guilty of underestimating his power. We are no match for him. We must give heed to the exhortation, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11). Paul is soon to enter the Lord's presence. Before he leaves this scene of conflict, he writes these words to the younger man, Timothy, his son in the faith, "I have fought the good fight..." The language is that of the victor, conqueror and overcomer. He has triumphed and so may we. This was Paul's desire for Timothy, as we read in 1 Tim. 1:18-19, "... that thou mightest war a good warfare," etc. Read also 1 Tim. 6:11-16. This is the Lord's desire for us. "... we do not war according to the flesh...for the weapons of our warfare are not according to the flesh..." (2 Cor. 10:3-4). The weapons of our warfare are spiritual (Eph. 6:13-18). In these difficult days we pray the Lord may enable us to be Paul-like, "... that we may be able to withstand in the evil day, and having done all, to stand" (Eph. 6:13). The aim of the soldier is to "please him who hath chosen him to be a soldier" and the soldier that "warreth entangleth himself not with the affairs of this life" (2 Tim. 2:3-4). We may be going on well, but let us remember that we have not finished yet.

7. The Standard-bearer - 2 Tim. 4:7

To Paul had been committed the gospel, the truth of God and the faith once for all delivered to the saints. These he taught and preached fearlessly and faithfully to the end. He desires the standard of truth should be kept flying. The enemy had raised his ugly head, and assaults were being made against the truth with some measure of success. It was a grief to the heart of this dear man of God to see some turned aside and others who had turned away. Despite all, he still held high the standard of truth. We understand while the standard-bearer kept the standard flying the battle raged on. Paul is now passing the standard of truth on to Timothy. He, in turn, would pass it on to faithful men who would pass it on to others. Thus, the standard is kept flying. We thank God for faithful men in our day who have held up the standard of truth and have passed it on to us. Let us, too, keep that standard flying and by the grace of God pass it on to others. The crown mentioned in verse 8 is for all such and those who love His appearing.

QUESTIONS AND ANSWERS

H. S. Paisley

Question: How can verse 3 of Psalm 84 be understood? "Yea the sparrow hath found a house, and the swallow a nest for herself where she may lay her young, even thine altars, O Lord of hosts, my King and my God."

Answer: It is evident that a sparrow or swallow could not build a nest in the altars, i.e. the two altars; the copper altar of the burnt offering and the golden altar of incense. While the A.V. and R.V. infer this, the law of the altar prohibited such an action, as birds building nests in the altars. The passage should be read: "My soul longeth, yea even fainteth for the courts of the Lord, my heart and my flesh crieth out for the living God." v.2. A parenthesis follows (Yea the sparrow hath found a house and the swallow a nest for herself where she may lay her young) Even thine altars, O Lord of hosts. This last clause of verse 3 is a continuation of verse 2. It would mean, as the sparrow and the swallow have found a house and a resting place, so the pilgrim has found a resting place at the end of his journey, even in the house of God and at the altars. We might add that we too should desire His dwelling place today, and the joy of rest in the contemplation of the wondrous cross, as prefigured in the first altar, and the unchanging priesthood of the Lord Jesus, as seen in the second.

Question: In Deut. 23:3 it is plainly stated that a Moabite shall not enter into the congregation of the Lord, even to the tenth generation. How then was it possible for Boaz to bring Ruth into such a place? Did Boaz act in disobedience to God's command in taking a Moabite to be his wife?

Answer: The usual explanation given to the problem is that grace abounded to the stranger and thus overruled God's former law. Such an answer is not satisfactory. It should be carefully noted that the word Moabite in Deut. 23:3 is in the Hebrew text masculine, therefore Ruth was not excluded from the congregation. Five times she is described in the book of Ruth as "Ruth the Moabites", the Spirit of God drawing attention to this important fact. To answer the second part of the question, it is interesting to read the long list of nations forbidden to be taken in marriage by God's people, but an exception is made in the omission of the Moabites. Deut. 7:1-3. We therefore conclude that Boaz was within his rights as a pious Israelite to take the Moabites to be his wife. In this we see the harmony and beauty of the Scriptures.

Question: In what chronological order do the following events occur: 1) the judgment seat of Christ; 2) the resurrection of the bodies of those who will be martyred during the great tribulation

period; 3) the appearing of the Lord Jesus Christ in judgment to take vengeance upon the beast and the false prophet and their armies; 4) the judgment of the nations.

Answer: The order of these events is of great importance to the understanding of the program of things to come. The order in the question is the correct sequence of these events:

1) Following the rapture of the church, all believers will stand before the Lord in Heaven to receive reward for service rendered on earth. 1 Thess. 4:14-17; Rev. 22:12; 2 Cor. 5:10.

2) The resurrection of the saints martyred during the great tribulation will take place at the end of that period. Rev. 20:4.

3) Christ's coming to take vengeance upon His enemies will be at Armageddon, at the end of the tribulation. Rev. 19:11-16.

4) Following this He will gather before Him on earth the living nations and will separate the sheep from the goats. Many will be destroyed at Armageddon but others will be left on earth who are still inimical to Him. These are the goats who will be judged and cast into everlasting fire, prior to the final establishment of the earthly reign of the Lord Jesus. Matt. 25:46.

Orillia, Ontario - October 10 and 11.

St. Thomas, Ontario - October 10, 11 and 12.

Brandon, Manitoba - October 11 and 12.

Maidstone, Sask. and Merlin, Sask. - October 10 and 11.

Vancouver, B. C. - Victoria Drive Gospel Hall - October 10, 11 & 12.

Roseisle, Manitoba - Annual conference to be held on October 3 and 4 with Prayer Meeting at 7:30, October 2, in the Gospel Hall. All other meetings to be held in the Carmen Collegiate School. Correspondent: Peter H. Dyck, Roseisle, Manitoba R0G 1V0. Telephone: 204-828-3509. School telephone: 204-745-2434. Note that the dates are two weeks earlier than in previous years.

Blue River, Wisc. - Conference to be held on October 17 and 18 with Prayer Meeting at 8:00 p.m. on October 16 at the Gospel Hall. All other meetings to be held in the Blue River Junior High School. Breaking of Bread at 10:30. Correspondence to be directed to James Frazier, Route #2, Muscoda, Wisc. Telephone: 608-537-2977.

Lindsay, Ontario - Conference on October 17 and 18 with Prayer Meeting at 8:00 p.m. on October 16 to be held in the Gospel Hall, 5 Howard Avenue. Breaking of Bread at 10:30. Correspondent: Tom Nicholson, Colborne Street West, Apt. 403C, Lindsay, Ontario K9V 5B6. Telephone: 705-324-5826. Please note change of address of correspondent.

Wallaceburg, Ontario - One day conference on October 25th at the Gospel Hall, Minnie and Gillard Streets. Breaking of Bread at 10:30. Correspondent: Clarence D. Kerr, R. R. 5, Wallaceburg, Ontario N8A 4I2. Telephone: 519-627-4875.

Edmonton, Alberta - Connor's Hill Gospel Hall - Annual conference to be held October 17 and 18 with Prayer Meeting at 8:00 p.m. on October 16. Breaking of Bread at 10:00. All meetings to be held in the Gospel Hall at 9302 - 95th St. Correspondent: Cliff Webber, 14115 52nd Ave., Edmonton, Alberta T6H 0P9. Telephone: 403-435-5725. Gospel Hall telephone: 403-468-2095.

Weymouth (Weaver's Settlement), Nova Scotia - Annual one day conference to be held on October 25th with Prayer Meeting on October 24th at 7:30 p.m. Breaking of Bread at 10:30. All meetings to be held in the Gospel Hall. Correspondent: Anthony Amero, R.R. #2, Digby County, Weymouth, N.S. B0W 3T0. Telephone: 902-837-5404.

Terryville, CT - Annual conference on October 24 and 25 with Prayer Meeting on Friday, October 23 at 7:30 p.m. in the Gospel Hall, 34 North Main Street. All other meetings to be held in the high school across the street from the Gospel Hall. Breaking of Bread 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. Telephone: 203-589-5731. School telephone: 203-589-9959.

Cleveland, Ohio - Monticello Gospel Hall - Annual conference on October 24 and 25 with Prayer Meeting on Friday, October 23 at 7:45 p.m. Breaking of Bread at 10:00 a.m. All meetings in the Gospel Hall, 4970 Monticello Blvd., Richmond Heights, Ohio. Correspondent: Arthur E. Pile, 5858 Briar Hill Drive, Solon, Ohio 44139. Gospel Hall telephone: 216-382-6178.

La Crosse, Wisc. - Annual conference on October 24 and 25 with Prayer Meeting on Friday, October 23, at 7:30 p.m. in the Gospel Hall at 812 Clinton Street. All other meetings to be held in the high school in La Crescent, Minn. Breaking of Bread at 10:30. They are looking to the Lord to send exercised brethren with ministry to meet the need of the Lord's people. Address correspondence to: Ronald Martinmaki, R.R. #3, LaCrosse, Wisc. 54601. Telephone: 608-788-2693. School telephone: 507-895-4481.

Swan River, Manitoba - Conference on October 31 and November 1 with Prayer Meeting at 8:00 p.m. on October 30. Breaking of Bread at 10:30. All meetings to be held in the Gospel Hall, corner of 9th Avenue North and 1st Street North. Correspondent: Willard J. Halverson, 448 - 11th Avenue North, Box 1528, Swan River, Manitoba R0L 1Z0. Telephone: 204-734-2814.

Livonia, Michigan - Annual conference for the Stark Road Gospel Hall to be held on November 7 and 8 with Prayer Meeting on Friday, November 6 at 7:30 p.m. Breaking of Bread at 10:00. All meetings to be held in the Gospel Hall, 9280 Stark Road. Accommodations will be provided for visitors. Correspondent: James K. Vallance, 471100 Maplebrock, Northville, Michigan 48167. Telephone: 313-349-4258. Gospel Hall telephone: 313-425-4910.

Kansas City, MO - Troost Gospel Hall - Annual conference to be held on November 14 and 15 with Prayer Meeting on November 13 at 7:00 p.m. Breaking of Bread at 11:00. All meetings to be held in the Gospel Hall, 2814 Troost Avenue. Correspondent: Leon Scott, 3843 Agnes St., Kansas City, MO 64128. Telephone: 816-923-4037.

Deer Lake, Ontario - Bible Readings on "The Lord's Coming" to be held in the Gospel Hall on November 7 and 8 with first meeting on Friday at 7:30 p.m. continuing on Saturday. Breaking of Bread at 10:00. Servants of the Lord teaching and practicing "those things which are most surely believed among us" welcome. Correspondent: Albert Graininger, Jr. Box 380, Port Sydney, Ontario P0B 1L0. Telephone: 705-385-2326.

Oil Springs, Ontario - Annual conference to be held on November 14 and 15 with Prayer Meeting on November 13 at 8:00 p.m. at the Gospel Hall on Victoria St. All other meetings to be held in the Community Hall in the center of Oil Springs. Breaking of Bread at 10:30. Correspondent: Arthur Whitton, R.R. 3, Oil Springs, Ontario N0N 1P0. Telephone: 519-882-1686. This is their second conference after a lapse of some years.

REPORTS - U.S.A.

Augusta, Maine - Gospel meetings under canvas conducted by brethren Eugene Higgins and Jonathan Procopio closed after three weeks, with some blessing in salvation. Brother Procopio returned to his field of labor in Newfoundland where he will be visiting different communities in open air work and following up any interest that may develop.

Hardwick, Vermont - Brother Eugene Higgins started tent meetings on July 26th. He is expected to be joined by brother Frank Pearcey in an effort in the tent in Terryville, CT on August 16th.

East Boston, MA - Brother Norman Mellish of Manchester, England had a ministry meeting on Lord's Day afternoon, July 26th, as well as the following Monday, which was much appreciated. He also visited the Charter Oak Assembly, Hartford, CT and Terryville, CT and Midland Park, N.J. before returning home on August 1st. His address is: 43, Parsonage Road, Withington, Manchester N720 9NG, England. The assembly also enjoyed a visit from brother Douglas Howard. He spoke at a baptism on the Lord's Day.

Coxsackie, N. Y. - Brethren David Oliver and Paul Kember saw some blessing in salvation in the tent meetings. Brother David Zuidema of the Midland Park, N. J. Assembly is following up the work with a Bible Reading on Lord's Day afternoon and Gospel Meeting at night.

West Petersburg, Virginia - Brethren Norman Crawford and David Oliver began tent meetings on August 5th. This effort is in fellowship with the assembly at Matoaca.

Cleveland, Ohio - Monticello Gospel Hall. Brethren Norman Crawford and Eric McCullough are expected for Gospel Meetings following their conference in October.

Brookland Park, Minn. - Tent meetings on the lawn of the home of brother Gavin Collins who is being helped by brother Paul Elliott have had encouraging attendance.

Fergus Falls, Minn. - Brethren Leonard DeBuhr and Lloyd Ballhagen expect to pitch a tent in August.

Black River Falls, Wisc. - Brother Robert Orr helped by brother Richard Bruley of the La Crosse Assembly have seen some blessing in salvation and were encouraged by response in the neighborhood. Five were baptized on July 19th.

Muscoda, Wisc. - Brother John Slabaugh along with brother Arthur Ward of the Blue River Assembly are getting a nice number in to hear the Gospel under canvas.

Brodhead, Wisc. - Brother Joel Portman of the Garnaville, Iowa Assembly is having meetings a few nights each week and visiting the homes in the area. He had been visiting Desoto, Wisc. and Atica, Wisc. for a night or two each week. There is no assembly in either of these towns.

West Union, Iowa - On July 26th, there was a baptism of 13 (12 from West Union). This is fruit of the Gospel effort by brethren John Slabaugh and Allan Christopherson of this past winter.

Dunkerton, Iowa - Brother Dick Robertson was with the assembly for two weeks in children's meetings, conducting three meetings daily for two weeks in surrounding towns. Attendance was encouraging and they were cheered to see some of the parents coming along, too.

La Crosse, Wisc. - On June 29th, four obeyed the Lord in baptism.

Clarksville, Iowa - A nice interest was reported in the tent meetings with brethren Richard Van Mill of the Stout Assembly and Leonard DeBuhr.

Marion, Iowa - The Linn Manor Care Center had an "open house" on Saturday, August 1st, with over 140 in attendance. Brother John Slabaugh gave a word.

Sioux City, Iowa - The one day conference held on July 12th was well attended. The Bible Reading was profitable.

Albuquerque, N. M. - Brethren Eric McCullough and Allan Flett are to have Gospel Meetings in August. These meetings will be conducted in both English and Spanish. While in Nebraska where brethren McCullough and Roy Weber were in meetings, an 80 year old man professed to be saved.

Arlington, Washington - Brethren David Jones and Gaius Goff had a very fruitful tent season. Brother Jones is continuing in ministry for the new converts in the Scholtes Gospel Hall in Marysville, Washington, which is a hall that the Arlington assembly has been using for Sunday School work. Interest most encouraging. Bro. Goff has gone to Forest Grove, Oregon for ministry.

REPORTS - CANADA

Pesadena, Newfoundland - Brethren George Campbell and Marvin Derksen are in meetings following up an effort made in 1978. They are encouraged by renewing these contacts. A young couple have been baptized in connection with the work in Cox's Cove.

Dartmouth, Nova Scotia - Brother Albert Hull has been in meetings here. He will be joining brother James McClelland in meetings in the Clementsvalle area. Pray for brother L. K. McLlwaine who is still able to attend meetings but not able for preaching.

Pugwash Junction, Nova Scotia - Following the conference at the beginning of July, brother Oswald MacLeod has been giving help in ministry in different assemblies in the province.

Charlottetown, P.E.I. - Brethren Albert Ramsay and James Smith had good interest under canvas, with many outsiders attending and some blessing in salvation.

Tracadie, N. B. - Brethren Albert Grainger and Vincent Davey called here, also the assembly at Price, Quebec seeking to give help in these French speaking assemblies.

Green River, N. B. - Brother Murray McCandless, helped by brother Leslie Wells of Northern Ireland, had meetings here in both English and French. On August 5th they started in Grand Falls, N.B. where there is no assembly.

Upper Kent, N.B. - Brethren Kenneth Taylor and David Kember are in tent meetings. A few attend regularly and others attend fairly often, but none seem near the Kingdom as yet.

Huntsville, Ontario - Brother Frank Pearcey had a few meetings with the assembly. He also visited the assemblies at Victoria Road and Goodwood, scenes of former efforts in the Gospel where fruit remains to this day. This is always encouraging to those who labor in the Gospel.

Loring, Ontario - Brethren Harold Paisley and Bruce Cottrill are seeing a good number of strangers, some of them tourists, coming out to the tent meetings. One professed in the first week.

Grand Bend, Ontario - Brethren Paul Kember and Noel Burden started in tent meetings on July 19th. Good interest at last report.

Chatham, Ontario - Tent meetings conducted by brethren Kenneth Moore and Arnold Gratton have now closed with some blessing in salvation.

Newbury, Ontario - Brethren William Metcalf and William Lavery had a few nights under canvas here, then went on to Bothwell, Ontario, which meetings are presently going on.

Deer Lake, Ontario - Brother James Beattie had some meetings of the Christians on the local church. He was to be joined by brother Eugene Badgley in an effort in Windsor, Ontario.

Lindsay, Ontario - Brethren Don Nicholson and Eugene Badgley saw some trust Christ in meetings held under canvas.

Kapuskaing, Ontario - Brethren Murray Pratt and Bruce Rodgers are encouraged with strangers attending tent meetings.

Stayner, Ontario - Brethren Larry Steers and Wade Steers in tent meetings, with some encouragement. This effort is being carried on in connection with the Strongville Assembly.

Swan River, Manitoba - The assembly enjoyed visits in ministry from brethren James Ronald, Sr., Alex Wilson, Robert Boyle and Cap Van Wetering.

Glen Ewen, Sask. - The recent conference was reported as excellent with a number of visiting saints ministering a variety of truths urgently needed for the present. Enjoyed our first visit of Tom Bentley of Malaysia and brother Norman Mellish of England.

Edmonton, Alberta - The assembly enjoyed a few nights of appreciated ministry from brother Tom Bentley.

Vancouver, B.C. - **Victoria Drive Gospel Hall** - On Monday, July 27, brother Tom Bentley had his last ministry meeting in North America before leaving with his wife for Malaysia on the 28th. Earlier that week, he along with brother Sydney Maxwell, visited the assemblies at Forest Grove and Salem, Oregon, Seattle, Washington, and a ministry meeting on Lord's Day at the West Richmond Gospel Hall, Vancouver, B. C.

REPORTS - FOREIGN

Venezuela - Brother John Frith writes: "I have had several weeks of meetings in a district of Barquisimeto called El Carmen and during the last half of the meetings was joined by our brother Sr. Linares. A nice number have professed to be saved there so we thank God for this. Next week is the conference in Moron and then expect to visit San Carlos and the Turkingtons for a couple of weeks Lord Willing. From the last report Mr. Saword has been having meetings in Barbula in Valencia using his chart Egypt to Canaan with help from the Lord. J. E. Fairfield, Uel Ussher and Jacinto Faneite in another part to the east of Valencia called La Isabelica where souls have been saved. We have felt very much encouraged of late in seeing the good hand of the Lord in blessing yet the enemy has been busy. How we need to cleave to the Lord and the Word of His Grace."

HOMECALL

Aredale, Iowa - Our beloved brother, Oscar Chapman, aged 77, went home to be with the Lord July 5th. Being introduced to his need of Christ through Chauncey Yost, then a neighbor, he was saved on June 29, 1932 through the labors of the late Oliver Smith. He was baptized and received into fellowship in the Hitesville Assembly and was part of the Aredale Assembly when it was started. For many years he has been the faithful correspondent of the assembly. He was patient throughout a prolonged time of illness; usually he was present at the assembly meetings when able. It was while the believers were assembled for the remembrance meeting that Oscar, who lived next door to the Gospel Hall, went to be with the Saviour whom he loved and served. The high esteem in which Brother Chapman was held in the area was manifest by the large funeral, at which words of warning and comfort were spoken. Remember his widow, Thelma, who is comforted by the blessed prospect of His coming.

Terryville, CT - Our sister, Mrs. Rose (Stango) Provost went to be with the Lord on July 21 at the age of 81. She was a sister-in-law of the late brother Luigi Rosania, well known servant of Christ who labored among the Italian assemblies.

Words in Season

THE BIBLE FAMILY MAGAZINE



HE MADE HIMSELF OF NO REPUTATION

PHILIPPIANS 2:7

There dwelt with glory veiled, the Son of God
For thirty years: in that enclosure green
Of Galilean hills, the Power serene
Who framed the Universe, and with a nod
Sent planets on their courses, meekly trod
The village streets and lanes; and might be seen
Over His humble handiwork to lean;
Or pace in prayer the dewy mountain sod.

O mystery of Godliness how great!
Obedience of a lifetime how complete!
Who now can murmur at His low estate
Or who but feel the humblest duty sweet:
When "Is not this the carpenter?" was heard
Of Him Who had built all things with a word!

Submitted by H.S.P.

OCTOBER, 1981

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NOTICE

About a year before he was called home, our Brother Ferguson wrote a book entitled "The Four Days of Scripture and The Four-square City." We had hoped to get it published sooner while he was still with us but failed to do so. However, it is now ready for distribution. The book has a hard cover with a durable binding. It is printed in large print at his request to make it easy for older believers to read. The subject is very timely and we feel it is a fitting memorial to our brother. Available from the Publisher, \$5.00 postpaid.

Matthew J. Brescia
66 Connecticut Boulevard
East Hartford, CT 06108

Please include printed name and address with your remittance.

QUESTIONS TO HAROLD S. PAISLEY, 554 SUGARBUSH DRIVE, WATERLOO, ONTARIO. N2K 1Z8

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PLEASE NOTE BRO. PAISLEY'S CHANGE OF ADDRESS ABOVE.

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Toronto, Ohio — Gospel Hall, 7th and Clark Streets. Richard W. Westlake, 3F505 Bluffton Road, Toronto, Ohio 43964. Tel. (614) 544-5762.

REPORTS — U.S.A.

Augusta, ME - A baptism was held when five obeyed the Lord, fruit of earlier Gospel efforts. Brother Samuel Maze gave a word. He is continuing in Gospel meetings in connection with the assembly at Madison, Maine with some blessing.

Hardwick, VT - For a couple of weeks at the beginning of August, brother Eugene Higgins had tent meetings at which a woman professed. On August 16, brother Samuel Maze spoke at a baptism when one followed the Lord in obedience.

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

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GRATITUDE

Mercies reviewed and pondered are even sweeter than when first bestowed.

Amongst the perilous mercies pleasing to nature is health of body. Sickness, although a mark of the curse, usually favours more than health, communion with God.

True gratitude never says I have done enough.

The best way to keep our mercies is to be ready at all times to give them up at God's call.

A child of God, taking a cup of cold water with a thankful heart, may render a better service to God than one who gives thousands of gold and silver.

Ingratitude towards God for benefits received makes us distrustful of Him as to the future.

R.C. CHAPMAN

THE SETTLING DAY

A certain farmer, who prided himself upon being an infidel, wrote as follows to the editor of a local newspaper:

Sir, I have been trying an experiment. I have a field of corn which I ploughed on Sunday, I planted it on Sunday, I did the cultivating on Sunday, I gathered the crop on Sunday, and on Sunday I hauled it into my barn. And I find that I have more corn per acre than has been gathered by any of my neighbors this October.

The sneer that underlies this letter is obvious. The farmer, by deliberately choosing to do all the work connected with this particular field of corn on the Lord's day, had, in point of fact, challenged God to express disapproval by giving him a disappointing result. Instead of this, he had reaped an exceptionally good harvest. Hence this blatant outburst.

But he had overlooked one fact, and to this forgotten fact the editor of the paper drew attention in a note at the foot of the letter:

N.B.—God does not always settle His accounts in October.

This explains the present prosperity of many a wicked man, who sets the holy law of God at defiance; a state of things that has often perplexed those who fear God. But the truth is that the present world, and the life of the individual man on earth, do not furnish an adequate arena for the display and vindication of Divine righteousness. **God does not always settle His accounts in October!**

He does sometimes. He visits sin with His manifest displeasure, and gives those who obey Him a present reward for their fidelity. But this is by no means always the case.

The conclusion to draw is, not that God is indifferent to sin, and that His government among men is a sham, but that the reckoning day is future.

To one thing the Scriptures bear repeated testimony, namely, that a **judgment day is coming**, when "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Eccles. 12:14. Every seeming injustice will be set right, "So that a man shall say, Verily, there is a reward for the righteous: verily He is a God that judgeth in the earth." Psalm 58:11.

In bringing this fact to your remembrance I am not assuming that, like the infidel farmer, you have any wish to challenge or defy God. But has the thought of the judgment day no terrors for you? Can you truthfully affirm that you are filled with holy "boldness" in view of that day? Remember, not mercy but strict justice will be then enthroned. Sins that cry aloud for punishment will then for a certainty be punished.

If this dismays you, you will thankfully learn that God, with-

out in the least abating His absolute intolerance of sin, has anticipated the judgment day after such a manner that complete deliverance from judgment is assured to all who avail themselves of His gracious provision.

He has appointed a Substitute—His own Son—and has deliberately entered into judgment with Him on the score of our sins. Their whole load was laid on Him; He bore their full penalty. This affords a basis whereon God can, with all due regard to the demands of justice, freely forgive the repentant sinner. He who puts his confidence in the Saviour is thus forgiven. He may regard his sins as already judged and punished in his Substitute.

What glad tidings are these! How good to know that God has acted; He has Himself provided the needed sacrifice, and has dealt with our sins on the ground of it. The simple and only way to avail ourselves of this God-like plan is to receive it by faith in Christ as applicable in all its glorious results to oneself. "He that believeth on the Son hath everlasting life." John 3:36. And such a one shall never come into judgment.

Apart from this great redemption plan there is no hope for anyone. God's mills grind relentlessly on, and sooner or later every unrepentant sinner will be broken upon them. **The settling day will come.**

God "hath appointed a day, in the which He will judge the world in righteousness." Acts 17:31. H.P.B.

ABHORRENCE, NOT TOLERANCE

Abhor that which is evil; cleave to that which is good.

Romans 12:9

We are not to tolerate evil but abhor it. The mood of the age is to put up with evil, allow it, and then move easily to play with it and finally practice it. Tolerance is a pet word these days, and we stretch our consciences while we "broaden" our minds. But the Word of God tells us that the fear of the Lord is to hate evil and that we are to abstain from the very appearance of evil. There is no leniency toward sin whatever in that. Nothing is more dangerous to our spiritual well-being than a mild amiability that smiles at sin. Some have come to think that there is something noble in a mild attitude toward sin. Compassion on the sinful is one thing, but never confuse it with tolerance of evil. We have sunk to an acceptance of that toward which God counsels abhorrence and behold the harvest!

A holy, healthy hatred of sin and indignation at evil is our crying need today, because we fear not God — and the fear of the Lord is to hate evil.

V. Havner

THE CHRISTIAN PATTERN OF HOME LIFE

Wm. H. Ferguson

A W.I.S. Reprint

"And He went down with them and came to Nazareth, and was subject unto them." Luke 2:51

The influence and power of that holy life would most assuredly affect powerfully the humble home in Nazareth. It was a home where daily toil added to the simple comfort of it for Joseph was a carpenter. Daily, useful and honorable work always adds to the dignity and honor of the Christian home. Even though the work be of a lowly type, the doing of it in a worthy manner in the spirit of 1 Peter 2:18,23 is acceptable and well pleasing to God and brings its proper share of happiness.

The Epistle of James (who, in all probability, was the brother of the Lord) which shows so much of practical Christianity would doubtless have as its background that home in Nazareth where so much faith and godly living would be in evidence and where the TRUE WISDOM would be so manifest, in all its purity and gentleness, full of mercy and good fruits, (without wrangling, Margin) and without hypocrisy - cp. James 3:17. It is well that we have a godly pattern of home life in the Scriptures and when it is emulated, we are conveying to the world a picture which is both pleasant and powerful in its testimony.

Turning to the home life of the godly in Old Testament times we find something akin to the New Testament pattern. As God thought of Abraham, He said - "Shall I hide from Abraham that thing which I do... for I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him," Gen. 18:17,19. As the three men stood by Abraham, sitting in his tent door in the plains of Mamre, a place of firmness and vigour and visions of God; they were there unexpectedly but they found Abraham in a position and condition to receive them as heaven sent messengers and they found in that home of that man of God, REST and time for God, vs. 1,2 - they also found a gracious INVITATION, v. 3; REFRESHING in v. 4; HOSPITALITY AND COMFORT, v. 5; with RESPECT AND COURTESY in vs. 8 and 16; CONTROL of the home, exercised in justice and good judgment, v. 19 — all resulting in the blessing of the Lord.

Again visiting another Old Testament home many centuries later, as recorded in 2 Kings 4:8, we are introduced to a great wo-

man who lived in Shunem, a place physically "uneven" but meaning "double rest", cp. Matt. 11:28,29. It was a city in Issachar and this son of Jacob we remember was noted for his willingness to bow his shoulder to bear and accept responsibility with a view to future rest and reward - cp. Gen. 49:14,15. This couple loved the Lord. This "great woman" was on the lookout for some service for the Lord - she was not frivolous and earthly minded, nor vain and proud, but willing to make some sacrifice for God's glory. A day of opportunity came, v. 8, and she was prepared for it. Elisha passed by; she watched him carefully. He, too, was a man of God, walking in God's fear, who needed a place for retirement and quietness which, of course, God knew. That she was a woman of excellent discernment was evident in v. 9. Our departed and loved brother, W. P. Douglas of Cleveland, who served God faithfully in this land for over fifty years used to say - "Many of God's dear people cannot tell 'sap' from 'sound'" So it is today; the glib talker who knows how to 'creep into houses' often is the choice of professed Christians rather than the man of God but the man of God is not perturbed. God is exercising godly ones to think of some service for God and he finds the "hundredfold" of Mark 10:29,30, literally fulfilled. What a God we have. And so, into this home of loving service, hospitality and care; all coupled with godliness; Elisha came. Happy day it was for this unnamed woman and her husband, introducing her into new experiences, not without their trials, but fraught with the blessing of God.

The Prominence of the Word in the Home

The godly home must always be characterized by the Word of God being pre-eminent there. God gave instructions to Moses ere Israel passed into the land in Duet. 11:18,21 to this effect - "Therefore shall ye lay up these My Words in your heart and in your soul. . . And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the doorposts of thine house, and upon thy gates." God's principles never vary and the Word of God must be to the fore in the Christian home.

The nice and suitable texts of Scripture are certainly not included in the world's blueprint for the modern home and if one is having "open house" for the ungodly they will be conspicuously "absent" but they grace the homes of the godly.

The Bible may be somewhere in the house of the "religionist" albeit, as someone has said, you could write "judgment" on the dust of the cover; but it will be out of sight if the home is used

for entertainment of the ungodly. It may even be left in the meeting room for the next visit there - - this will save the trouble of carrying it, to the ultramodern who will never miss it until the next meeting. It may even be left in the automobile and not missed until the occasion arises. How sad to find conditions like this amongst those professedly gathering to His Name, yet it is not uncommon.

The World in the Home

Then, again, the godly home will not be characterized by the "blaring" of radio, etc., if some Christian makes an unexpected call — the "jazz" and "froth" of the world will not be in evidence in the Christian's home, nor will there be need to run and hide a number of ungodly magazines and novels. How good that we can shut such out when we "shut to the door" of our homes.

What shall we say of the latest invention to capture the mind and the eye and enslave to a corrupt and corrupting world system of pleasure and sin; the modern T.V. sets? Suffice it to say that no godly man or woman would permit entrance of such into the home. To bring the theatre and music hall; the brutal and bestial fighting arena; the bar room and the dance floor; and the filth of a mad movie world with all its corrupting of morals, etc., into the Christian home is unthinkable. (This was written in 1950 but is up to date today. M.B.) Weigh carefully 1 Jn. 2:15,17. If there are children tender in years in the home, what an atmosphere of vitiated moral air must they breathe as they view the debasing scenes of a disgustingly filthy and sexual moviedom. That this brand of entertainment is produced with an emphasis on that which is in every man, woman and child naturally is unchallengeable. Even secular and government authorities are aroused by the tremendous increase in youthful moral delinquency. How could a Christian introduce into his home such an unholy combination of lustful pleasure and corrupting influences? Here lies an excellent opportunity to show that we are "not of the world", John 17:14.

Incidentally, the use of the "world" in v. 14 of John 17 is the eighth mention of "world" in this remarkable chapter - the resurrection number - and it is only as "resurrection men and women" that the world will hate us. Only as those who are on the other side of the Cross and who know something of bearing reproach for His Name, shall we follow in His steps. Otherwise, the professed Christian could fit into the picture of a corrupt world and be hailed as a progressive, liberally minded individual who will not be bound by narrow views or such an out of date book as the Bible.

We doubt not Satan has already suggested some spacious

argument for the introduction of his latest "triumph" into Christian homes — "Can it not be educational?"... "It keeps the family together"... "I know where my children are"... "I see Mr. So-and-So (an avowed Christian leader) on the screen", etc. The deadly sophistry or vicious reasoning is victor; the Christian sinks farther into the morass of backsliding; the eye and the heart is further filled with the world and, like Rev. 3:20, Christ is outside. Sad is such a condition indeed to portray but characteristically deadly true of the church in this present age.

What a challenge there is here to all who will live godly and separated lives and show that the WORD OF GOD and not the words and doings of men predominate in their lives and in their homes.

The Father's House

God will bless all who thus keep the home for Himself in an ungodly, fast deteriorating world of sin and debauchery. One of these days our blessed Lord is coming to take us out of this scene and introduce us into the Father's House, John 14:1,3. Someone has well said — "Our capacity to enjoy God throughout eternity will be increased and enhanced in proportion as we are enlarged down here in our thoughts and apprehension of Himself." The more we shall know of Him and enjoy Him up yonder in the glory.

YOUNG CHRISTIAN! Let nothing deter you in your Christian course. Keep your eye upon the goal — Hebrews 12:1,2. Devote all the time and energy possible to the quiet study and meditation of the good Word of God in your youth. You will find it giving an impetus to your spiritual aspirations or longings and YOU WILL BE MARKED OUT AS MEN AND WOMEN OF THE BOOK.

APPROBATION AND COMMENDATION

By J. Naranjo, Venezuela

God first prepares men then gives them a commission. Joseph was prepared in the prison, Job in the great affliction, and Moses in the desert. David was prepared while shepherding his father's sheep, Daniel while in the imperial court of Nebuchadnezzar, and Paul passed through the cruelty of persecution.

Due to his firmness of character and faithfulness in his preliminary persecutions, Paul was approved of the Lord and led to the regions of Arabia, where the Lord prepared him for the great commission of preaching the gospel to the Gentiles, Galatians 1:15, 16. God's seminary is the testing that He uses to refine His ser-

vants. Suffering tempers the character prior to the Lord granting His approval to undertake a mission, though even then the Lord reserves the right to praise His servants, and the great final prize will be: "Well done, good and faithful servant; thou has been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matthew 25:21.

Moses saw the burning bush that was not consumed, Exodus 3:1-12. We don't know how many hours Moses waited for the bush to be consumed but he wasn't satisfied to continue watching from a distance while the flames roared: he drew near to see why the bush was not consumed. There are too many who are incapable of drawing near and of enquiring into such workings of God. It is the audacious and valiant that the Lord calls and to these He gives a commission.

The Lord called from the bush, "Moses, Moses. . . draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." No one can draw near to God apart from a substitute or mediator. God took this place on behalf of Moses and began to reveal to him the great commission on which he would be sent. He revealed to Moses His compassion for Israel and that He would come down to deliver them from oppression and servitude to the Egyptians to whom they were subjected. Moses was the approved man. The trials of the desert, caring for sheep for forty years, had refined him.

God, who knows the temperament of each one, knew that Moses could bear much more. He had learned patience dealing with dumb animals, now God would entrust to him a greater mission: forty years more to guide, legislate, and lead proud men, in the midst of a rebellious and hard-hearted people. The heat of the Egyptian furnaces was nothing compared to the afflictions that Moses endured, leading the people to the frontiers of Canaan. For this reason Moses came to be called "very meek. . . above all. . . on the face of the earth." Numbers 12:3. God called him "My servant".

It would be in vain for anyone to "go out in the work" without having the due approbation of God. One may have many advantages: courage, capacity, intelligence, abnegation, humility, but "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so He giveth His beloved sleep." Psalm 127:1,2.

It was necessary that David should serve at the court of Saul, while carrying on war with surrounding enemies. God was pre-

paring him to be a shepherd and leader of the people. First came war, then peace. "Blessed be the Lord, my strength, which teacheth my hands to war, and my fingers to fight." Psalm 144:1.

How noble it is to speak as did Paul, "For I will not dare to speak of any of those things which Christ hath not wrought by me, by word and deed, to make the Gentiles obedient." Romans 15:18.

Brother J. Naranjo was commended to the Lord's work in Venezuela in 1945, having been encouraged by the Lord's servants laboring in the field. See Acts 11:22,25; 15:40; 16:1-3, etc. The above article was published in the March/April 1981 edition of the magazine "La Sana Doctrina."

Submitted by James Walmsley

**THINGS THAT CHRIST COULD NOT
OR WOULD NOT DO**

Dennis O'Hare, France

He raised the dead and He healed the lame	Luke 7:22
In compassion and love He came.	Mark 1:41
All that the Father had done He knew	John 5:20
OF HIMSELF HE COULD NOTHING DO.	John 5:19
Nowhere did He have to lay His head,	Luke 9:58
Only spoke what the Father said;	John 12:50
He only worked as the Father bid,	John 17:4
PLEASED NOT HIMSELF in what He did.	Rom. 15:3
Unto death He obedient became	Phil. 2:8
Endured the cross, despised the shame,	Heb. 12:2
"Not my will but thine" faithfully cried,	Matt. 26:39
NEVER HIMSELF HE GLORIFIED.	Heb. 5:5
For the joy before Him suffered loss	Heb. 12:2
Devotion took Him to the cross;	John 14:31
In love to sinners His life He gave	John 15:13
They said: " HIMSELF, HE CANNOT SAVE	Matt. 27:42
We frequently fail, HE FAILETH NOT —	Isa. 42:4
Always the same, what 'eer our lot;	Heb. 13:8
And only of Him, this can apply:	John 1:14
FOR HIMSELF, HE CANNOT DENY.	2 Tim. 2:13

AN ENCOURAGING LETTER AND A REPLY

Robert E. Surgenor

Of late we received a letter from a couple recently saved, of which a few excerpts are given, along with our reply:

“Dear Mr. S-----, I have wonderful news! On ----- my husband and I obeyed the Lord in Baptism. On ----- we were received into fellowship. What a privilege and honor to sit around the Lord’s Table and remember and worship our Redeemer! My husband and I want you to know your weeks of ministry at ----- were a great help to us in our spiritual growth. We were experiencing growing pains. In the weeks that followed after you left, we had food for thought that sent us to the Scriptures to read, absorb and obey. There is such joy in obedience to His Work but the world is powerful in attacking God’s assemblies. Several weeks ago when we went to ----- and ----- conferences, I really couldn’t believe my eyes. Women with bobbed hair, make-up, and immodest dress were a most common sight. I certainly let it bother me, expressing to an older sister my thoughts. She told me to read John 21:22, “. . . what is that to thee? follow thou Me.” Another lesson as a new christian: to embrace the Cross and keep our eyes on the right Person. The more we realize the great depth of what the Lord Jesus Christ has done for us, there is not enough we can do in service to Him!! It is my desire to become more and more molded to His lovely Person every day, that I might serve Him better. We are enjoying beautiful fellowship in Him with the saints here at ----- . They take good care of their young in the faith!”. . . .“We need more servants, who do not sacrifice God’s truths for man’s popularity. Many of the saints here send their warmest christian love along with ours. You’re in our prayers.

Your brother and sister in Christ,
-----”

Dear Brother and sister,

Your letter arrived and was read with interest. We were quite encouraged over the news you gave us and are very glad to hear of you taking your place -- outside the camp (Hebrews 13) unto His Name and Person (Matthew 18:20). When God saves a soul, and then shows that soul His path for him, and places that soul in a scriptural assembly -- He is, in reality, conferring upon that soul the highest honor possible. I’ve often said, “Being in God’s assembly is a far greater honor than being President in the White House.”

You mentioned obedience to His Word. Is not this the Divine example? As we look to the wondrous Person Who redeemed us, we read, "And being found in fashion as a man, He humbled Himself, and became OBEДИENT unto death,..." (Philippians 2:8). He could always say, "...not My will, but Thine, be done" (Luke 22:42). In His children we see the same thing. In the opening of Acts 9 we read, "And Saul, yet breathing our threatenings and slaughter against the disciples ..." (verse 1). But when God saved him, what a change in attitude! "...Lord, what wilt Thou have me to do?..." (verse 6). The unsaved are termed, "the children of disobedience" (Ephesians 2:2), while the saved are called "obedient children" (1 Peter 1:14), or as the Revised Version states, "children of obedience," -- which shows that this is their characteristic. In other words, true born again souls are characterized by obedience to their Lord. This was Israel's problem: disobedience, and Deuteronomy eleven warned them of the results of such. Saul, King of Israel, had a problem: disobedience! He couldn't bow to God's ways -- consequently he lost the throne as we see pronounced in 1 Samuel 15. Samuel told Saul, "Behold to obey is better than sacrifice, and to hearken than the fat of rams." Sacrifices brought to God meant nothing if obedience to His Word was not coupled with it.

Obedience not only brings God's blessings (Deuteronomy 11:13-15), but also brings the revealed mind of God to the soul. It was said of Abraham, "And the Lord said, 'Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, . . . For I know him, that he will command his children and his household after him, and they SHALL KEEP THE WAY OF THE LORD, . . .'" (Genesis 18:17-19). Wonderful statement for God to make of a man. Consequently he was called the "friend of God." There was an intimate relationship between God and Abraham as a result of his obedience. Lot never experienced this.

God's family, -- is a family of children, -- just as you have in a natural family. In such, some children are more obedient than others. You mentioned going to the ----- and ----- conferences and seeing things that amazed you. Well, I'm glad it bothered you, for it bothers all saints who are seeking to please their Lord. Mrs. ----- gave you a good verse (John 21:22). We experienced the same thing at ----- . When saved, those dear people got rid of things displeasing to the Lord. Then one day two sisters went up north shopping and happened to meet two sisters from another assembly wearing pant-suits, bracelets, etc. As they were returning home, one said, "I don't know what

to do now." The other replied, "Look, -----, we got rid of all that for the Lord, not for the christians, ----- and He never changes!" That was several years ago, and they are still seeking to be obedient Christians. An old servant, David L. Roy once told me, "Robert, go on to please God, and You'll please the godly, and never mind about the rest!" It was good advice.

The doctrine never changes; God never changes; but sadly, some of us do. We should "...earnestly contend for the faith which was once delivered ('once for all delivered' - R.V.) unto the saints" (Jude verse 3). It only had to be delivered ONCE, for it never changes. "The faith" is simply the doctrine, the teachings of Scripture, given by God to the New Testament saint. On the wall of an old saint's home hung this text:

"If you want to be distracted --- look around.

If you want to be discouraged --- look within.

If you want to be happy --- look off unto Jesus.

(Hebrews 12:2)

In Hebrews 12:1 we have witnesses mentioned. These witnesses are the saints of chapter 11. In other words, they left behind them a good testimony, or witness, and as we study their life and their faithfulness to God, it in turn helps us to run the race. If they could do it, why not we? And really, we have not been called upon to suffer as they...

Yours by Divine grace,

R.S.

"MARY MAGDALENE, A TRUE DISCIPLE"

Greg Paul, Toronto

The scattered references in the Gospels to this dear woman show that she had a heart for Christ, and that with true devotion she clung to Him and followed Him. These are the marks of a true disciple. Mary is a seemingly minor character, mentioned usually as one of a group of women who followed the Lord during His ministry in Galilee.

We will consider what is said of her in three parts, i.e., her Deliverance, Dedication and Devotion. All we know of her conversion and deliverance is that the Lord Jesus cast seven demons out of her. Luke 8:2, Mark 16:9. Although some teach that it was she who anointed the Lord and washed His feet with tears, it is not possible to identify her with the nameless woman, who was a sinner, recorded in Luke 7. The history of the woman there definitely closes at verse 50 and students agree that Luke 8 commences an entirely new section of the gospel. Here Mary is introduced for the first time, which points away from the previous

narrative. The Lord did not cast any demons out of the woman in Luke 7. She was a moral derelict. Mary of Magdala never anointed His feet. She was a healed invalid and not a social outcast. She is one of the six Marys in the four Gospels.

Her Dedication

The wonderful deliverance of Mary was followed by her outstanding dedication to the One she loved much. In the Gospel of dedication, as John's Gospel has been called, the tremendous affection of Mary is revealed to Christ, and her devotion to His Person was a source of joy to Him. She was rewarded by being the first to whom He revealed Himself as the Risen Christ. Having been brought to the realization that she is a very special person, it is worthwhile to have a correct view of her position and character. Mary is usually mentioned as one of a group of devoted women who followed the Lord, she is often the first name listed. Likely she was the leader of the women, as Peter was the leader of the disciples. As we have already shown, Mary appears first at the beginning of the Galilean ministry of the Lord, as one of a group of many, among them Joanne, the wife of Herod's steward and Susanna. They all followed with the twelve and ministered to them of their substance. Luke 8:2,3. R. V. This was a mark of her dedication in her sacrifice of material things for the sustenance of the Lord and His disciples. Her dedication brought her to the Cross, when the disciples had forsaken Him. She was there when Jesus charged John with the safe-keeping of His mother. John 19:25. She was there when Joseph arrived with Nicodemus to remove the body of the Lord Jesus from the tree. She saw them place the body, wrapped in the fine linen with the mixture of myrrh and aloes, in the garden tomb. After their departing she was there with the other Mary sitting over against the sepulchre. A lonely desolate picture—night falling, two women huddled together, weeping and watching over the tomb where the body of the Lord lay.

Her Devotion

To get an accurate understanding of the events on the resurrection morning one must carefully read all the Gospel accounts. It is clear that Mary, who was the last at the Cross, Mark 15:40 — she and her companions — was also the first at the tomb. Matt. 28:1. She who had experienced the Lord's healing power in her life is seen at the end marked by unwearied devotion, and with undaunted courage, is a supreme example of true womanhood in complete attachment to Christ.

It appears that Mary arrived ahead of her companions with whom she started out, and when she saw the empty tomb, ran

immediately to tell His disciples. The other women arrived, encountered angels, and fled from the tomb in fear. Peter and John returned with Mary, inspected the tomb and left — leaving Mary at the tomb alone. She was standing without at the sepulchre weeping. The Lord Jesus appeared to her, and sometime later to the others who came with her in that early morning. Consider Mary as she arrives at the tomb, John 20. It is yet dark — she knows the other women will arrive shortly — her eager haste had brought her first, remembering the One Who had been the focus of her life. She is puzzled that she has not been challenged by the guard set by the priests. Because it was dark she was close, before she realizes that they are not there — the stone has been taken away, and the tomb is empty. She turns and runs to Peter and John, telling them that the Lord's body has been taken away, which seems to be the simplest explanation. The three of them return, the disciples inspect the tomb and then leave. Mary is alone, weeping. She looks into the tomb once more, hoping against hope that there has been a mistake, and this last great indignity has not really been added to the others heaped upon her Lord. There are two angels in the tomb, but Mary is so distraught that she is not afraid. When they ask her why she weeps, she replies, "Because they have taken away my Lord, and I know not where they have laid Him."

Notice how she refers to the One she mourns. She had followed Him for years as the Messiah. Her entire life had revolved around Him, but He has died, and His death seems proof that He was not what He claimed to be after all. Not only had He not escaped the Cross, but now His body seemed to be stolen. In spite of all these disappointments, Mary still calls Him "My Lord." What an example for us when our Father seems to ignore our prayers or allows things that we think ought not to be! Mary turns and sees One Whom she supposes to be the gardener, and she inquires concerning her Lord's body. The gardener, Who was the Great Shepherd, calls her by her name — the tears clear from her eyes, and there HE stands before her. In her amazement, she responds, "Rabboni." Some versions say the word means "Master," others, "Teacher," but Bauer's Lexicon says the word is a heightened form of "rabbi" and means Lord and Master. Mary recognized Him as the Supreme Shepherd and Sovereign Lord. What a confession! Mary is simply acknowledging Him in the same way she had done as she mourned His death. For Mary, death did not reduce Him to the status of a mere man. He was still the Lord.

Mary reaches out to embrace Him but the Lord says, "Touch Me not, for I am not yet ascended to My Father." What an astounding statement! He has service for her to render. She was to

carry the message to the brethren of the blessed truth of the believer's place in association with Him as the "Firstborn among many brethren" John 20:17; Rom. 8:20.

Had He been waiting in the shadows of that early morn, watching the disciples come and go that He might personally console a weeping woman? His first concern in resurrection was not to teach doctrine, but to wipe away a woman's tears. Surely this indicates the tenderness of the Lord Jesus still upon the Father's throne, watching and caring for His own in each distressing hour.

DEVOTION is the key to the narrative of Mary. Do you ever feel that the Lord Jesus is a remote figure? I am certain Mary did not feel like that. She was wholly devoted to Him, she loved Him too deeply to be drawn away even by something as seemingly final as the grave. How much do you and I love Him? It is not how much faith I have in Him, or how grateful I am to Him, but do I love Him? How often does our love for Him move us to tears or to the steadfast devotion Mary displayed? Perhaps if it were a little more often, we would be granted to see Him in a special way as Mary did.

Like this devoted woman, may we have hearts for Christ and true attachment to Himself. This is Christianity, for Christianity is Christ.



"NEW PATHS AND THOSE WHO TREAD THEM"

Notes from an Address by William Lincoln

Whilst some will not move out of their old ruts at all, others hurriedly accept as "the truth" every new doctrine that is put forth, without testing it by the word of the Lord, and impulsively hasten on after what not seldom turns out to be a "will-o'-the-wisp", if not an actual mistake, and then return wounded and broken, to the place from whence they set out. This would have been avoided, if each step of the way had been carefully felt, and severally taken with God. They take a plunge into some new "ism", and judge all others to be half-hearted, who do not take precisely the same plunge. Then presently, finding out their error, and that "all is not gold that glitters", they come tumbling out again. Then such often proceed to impugn every atom of the truth, which, they had only learned in their heads, but never felt the power of in their hearts and consciences. Then, after having giving up their latest theories, and gone quite back from the truth, their next work is to despise and speak evil of others, who will not follow them in their retrograde course, and more

than they would in their plunge into their last novelty. Only those who learn the truth directly from God, and humbly, yet firmly walk therein, will be preserved from being led astray into new paths which are of man's devising, or from slipping back into that, out from which God's call once brought them. I do not admit that it is a difficult thing to know the way of the Lord. If we keep our eye on a Risen Christ, we shall very quickly apprehend what is for His honor, and what dishonors Him.

TAKING GLORY TO OURSELVES

Perhaps more signs and wonders would be found following our testimony if we were content to be nothing, and let God have the undivided glory. It is admitted on all hands that if the Lord is to use us we must be "clean", as it is written, "Be ye clean that bear the vessels of the Lord" Isa. 52:11. But that word "clean" means much more than is generally supposed. Not only must we be clean as regards fleshly indulgence, but we must be clean concerning spiritual pride. We may be clean so far as fleshly defilement is concerned; and yet spiritual pride may render us altogether unfit to run the Lord's messages. Many a worker cannot bear success. When he sees his testimony bringing forth fruit unto God he becomes elated - talks of how he is being "used" - and seems to think that he is in special favour with Heaven. He soon, however, learns that the Lord will not give His glory to another, nor His praise to graven images, Isa. 42:8. No flesh - not even the flesh in an acknowledged minister of Christ - shall be allowed to glory in His presence. When a preacher is heard asking the question, "Was it through me you were converted?" - Was I preaching when you were delivered?" he has yet to learn that he is dwelling among the fleshspots of self-conceit, and seeking to minister to an unholy pride by a traffic in the holy things of God. Let us therefore cleanse ourselves from all filthiness of the flesh and spirit, 2 Cor. 7:1. Seeking thus to perfect holiness in the fear of God, we shall be found vessels meet for the Master's use, and furnished unto every good work.

The Believer's Treasury, May, 1890

FIERCE TIMES — "In the last days perilous times shall come." 2 Tim. 3:1-4. The word rendered "perilous" here is the same one as is rendered "fierce" in the story of the demoniacs of Gadara. Matt. 8:28. It appears no where else in the Bible. Apparently these men of the Last Days are to act much as those who are under evil spiritual influence.

QUESTIONS AND ANSWERS

Question: In Acts 9:7, the men with Saul heard the voice speaking to him, but in Acts 22:9 it states they heard not the voice. How can this apparent contradiction be explained?

Answer: It seems that in the first passage they heard the sound of the voice, but it conveyed no message or meaning to them. The fact is that while Saul not only heard the voice, and had the message of the Lord conveyed to his heart, his companions heard not any personal message. The sound was heard by all, but only one heart understood its meaning. Perhaps a similar situation could be seen in a gospel service, where the whole company hear the sound of the preacher's voice, but only one may hear the voice of God in his soul. They hear the sound and yet they hear not the voice of Him that speaketh.

Question: Is the expression "Loving Father" or "Dear Lord" suitable in approach to God in worship or prayer?

Answer: In addressing the Father or the Son, we do well to keep closely to the holy language of Scripture. In them we never find such expressions as are named in the question. Paul addressed himself to the God and Father of our Lord Jesus Christ, and again to the God of our Lord Jesus, the Father of glory. Eph. 1:17; 3:14. Stephen addressed the Son as the Lord Jesus, Acts 7:59. The Lord Jesus bears in heaven the greatest and highest Name and requires no further human expressions of endearment. The word "dear" appears once in the A.V. in relationship to Christ "His dear Son", but even here it is rendered aright "The Son of His Love." Col. 1:13. God may call His Son, "My Beloved Son", but language which is appropriate to God might be impious for us. We need to ever approach the Father with reverence and Godly fear in an age marked by lack of the fear of God. Those who use endearing terms may not be lacking in love to the Lord, but love to Him is shown not in mere emotional terms, but in happy obedience to His Word. John 14:21. May we therefore rather use "Sound speech which cannot be condemned." Titus 2:8.

Question: How can I distinguish the notable men who will appear on earth following the rapture?

Answer: This is a very important subject to the correct understanding of the happenings during the "last week" of seven years. These men may be already born, but they will remain in obscurity until the Church is taken home. We are living on the eve of great events, and the shadows of coming days can be seen as never before. Four great leaders are especially noted in the Word:

1. The Beast out of the Sea - Rev. 13:1

The Little Horn - Dan. 7:8

The Prince that shall come - Dan. 9:26-27

We believe this man to be the Head of the revived Roman Empire.

2. The Beast out of the Land - Rev. 13:11

The Wilful King - Dan. 11:36

The False Prophet - Rev. 19:20

We believe this man to be the AntiChrist - 1 John 2:22.

3. The Assyrian - Micah 5:5

The King of the fierce countenance - Dan. 8:23

The Little Horn - Dan. 8:9

We believe this man to be the King of the North - Dan. 11:40.

4. The King of the South - Dan. 11:40

We believe this man to be the king of Egypt, the last Pharaoh.

REPORTS CONTINUED — U.S.A.

Byfield, MA - A young sister from the Assembly obeyed the Lord in baptism on September 5th.

Terryville, CT - Brethren Frank Pearcey and Eugene Higgins are in their fourth week of tent meetings with a good number filling the tent each night and blessing in salvation, mostly outsiders, which is a real cheer to the assembly.

Manchester, CT - The assemblies in the Connecticut area are resuming their monthly Bible Readings with the letter to the church at Laodicea to be taken up at the meeting on September 13th.

Midland Park, NJ - On August 16, a baptism was held when some which were reached by the testimony of Christian neighbors obeyed the Lord. Four were baptized at Barrington also. A baptism is always a joyous note in connection with Christians gathered to the Name of the Lord Jesus Christ.

West Petersburg, VA - Tent meetings conducted by brethren Norman Crawford and David Oliver have received a fresh surge of encouragement just before the Labor Day weekend when three professed. Brother Oliver returned after the Akron conference to continue the effort where a good interest is still prevailing. Brother Oswald MacLeod is expected to join brother Oliver in this effort. In Chester, Virginia where children's meetings have been held for the past five summers, a genuine interest has been evidenced. A number of younger brethren from different assemblies shared in the responsibility at these meetings.

Keyser, WV - Brother Robert Surgenor pitched his tent here and has been laboring in the gospel with good interest for 8 or 9 weeks. He was helped by Brother George Graham 3 or 4 nights a week and also the New Creek Assembly. One young Jewish girl, a school teacher, professed giving great joy and also a Mormon elder.

Akron, OH - The assembly was cheered at their conference over the Labor Day weekend. Practical ministry designed to help young Christians of which there were many in attendance, was given. Bible Reading on Effective Gospel Testimony conducted by Brother Eric McCullough was of profit.

Beetown, WI - Annual all day meeting held on Labor Day was well attended.

Attica, WI - Brother Joel Portman of the Garnavillo assembly continues in the Gospel with some blessing in salvation.

Muscoda, WI - Tent meetings conducted by brethren Arthur Ward of the Blue River Assembly and John Slabaugh closed in mid-August with two young couples professing salvation. Brother Slabaugh went on to Ontario, Wisconsin.

Fergus Falls, MI - Brethren Leonard DeBuhr and Lloyd Ballhagen are in Gospel meetings.

Dunkerton, IA - Annual all day meeting on Lords Day, September 6, was well attended.

Plainfield, IA - Brethren Darrell Wessels and Stephen Walvatnee of the Antioch Assembly have been encouraged in tent meetings which are still in progress. Among those that have been reached in salvation are married grandchildren of a sister in Christ whose funeral was held on Labor Day. Her sickness was a voice to her family as to the reality of meeting God.

Oelwein, IA - Brethren John Slabaugh and Allan Christopherson are starting a Gospel effort in a rented hall on September 9th. Three were recently baptized in connection with the Gospel outreach in this city located northeast of Waterloo, where there is no assembly testimony.

Hitesville, IA - On August 2nd, 12 obeyed the Lord in baptism in connection with the Assembly.

Stout, IA - On August 2nd four were baptized here which was fruit of the Gospel meetings held last winter with brethren Albert Hull and James Smith. The assembly enjoyed a few nights of ministry from brother Fred Krauss.

Garnavillo, IA - On August 23, a baptism was held when five obeyed the Lord, one from Garnavillo and four from Mt. Sterling, Wisconsin.

Waterloo, IA - A time of profit at the all day meeting held on August 30th.

Burwell, NE - A baptism is scheduled for September 13th, the fruit of labors by our brethren over the past years in this district where there is no Assembly testimony.

Grants Pass, OR - Brother Sydney Maxwell spent a week with the Assembly giving help in ministry. He also visited Seattle, Washington and was intending to stop at Tacoma.

Arlington, WA - The three day conference held over the Labor Day weekend had good attendance. One who had professed in the tent meetings this summer conducted by brethren David Jones and Gaius Goff has been baptized and was in fellowship at the conference. Others who were reached with the Gospel at these same meetings are also exercised as to baptism and assembly reception.

REPORTS — CANADA

Cape Tormentine, N.S. - Brethren James Stewart of the Moncton, N.B. Assembly and Floyd Stewart have been encouraged by good interest in meetings near here.

Charlottetown, P.E.I. - Tent meetings closed after six and one half weeks with brethren James Smith and Albert Ramsay. These were particularly cheering to the believers in that a number of their children, long prayed for, trusted Christ. Brother Smith called at Nineveh, N.S. and New Glasgow, N.S.

Plaster Rock, N.B. - Brethren David Kember of the Clinton, Ontario Assembly and Kenneth Taylor have had excellent interest. They purpose following this work up in late October.

Carlingford, N.B. - Following the Sussex conference, brother Murray McCandless intends starting meetings in a rented hall, where they have had an interest in previous months.

Clementsvalle, N.S. - The conference was characterized by excellent ministry and large numbers in attendance. Many new converts as a result of the Gospel efforts in the summer months were present. Two obeyed the Lord in baptism. Brother John McCracken was present to help in ministry with a measure of freshness which was an encouragement to all in view of limited physical ability. Brother Norman Crawford was at the conference for the first time where his ministry was much appreciated. He was visiting at Nineveh and Halifax ere going on to the conference at Sussex, N.B., the following weekend.

Hantsport, N.S. - Brother L.K. McIlwaine and his wife keep fairly well, but because of Parkinson's Disease, he is no longer able for public speaking. They were at the Clementsvalle conference. Mrs. Hill of the Mimico, Ontario Assembly has been with them since November 1980 and intends to stay on until the spring of 1982 caring for them.

Inverness, N.S. - Brethren Joe Bruno of the Sydney Mines Assembly and David Swan have been encouraged with five professing in this place where no tent meetings have been conducted before. Brother Swan intends to follow up this work with two nights each week for the next several months.

Torbrook, N.S. - Brethren Albert Hull and James McClelland helped by brother Shad Kember, Jr. of the Sarnia, Ontario Assembly have had three weeks of meetings in a portable hall with fair interest. Brethren McClelland and Kember spent a number of weeks in visitation work in various communities in the Annapolis Valley area.

Dartmouth, N.S. - Brethren Samuel Cairns of the Halifax Assembly and Albert Hull closed meetings under canvas in mid-August with a number of conversions, many of them subjects of prayers. Among these were several in one family. Brother Hull purposes going back after the conference at Sussex, N.B. for cottage meetings.

Nineveh, N.S. - On July 26th, the assembly had an all day meeting.

Grand Falls, N.B. - Effort under canvas with brethren Murray McCandless and Leslie Wells not too encouraging, but open air meetings were outstanding. This is in the French Roman Catholic district. Brother Wells has returned to his home in Northern Ireland.

Kenora, Ontario - Labor Day conference was one of their largest. Brother Harry Steele of Japan gave a missionary report of work in Japan during the conference. He was moving on to different assemblies in the Canadian prairies.

Sault Ste. Marie, Ontario - An excellent spirit characterized the conference held over the Labor Day weekend, which was well attended. Brother Norris was going on to Thunder Bay, Ontario.

Bothwell, Ontario - Tent meetings with brethren William Lavery and William Metcalf saw one trust Christ.

Toronto, Ontario - Eglinton Avenue Gospel Hall - Brethren Arnold Adams and Timothy Walker intend starting Gospel meetings on November 4.

Toronto, Ontario - Pape Avenue Gospel Hall - Brethren Harold Paisley and Norman Crawford purpose starting in Gospel meetings on September 20th, which is the 60th anniversary of the Assembly. They are hoping to reach some former Sunday School scholars as well as those in the neighborhood on this special occasion.

Toronto, Ontario - Bracondale Gospel Hall - Brother B.J. Hewitt of England had a week of ministry. He was to go on to the Pape Avenue Gospel Hall after Labor Day for ministry on the Messianic Psalms.

Grand Bend, Ontario - A good number professed during tent season conducted by brethren Paul Kember and Noel Burden.

Toronto, Ontario - Lansing Gospel Hall - Brother Douglas Howard gave a brief call enroute to his home in Vancouver.

Loring, Ontario - Brethren Harold Paisley and Bruce Cottrill closed their effort under canvas with a nice number finding the Savior.

Newmarket, Ontario - Brother Lorne Langfeld had special children's meetings in late August. A great encouragement to the assembly.

Morden, Manitoba - In July brethren James Ronald, Jr. and David Vanstone conducted children's meetings. Also brethren David Ronald, Ross Vanstone and Jim Webb had a tent at Penguin Indian Reserve, 140 miles north of Portage La Prairie and had children's meetings.

Binscarth, Manitoba - Brother Robert Boyle visited the Assembly here and also visited Ridgedale.

Invermay, Sask. - Brethren James Ronald, Sr. and James Ronald, Jr. and Dick Robertson had two weeks meetings with good attendance. Brethren James Ronald Sr. and Jr. went on to Swan Plain, Stenen and Sturgis having two weeks meetings in each place. Brother Duncan Dunshire helped for the two weeks.

Arborfield, Sask. - Brethren Jim Thompson and Peter Simms had Gospel meetings in August.

Maidstone, Sask. - Brethren Dick Robertson and Jim Webb had two weeks children's meetings in the morning and gospel meetings in the evening with encouraging attendance. Also, they had the same order of meetings with encouragement, at Mervin, Sask.

Ladner, B.C. - Brethren David Jones and George Campbell plan to start Gospel meetings in the Gospel Hall on September 13.

REPORTS — IRELAND AND WALES

Northern Ireland - Brother John Gray gave help at conferences in Ballyboland, Bleary, Kilmore and Fintona. He also visited a number of Assemblies in County Down, County Antrim and County Tyrone. Following intended meetings in some Assemblies in Scotland and Wales, he and his wife expect to return to their home in Canada on September 25th. Brother W. J. Nesbitt writes of having sustained a fall which injured his left elbow which required some surgery and keeping it in a cast. This meant that the intended tent meetings had to be cancelled as well as all other speaking engagements for the summer months.

Wales - Brethren Phillip Harding and David Morgan started their summer's tent work in Haverfordwest later moving to a village called Jeffreston and are now in Clunderwen where some interest has been shown.

CONFERENCE NOTICES

Please consult the September issue for details pertaining to the following conferences:

Blue River, Wisconsin - October 17 & 18.

Lindsay, Ontario - October 17 & 18

Edmonton, Alberta - October 17 & 18

Terryville, Connecticut - October 24 & 25

Cleveland, Ohio - October 24 & 25

La Crosse, Wisconsin - October 24 & 25

Weymouth, Nova Scotia - October 25

Wallaceburg, Ontario - October 25

Swan River, Manitoba - October 31 & November 1.

Livonia, Michigan - November 7 & 8.

Kansas City, Missouri, Troost Avenue Gospel Hall - November 14 & 15

Oil Springs, Ontario - November 14 & 15

Avonport, N. S. - Annual conference to be held on November 14 and 15 with Prayer Meeting on November 13 at 8:00 in the Gospel Hall. All

other meetings to be held in the Windsor Regional High School, Windsor, Nova Scotia. Breaking of Bread at 10:00. Corr. Hugh Kelly, R.R. #3, Wolfville, N.S. BOP 1X0. Tel. (902) 542-7374. School Tel. (902) 798-8546.

Hartford, CT, Charter Oak Gospel Hall - Annual conference will be held, Lord Willing, November 21 & 22 with Prayer Meeting on Friday, November 20 at 7:30 p.m. Breaking of Bread at 10:00. Servants of the Lord walking in and teaching the old paths are heartily welcomed to minister. Please pray for us. All meetings to be held in the Gospel Hall, 49 Charter Oak Avenue. Corr. Matthew J. Brescia, 81 Cobblestone Way, Windsor, CT. 06095. Tel. (203) 688-2388. Gospel Hall Tel. (203) 247-5233.

Bryn Mawr, PA - Annual Thanksgiving conference will be held on November 28 & 29 with prayer meeting in the Gospel Hall, North Summit Grove Avenue, on November 27 at 7:30 p.m. All other meetings to be held in the Radnor Senior High School, King of Prussia Road, Radnor, PA. Breaking of Bread at 10:30. Corr. William M. Parks, 1714 Balsam Lane, Villanova, PA 19085. Tel. (215) 525-5961. School Tel. (215) 688-8103.

Phoenix, AZ - Annual conference on November 26 (American Thanksgiving) 27, 28 and 29 with prayer meeting on November 25 at 7:30 p.m. Breaking of Bread at 10:30. Meetings to be held in the Gospel Hall, 1246 East Garfield Street. The assembly is working on arrangements to use the Garfield School located across the street from the Gospel Hall, which will provide for more adequate seating capacity. Corr. James Brown, 2412 North 37th Way, Phoenix, Arizona 85008. Tel. (602) 267-9239. Gospel Hall Tel. (602) 253-4932.

Garnavillo, IA - Annual Thanksgiving Day conference on November 26 will be held in the Gospel Hall, starting at 10:15 a.m. Corr. Robert Brandt, Box 95, Garnavillo, IA 52049. Tel. (319) 964-2389. Gospel Hall Tel. (319) 964-2642.

Stout, IA - An all day meeting in the Gospel Hall is planned on Thanksgiving Day, November 26, with the first meeting starting at 10:00 a.m. for prayer and ministry with a Gospel meeting scheduled for the evening. The Lord's servants teaching and walking in the old paths welcome to minister. Corr. Richard Stickfort, Box 313, Stout, IA 50673. Tel. (319) 346-1857.

East Boston, MA - The 29th conference, Lord Willing, will commence with prayer meeting in the Gospel Hall, 35 Putnam Street, East Boston, Mass. at 8:00 p.m. on December 4. On December 5 & 6, the meetings will be held in the Masonic Hall, 47 Adams Street, Saugus, Mass. Breaking of Bread will be at 10:00 a.m. 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 Street, Malden, MA 02148. Tel. (617) 322-3274. Masonic Hall Tel. (617) 233-9804.

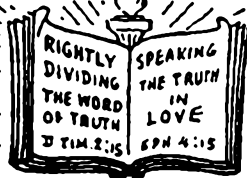
HOME CALLS

Kenora, Ontario - Our Brother Joseph Adams was taken home to glory suddenly on July 1st with a massive heart attack. This was also the date of their 49th wedding anniversary. Our brother was born in Ireland in 1902 and came to Canada in 1929 and was associated with the local Assembly since that time.

Toronto, Ohio - On August 6th our beloved brother John Alban went home to be with the Lord at the age of 62. He was saved in 1943 in one of the denominations while home on leave from the armed forces. After being discharged he attended a conference in Pittsburgh where he saw the truth of seperation and being gathered to the Lord's Name. He then was baptized and received into fellowship in the assembly at Toronto. A faithful brother and an elder with a true shepherd's heart. For the past twelve years he served as assembly correspondent. Words of warning and comfort were faithfully proclaimed at the funeral. Pray for his wife and two daughters.

Words in Season

THE BIBLE FAMILY MAGAZINE



“PRAY ONE FOR ANOTHER”

I cannot tell why there should come to me
A thought of someone miles and miles away,
In swift insistence on the memory,
Unless a need there be that I should pray.

Too hurried often are we to spare the thought,
For days together, of some friends away;
Perhaps God does it for us, and we ought
To read His signal as a call to pray.

Perhaps, just then, my friend has fiercer fight,
And more appalling weakness and decay
Of courage, darkness, some lost sense of right;
And so, in case he needs my prayer, I pray.

Friend, do the same for me. If I intrude
Unmasked upon you, on some crowded day,
Give me a moment's prayer as interlude;
Be very sure I need it, therefore, pray.

Author Unknown

NOVEMBER, 1981

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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, 554 Sugarbush Drive, Waterloo, Ont. N2K 1Z8.

NOTICE

NEW SUBSCRIPTION RATES FOR 1982

\$5.50 singly or in bundles - per copy yearly. Sterling rate 2.50 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'S ADDRESS AND ORDER OF MEETINGS

Peterborough, Ontario - George Street Gospel Hall - Thomas Taylor, 899 Clonsilla #1007, Peterborough, Ontario K9J 7G9. Telephone: (705) 742-2452. LORD'S DAY - Breaking of Bread, 9:30; Sunday School, 12:00; Gospel Meeting 7:00. WEDNESDAY - Prayer and Bible Study, 8:00.

CHANGE OF CORRESPONDENT

Togo, Sask. - Nick Bodnaruk, Box 73, Togo, Sask. S0A 4E0. Telephone: (306) 597-2157. Order of meetings: LORD'S DAY - Breaking of Bread, 10:00 - summer; 10:30 - winter. Sunday School and Bible Reading, 11:00 summer; 11:30 winter. Gospel Meeting, 7:30. WEDNESDAY - Prayer Meeting, 7:30.

REPORTS - USA

Methuen Massachusetts - Brother James Smith had a few nights of appreciated ministry with the saints. He is to join brother Kenneth Moore in a Gospel effort in Sault Ste. Marie, Ontario, on October 11.

East Boston, Massachusetts - Brother Frank Pearcey was with the assembly for a weekend also visiting the assemblies at Cambridge, Byfield and Methuen, which visits were much appreciated.

Terryville, Connecticut - After five weeks of Gospel meetings conducted by brethren Frank Pearcey and Eugene Higgins, which were signally blessed by God in that a number trusted Christ, most of them strangers to the Gospel, brother Higgins is devoting some time each week to cottage meetings and children's meetings. There is still a good interest in the Gospel among the new converts as they seek to bring their relatives out to hear the good news. He and brother David Oliver purpose a series in the Gospel in the Barrington, NJ Gospel Hall on November 1.

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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Satan's Devices

Paul was ignorant of Satan's devices, but we are not so wise. Amongst his most successful devices today are these: exalting tolerance above truth; emphasizing the head more than the heart; making size more important than sort; stressing the positive to the neglect of the negative; putting happiness above holiness; majoring on this world instead of the next.

V. Havner



JOSÉ NARANJO

1908 – 1981

Saved By Grace – January 11, 1937

COMMENDED TO THE LORD'S
WORK IN VENEZUELA
IN 1945

CALLED HOME – AUGUST 28, 1981

“As for God, His Way is Perfect”

Psalm 18:30

IN AFFECTIONATE MEMORY OF JOSÉ NARANJO**Faithful Servant of Christ - Evangelist - Minister of the Word**

“Know ye not that there is a prince and a great man fallen this day” 2 Sam. 3:38.

Brother Naranjo was first influenced by the preaching of the gospel when Mr. Wm. Williams and Mr. Bertie Douglas preached at El Mene, in 1932. Writing of his conversion, he said: “. . . Notice of the new religion was spread, and exploded like gun powder. . . Persecution against the evangelicals was crushing, both in word and deed. It seems that this gave impulse to the work, because growth continued until there was a large assembly. One day I invited two of my friends to go that night to the reunion of the evangelicals. We went, and I say it without exaggeration, the noise of the stones on the zinc roof sounded like a downpour of rain. They battered the roof and the wooden walls of the house of a faithful brother, Blas Colina. I went, certain that demons and pagans filled the house, and that civilized Romanist Christians, like saints, from outside, sought to scare by stoning those awful beings who were preaching against liquor, houses of ill fame, fornication, adultery, the abandonment of home and family, and games of chance, all of which abounded. . . The noise, the shouting, the blaspheming, caught hold of me. I took up a stone intending to throw it at an opportune moment, but first I wanted to see. Thus I pushed my way through the crowd until I reached the door of the house. In that very moment a foreigner, white, small of stature, (Mr. Bertie Douglas) stood up before a small ordinary looking table. He opened up a book and read in a strong voice, “This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief,” 1 Tim. 1:15. It was the first time in my life that I had heard anything like that, and the first time that I knew that the book was called the Holy Bible. The stone fell from my hand, an instinct making me feel a certain repulsion for the rabble that was persecuting those people. On joining up with my friends that I had taken to meeting that night, I said to them, ‘That is good, **THAT IS OF GOD, THAT IS THE TRUTH.**’ . . . Then came the happy moment when I got to know Mr. William Williams. He had learned that I liked the gospel. He asked me what hindered me from being saved, from accepting Christ, from following the gospel. As an answer I said, ‘It’s just that my wife doesn’t like the gospel, and you can’t live in Rome and fight with the pope!’ . . .

It was just the beginning of the year 1937. Just a few days pre-

viously I had reached my 29th birthday. My brother-in-law had been associated with the gospel for 5 years. On the night of the 11th of January we were in the home of Juan Ascanio at a farewell for my brother-in-law who was going back to Falcon State. It was a simple reunion of evangelical families. On the previous day Mr. E. Fairfield had come to Caracas with his wife, as he had been married a short time before and was on his honeymoon. It so happened that on the night of the farewell for my brother-in-law, Mr. and Mrs. Fairfield visited the Ascanio family. I was introduced to brother Fairfield, and he, without wasting time, began to speak to me about the gospel. We reached the point, 'I want to, but I don't know how to, get saved.' He opened the Bible and explained simply to me some verses until he came to John 3:16. He told me that I was included in the love of God, and that I could easily receive pardon for my sins and life eternal by believing in Jesus Christ, the Son of God. I understood immediately. Without taking into account those who were present, including unsaved, and among them my wife, I accepted Christ as my Saviour. Right there, before all, we knelt down. Brother Fairfield gave thanks and asked the Lord that I would be genuine, faithful, and preserved from the world. . ."

José Naranjo



"...Many years ago brother Naranjo and his wife accompanied us on a gospel campaign with the tent at Boquerón. . . In vain we sought to get a vacant house. The only offer was of two small rooms in the old Gomez barrack. Everything there was in an abandoned condition, and almost all of the small rooms were occupied by families of the poorest sort. We accepted the two rooms. There were no toilet facilities and we commenced to make a latrine at a convenient distance from our 'dwelling', but a police agent arrived and prohibited us from continuing with the work, saying that the surrounding bush was all we needed. . . There was no water at the barrack, so it was necessary to bring it from a distance. . . On the ground of a neighbour who sympathized with the gospel we erected the old tent of Mr. Williams, and commenced to preach every night. When news of our activities reached the ears of the priest in Güigüe he contracted a bus and brought a large number of boys and girls. They were all dressed in white and each carried a large candle. Lighting the candles they all commenced to march around the barrack singing to 'Mother God', all in the hope of making us leave. Unfortunately one of the boys went too close to the girl in front of him and her veil went on fire. This created great confusion and disorder, and the priest left. Later, a group of drunkards tried to stop the meetings. The leader became

ill and went to a dispensary where they gave him a very strong injection, advising him not to take any more drink until his course of treatment was completed. He didn't take this into account and went for a few drinks with his companions. Inside a week he was dead. . . The highway to Boquerón was of earth, converted into fine dust due to the long dry season. We used to arrive bathed in sweat and dust. I relate these experiences in order to enable our readers to form their own impressions respecting the kind of worker that brother Naranjo was. He dedicated himself, with the same abnegation, to pioneer work, as to the preaching of the gospel in the capital city, Caracas. . .”

S. J. Saword

“We were always impressed with the style of his ministry, which was unique, and were often led to ask the question, ‘What is his secret’ . . . The doctor, on examining his legs, observed his knees which were calloused. Thus his secret came out! When he spoke, it was as one who had received the Word from the mouth of God, and afterwards gave it to men. . . The burial of our brother made us think of that of Stephen. Devout men carried him to his burial, and there was much weeping. The walk to the cemetery was most impressive. A great multitude followed the bier from the moment it left the Gospel Hall, and all went to the tomb. There the mortal remains of this great man and prince, our brother José, were deposited, awaiting La Mañana, when his Lord, our Lord, will come to receive to Himself His own. Using once more the words of David the King in his lament, we can say, each one of us, ‘. . . and I am this day weak. . .’” 2 Samuel 3:39.

E. Fairfield

One of the nurses who attended to brother Naranjo during the night said that he often regained consciousness and repeated the phrases: “The world is in darkness. The Lord is coming soon. Preach the gospel.”

Great penalties he suffered; the Work was his passion;
Of Christ he bore witness, in every condition.
Of Jesus his Saviour he never had shame;
Humble and great from his lips heard His Name.
For Christ the Saviour he was zealous in doctrine,
Friend of believers, sincere in correction.
Don Jose has been taken; we feel his absence,
Our consolation is in Christ and His presence.

Julio Liendo

"I recall the visits that he used to make to Cumboto, the town where he was born. There I observed his abnegation, interest, and love for those who are not saved. We can say of him, as it is said of Barnabas, '...he was a good man, and full of the Holy Spirit,' Acts 11:23,24."

Victor Suarez

.....

"There come to mind two Scriptures that fit well in the case of don José: 'I have found David, a man after my own heart, which shall fulfill all my will' and 'John fulfilled his course.'"

J. Frith

.....

"During the years of his ministry he gave teaching from almost all the books of the Bible."

Neal Thompson

.....

"On very many occasions we received timely, scriptural ministry from him at the conferences."

Samuel Ussher

.....

"I never received from this appreciated brother counsel that wasn't helpful."

J. Walmsley

.....

"In the conference at Maracaibo, at the beginning of this year, he gave a word of ministry on 'Gratefulness'. I remember how, in his ministry which touched our hearts, he said repeatedly, "I am grateful'. This was the powerful lever that moved him: gratefulness that he felt towards his Lord who had done so much for him."

J. Turkington

.....

For approximately one year he had not been well, but remained active until several weeks before his homecall. He gave ministry at Valencia just four weeks before his death, which took place in hospital in Caracas in the early hours of the morning of Friday the 28th of August. He was buried the following day in the large cemetery just a few blocks from the Gospel Hall where he was in fellowship.

Prayer is requested for brother Naranjo's wife, Carmen. She is a godly sister who for years, while her health permitted, attended in the most attentive way to the saints. Their home in Caracas was generally the place from which the Lord's servants left on their journeys to the exterior, and it was their first place of arrival, on returning to Venezuela. Speaking of her at a conference brother Naranjo said, "I found a pearl in my pathway." He was not exaggerating.

FAITHFUL MEN

(2 Tim. 2:2)

George Graham

This second epistle to Timothy was the last of all Paul's epistles. It was written from a dungeon in Rome where he was awaiting the day of his execution and death as a martyr of Jesus Christ. It is a heart-moving epistle. In the reading of it, one can sense the earnestness, tenderness and gravity which filled the apostle's heart and soul. It was a dark and difficult day for the people of God. It was a day of terror and danger as the testimony of God was being assailed. Nero, the Roman Emperor, had set fire to the city of Rome and placed the blame on the Christians. The populace became incensed against them, having been made to believe that Christianity was a nihilistic plot to overthrow and destroy the existing institutions of the empire. Consequently, a bitter and relentless wave of persecution broke out against the Christians, many of whom were imprisoned and put to death. Imperial Rome, in its inveterate hatred of Christianity which was now spreading throughout the empire, was determined to destroy it and silence forever the voice of the Spirit of God in the gospel. Such was the character of the day. Christians were unsafe anywhere and constantly in danger of their lives. This fear had a baneful effect upon the people of God, and there was declension and departure from the faith that had been once for all delivered to the saints (Jude 3).

It must have grieved the heart of the apostle to have to write these words, "...all they which are in Asia be turned away from me..." (ch. 1:15). Think of his years of labor and sacrifice in those parts. Then, he writes of a fellow-labourer, "For Demas hath forsaken me..." (ch. 4:10). Nevertheless, there were the faithful few of whom he writes, "Luke is with me..." (ch. 4:11) and, "...Onesiphorus: for he oft refreshed me, and was not ashamed of my chain: But, when he was in Rome, he sought me out very diligently, and found me" (ch. 1:16-18). Then Timothy, he calls his faithful son in the faith. It looked like a day of defeat and loss and seemed that the enemy would prevail. It was in such circumstances that Paul wrote these words to Timothy, "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." (2 Tim. 2:2).

The word 'faithful' means trustworthy or true. Here Paul envisages a succession of faithful and godly men, by whom the

testimony would be carried on from generation to generation. No matter how dark and difficult the day, God has never left Himself without a witness. We are in the closing days of the dispensation, and despite the fact that there is departure and declension, there is a faithful remnant who seeks to maintain the testimony according to the Word of God. Doing so may bring reproach and persecution but the worth of it all will be seen in the day of the Judgment Seat of Christ.

Getting back to the thought of faithful men mentioned by Paul in chapter 2:2, I have noticed in my reading of the Word of God that this has been said of quite a number of men.

First, let us look at Abraham (Gal. 3:9) - "Faithful Abraham". Two very important things characterized him — faith and obedience. In Heb. 11:8 we read, "By **faith** Abraham when he was called to go out . . . **obeyed**; and he went out . . ." These are two essentials if we would be faithful. This dear man is called "The friend of God," in 2 Chron. 20:7; Isa. 41:8 and James 2:23. What a testimony! The contrast is found in James 4:4 - "the friendship of the world."

Second, we read of Moses that "he was faithful in all God's house" (Heb. 3:2 and Numbers 12:7). We read about him in Numbers 12:3, "He was meek above all men which were upon the face of the earth." This is a real Christ-like feature (Matt. 11:29 and 2 Cor. 10:1). It is also the product of the Spirit (Gal. 5:23). Remember, meekness is not weakness, but it is a necessary and desirable trait in the character of the faithful man.

Third, let us look at Nehemiah 7:2. Here we read of a man named Hananiah, and it is written of him, "He was a faithful man, and feared God above many." This quality, I am afraid, is sadly lacking in this our day. If there were more of the fear of God about us, we would have fewer problems in our homes and in the assembly. This Godly fear ought to characterize the man who would be truly faithful.

Fourth, we have Timothy. We read of him in 1 Cor. 4:17 as Paul writes, "Timothy, who is my beloved son, and faithful in the Lord." Of him we read in Phil. 2:20-21, "For I have no man likeminded who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's." Here we have a man who has a godly care for the people of God, a man with the heart of a shepherd, and a man willing to sacrifice his own personal interests for the good and spiritual welfare of the Lord's dear people. Such men are greatly needed, and their wrath or value amongst the people of God cannot be over-estimated.

Fifth, we have the man named Epaphras in Col. 1:7 of whom Paul writes, "Epaphras our dear fellowservant, who is for you a faithful minister of Christ." This man was characterized by prayer. In Col. 4:12, Paul writes concerning him saying, "...always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." His brethren were constantly upon his heart and, in the warmth of christian love, he prayed earnestly for their spiritual progress. Well might his supplication have been as in the language of 1 Peter 5:10, "The God of all grace ... stablish, strengthen, settle you." His heart was large enough to take in his brethren in the neighboring assemblies. We surely need praying men in these dark and difficult days. We would forebear to mention others.

Let us consider these five things: obedience, meekness, the fear of God, care for the people of God, and praying for the people of God, and praying affectionately for them. All characterized the life and ministry of the apostle. He, too, is spoken of as being found faithful (1 Tim. 1:12). Ultimately, let us think of Him in Whom every grace was perfectly blended, "Jesus Christ who is the faithful and true witness" (Rev. 1:5; Rev. 3:14).

The path of faithfulness never has been easy, nor popular; rather, it has been the opposite. Nevertheless, the individual who is willing to tread this faithful path, in fellowship with God, will find it spiritually rewarding now and he will be richly rewarded at the Judgment Seat of Christ. Think of that word of commendation in Matt. 25, "Well done thou good and faithful servant." Surely, such praise will make it all worthwhile. David cried to his God in Psa. 12:1, "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men." Solomon writes in Proverbs 20:6, "Most men will proclaim everyone his own goodness: but a faithful man who can find?"

May the Lord give us grace to emulate these faithful men. The God Who sustained them will also sustain us.

When the Psalmist looked around him and saw the prosperity of the wicked he envied them until he went into the Sanctuary of God: then he understood their end. Their end was the "Lake of Fire." What a contrast when he was able to say, "Thou shalt guide me and afterward receive me into glory. Whom have I in heaven but Thee, and there is none upon earth that I desire beside Thee." How far better than all the prosperity of the wicked? Some one has well said, "If we want to be miserable, look within: if we want to be distracted, look around: if we want to be happy, look up."

REMNANT FAITHFULNESS During Four Silent Centuries

Wm. H. Ferguson

The last prophet of the Old Testament - Malachi - encouraged by the Spirit of God the small remnant who remained true to God to continue to speak one with another; he encouraged them to bring their tithes and materials for the meat offering (or meal offering) into the chamber or storehouses prepared for such in the House of God - Mal. 3:10, etc. Thirty-seven years before these storehouses had been depleted and a godless and wordly man had his stuff installed therein. Nehemiah, by his fearless stand for God and His Word and truth, in measure was enabled to correct this condition but it seems the same departure from God which had permitted a Tobiah to take the place of God in the House was once more in evidence in Malachi's day - conditions were bad, steadily deteriorating, hence this last message from God by His faithful servant Malachi - "My Messenger."

The moral in this is that any change in God's order of worship and service is accompanied by a decline in godly walks (typified in the meal offering as we follow "His steps") and a corresponding corruption of testimony by unsaved or carnal men.

THE PROMISE

Malachi told this remnant of a coming Redeemer. True we have no distinct reference to the Church here - only to the Day of the Lord - the day of judgment for Israel and the nations, yet the day ushering in the Kingdom of the Son of Man with ultimate blessing to the nation of Israel and the world. However, He is spoken of as the Sun of Righteousness arising with healing in His wings, ch. 4:2, and for this Coming One they look and by the promise they were sustained - wonderful example of fortitude indeed for us today who have the much more "blessed hope" of His Coming and that ere long.

That they continued in faithfulness when they had little to encourage is abundantly evident as we trace the remnant down to the days of Zacharias and Elizabeth, Joseph and Mary, Simeon and Anna, etc. We have nothing told us of the intervening years and no prophet is suggested between Malachi and John the Baptist, **STILL THEY KEPT GOING ON**. The so-called Apocryphal Books are received as canonical only by the Roman Catholic church. The word "apocrypha" means 'hidden' or 'spurious' and they are "books whose authenticity, as inspired writings, is not admitted, and which are therefore not considered a part of the sacred canon of Scripture." They have been rejected as unworthy of place in the intricate, yet beautiful and Divine arrangement of Holy Scripture.

PATIENT CONTINUANCE

This brings us to a very common condition today when many of God's saints are called on to continue in the "things which they have learned" while many others are turning aside from the Word of the Lord. We have it even said that we have a pattern all right but it is impossible to carry it out today. This is not faith's language but that of defeated and compromising men who would weaken the hands of those who go on for God. That there are many who do thus continue in all parts of the world is abundant cause for thanksgiving and should cause us to lend every effort to the encouragement of such - "till He come." They are subjected to ridicule, not so much from without today as from within. The enemy to God's truth inside who "crept in", as forewarned in Acts 20:28, 35, is doing everything possible in this immediate day to degrade the assemblies of God or churches of the saints to the level of worldly religious organizations which will fit into the pattern of religious Babylon when the time is ripe. These same enemies of God's truth will lead the van as they seek the blessing and monuments and patronage of this corrupt "mistress." Sad indeed to record this, worse to feel and know its insidious working and its deceitful wiles to ensnare in many false things the saints of God who should be living in separation from such evils.

We thank God many assemblies and saints everywhere are aware of Satan's efforts and are seeking to maintain a separate path from such development of evil. An assembly has the right and responsibility to guard its platform against unknown and, at times, unscrupulous men who, if permitted, will immediately begin the work of undermining the testimony of God and beguile simple souls. Beware of all such and "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." 1 Thess. 5:12,13.

GODLY ORDER

When we turn to the account in Luke's Gospel of God's fulfilling of His promise of a coming Redeemer, we find a very small remnant suggested and mentioned. To think that God sustained such during the four dark centuries (397 years between the close of Malachi and the first chapter of Luke) is most remarkable and **JUST LIKE GOD**. Who worketh like Him? It is always His way to encourage "feeble" testimony - Philadelphia has "little strength" and the remnant in Sardis is encouraged to "strengthen the things which remain."

To find a few of God's people adhering scrupulously to godly order and the commandments of the Lord when apostasy ruled

the day amongst those professing a knowledge of God is most cheering. Not only so, but this testimony reached to heaven for God sent the angel Gabriel to Zacharias in Luke 1, to announce the birth of John the Baptist, the forerunner of the Lord, and later to Mary to convey to her the special mission God had for her as the vehicle of incarnation of the Son of God by the direct power of the Holy Ghost.

What about Zacharias? Without doubt many would say -- What is the use of maintaining the order outlined by the Spirit centuries before - why seek back to find "the order of his course" Luke 1:8. He was the eighth as outlined for us in 1 Chron. 24:10 - incidently the words of the great apostle in 2 Tim. 4:7 would suggest the thought that he had accepted his life and service as a definite 'course' from the Lord which he was permitted to finish and we believe all godly ones, walking in God's fear, and according to the commandment of the Lord will finish their course for the reward the beloved Paul anticipated is also for "all them that love His appearing." But surely, say some, such unimportant matters can be relegated to the heap of nonessentials; why be so scrupulous regarding the commandments of the Lord? Surely since there has been no late voice from heaven God will not care about changes in His order and the multitudes are not concerned regarding this -- their concern is political mastery and self-gratification?

All such reasoning fell on deaf ears so far as Zacharias and his wife and the rest of the remnant were concerned - they must obey God's Word at all cost - the worship and service of God must be maintained in the utmost simplicity and loyalty to the Word - **THEIR RESPONSIBILITY WAS TO OBEY GOD** as revealed in His Word - nothing else mattered. Results lay with God.

THE REWARD

What a cheer was theirs! What an answer to "remnant testimony" in Malachi's day as revealed in ch. 3:16. The angel's message stilled all fears (though at first it seemed too good to be true). Gabriel's message was "My words shall be fulfilled in their season." Whether that 'season' be long or short is immaterial - God's Word must be fulfilled and the whole horizon was brightened "through the tender mercy of our God; whereby the day-spring (sunrising) from on high hath visited us."

Is there the same desire today to cleave to God and the Word of His grace, Acts 20:32. If so, the day of reward is sure and may be much nearer than we anticipate -- the coming of the Lord draweth nigh. God is maintaining His Word and His testimony in many parts through faithful "remnant testimony" and happy is that people who, when He comes, are found in the part of obedience to His Word

and subjection to His will. Not at all in the spirit of boasting, nor in the spirit of self confidence, much less in that of arrogance and pride, but "in lowliness of mind let each esteem other better than themselves," Phil. 2:3,15. The apostle by the Spirit says "Let nothing be done through strife or vain glory" - the word here is place seeking, by political intrigue of secret maneuvering for personal advantage. Many of God's assemblies are cursed by such "political intrigue" today which has nothing of the savour of Christ or of godly men about it. Let no child of God be drawn into this unholy strife - the "weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds."

Brethren! let us go on in godly way - "Prove all things, hold fast that which is good." 1 Thess. 5:21.

"Try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4:1. When tempted to falter in the battle for the right, think of the feeble remnant and the surpassing grace of God which enabled them to continue during these four silent centuries until the Redeemer came, Luke 2:25, 38.

ABSENTEEISM

James Brown
Phoenix, Arizona

"Thomas, one of the twelve, called Didymus, was not with them when Jesus came." John 24:24

It is obvious that the record of the second appearance of our Lord Jesus to His disciples would not have been necessary if Thomas had been "with them". By the same token, Thomas would not have revealed his unbelief had he been there. But the incident reveals the infinite personal care of our Lord Jesus for each individual believer. The Lord said to Thomas, "Bring hither thy finger and see my hands and bring thy hand and put it into my side and be not unbelieving but believing:" (Darby Trans.) It would appear that if Thomas came near his finger would come with him. But our blessed Lord used this means to impress Thomas with his faithlessness and restore his soul by bringing him near to His wounds. I am sure that, had Thomas known our hymn "Draw me nearer, nearer blessed Lord to Thy precious wounded side" he would have sung it heartily. The Saviour's sole purpose would be restoration. Never would he purposely embarrass or humiliate.

In Hebrews 10:25 it would seem that the word "forsake not the assembling of yourselves together as the habit of some is" was a word to those who went back to the temple service or to the

faithful that they go not back with them. We might apply the scripture "exhort or (encourage) one another and so much the more as ye see the day approaching" to the fact that our very presence with our fellow saints is an ENCOURAGEMENT to them and more needful now than ever. When we see a full complement of believers at the Lord's table and perhaps one third that many at the prayer meeting or the Bible reading it is discouraging. How often at the mid-week meetings we have been helped by some brother praying in the Spirit, or a word in the Bible reading that the Lord used to meet a felt need when we were seeking for an answer from Him. Granted, the tone of our assembly meetings is not what it should or could be, but brethren, remember that HE is there and suffering with what failure there might be. Are we better than He? He said Himself that the servant is not better than his master.

May His affection for us impel us to desire to be where He is. "If any man will serve Me let him follow Me and where I AM there shall my servant be also." John 12:26.

PREACHING WITHOUT WORDS CONVERSATION REFLECTING SALVATION

1 Peter 3:1,8

A WIS Reprint

Frank Tornaquindici

This suggests preaching without a word, and apart altogether from this evil world's ways and words. We are able to thank God that even when a person "obeys not the Word," that is (is non-persuadable), yet "doth He devise means, that His banished be not expelled from Him."

However, while it is true that a person can be won without a word, it is impossible for any to be saved apart from the Word of God and the Spirit of God . . . the second time "word" occurs in verse 1, it does not have the definite Greek article - cp. 1 Peter 1:23,35.

Many a person has been led to the Saviour by beholding, or viewing attentively the godly conversation, or manner of life, of a Christian - whether this be in the home or in the office or workshop. The life of the apostle Paul exemplifies this. In Gal. 1:13 we read . . . "They had heard only that he which persecuted us in time past now preacheth the faith which once he destroyed and they glorified God in me." What a change took place and how powerful the manner of life coupled with the Word of God.

Paul also exhorted Timothy . . . "Be thou an example of the believers in word, in conversation (manner of life), in charity, in spirit, in faith, in purity." 1 Tim. 4:12.

James could write by the Spirit: "Who is a wise man and

ended with knowledge among you? Let him show out of a good conversation (manner of life) his works, with meekness of wisdom." James 3:13.

It is also true that we can win (gain) some without the world. 1 Peter 3:3 teaches that any attempt to attract a person to Christ will fail, if we use worldly ways, and the end result will be that we may attract someone to ourselves, but distract them from Christ. The Holy Spirit does not use the styles of the world in winning a soul. On the contrary we read in verse 4 . . . "Let it be the hidden man of the heart, the incorruptible apparel" R.V. And in Romans 12:2 we read, "And be not fashioned according to this age but be ye transformed," i.e. let the life of Christ be seen - this is a powerful avenue for the Light to shine through. God help us to "let our light so shine before men that they may see our good works and glorify our Father which is in heaven."

What you are speaks so loud
That the world can't hear what you say,
They're looking at your walk,
Not listening to your talk, —
They're judging by your actions every day;
Don't believe you'll deceive
By claiming what you've never known,
They'll accept what they see
And know you to be,
They'll judge by your life alone.

QUESTIONS AND ANSWERS

Question - It has been stated the words of Hebrews 9:12 convey the meaning that Christ entered Heaven with His Own Blood. Is this to be taken as literal?

Answer - It is our judgment that the idea of the taking of the actual Blood of Christ to Heaven cannot be justified by this passage, nor is any support found for such an assumption anywhere in Scripture.

The words of Hebrews 9 verses 11 and 12 should be read carefully. "Christ being come an high priest of good things to come, through the greater and more Perfect Tabernacle, (His Own Glorified Body) not made with hands, nor yet through the blood of goats and calves, but through (dia) His Own Blood, entered in once for all into the holy place, having obtained Eternal Redemption." These words teach plainly that Christ is now the Great High Priest

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By claiming what you've never known,
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And know you to be,
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in Heaven by virtue of His Glorified Humanity and by reason of His Sacrificial death. The word "dia" means by reason of, and the phrase "His Own Blood" the evidence of His completed sacrifice.

Question - How can the words of Psalm 121 verses 1 and 2 be understood? Is the believer to lift up his eyes to the hills today?

Answer - The reading of the margin of our Bibles to my mind is very conclusive in giving the correct sense of these verses. The first verse is presented as a double question, and the second as the answer. Thus it reads:

"Shall I lift up mine eyes to the hills? From whence cometh my help?"

"My help cometh from the Lord, which made heaven and earth."

The thought is therefore that the saint looks beyond the hills, which are a display of the power of His God, to the Great Creator for from Him alone can help come to the needy soul.

Question - We have had a difficulty in our Bible reading to determine the different Jameses of the New Testament, and also to know which James wrote the epistle. Help will be appreciated on this subject.

Answer - Bible students are agreed that there are at least three in number who have this name. These are tabulated in order:

1. James the son of Zebedee. Matt. 10:2. He was the brother of John with whom he is often linked. This one was killed with the sword by Herod. Acts 12:2.

2. James the son of Alphaeus. Matt. 10:3. He was also one of the twelve. Nothing more is heard of him after the gathering recorded in Acts 1:13, a fact which is also true of eight others of his apostolic colleagues.

3. James the Lord's brother. Acts 12:17, Acts 15:13, Acts 21:18, 1 Cor. 15:6, Gal. 1:19. It seems that he was an unbeliever at the time that the twelve were called. Mark 6:3. It is generally accepted that he was converted through a special appearing to him of the Risen Lord. 1 Cor. 15:7. This James became a recognized leader in the Jerusalem assembly. We believe that he was the writer of the epistle, where he humbly describes himself as a bond-servant of God, and of the Lord Jesus Christ. James 1:1.

REPORTS CONTINUED — U.S.A.

Hampton, Iowa - Following the Hitesville conference, the assembly had an appreciated visit from brother Murray McCandless who also visited Aredale and Garnavillo.

Midland Park, New Jersey - The recent conference was a cheer to Christians with many plain, basic truths. Brother Albert Ramsay, after a stop in Hartford, CT was to go on to the fall conferences in Newfoundland and Labrador. Brother Murray McCandless will be following up work in Carlingford, New Brunswick where an interest has been shown. Brethren David Oliver and Paul Kember were spending time in the Coxsackie NY area where they have been laboring off and on for the past several months with signs of encouragement. They also are pursuing an earlier effort in the vicinity of Ravena, NY where some interest has been shown.

Manchester, Iowa - The conference held at the beginning of October was considered excellent, perhaps one of their best. After the conference, brother Oswald MacLeod was giving ministry in the various assemblies, remaining on for the conferences at Blue River, Wisconsin and La Crosse, Wisconsin.

Hitesville, Iowa - The conference was large with ideal weather conditions prevailing. Brethren George Graham, Robert Surgenor and William Lavey were giving help in the different assemblies in the area, using the time to profit between the Hitesville and Manchester conferences. The assembly is expecting brother Harold Paisley for ministry meetings using his charts on the Book of Revelation which are slated for November 29.

Oelwein, Iowa - Brethren John Slabaugh and Allan Christopherson are continuing in the Gospel with some professing to be saved. They purpose moving the meetings to the Manchester Gospel Hall on October 25 in that some from that area have trusted Christ in this series.

Blue River, Wisconsin - Beginning on November 22 and continuing on the fourth Lord's Day of each month through April the assembly is sponsoring a Bible Reading with 1 Timothy under consideration. They will be convened at 1:45 p.m. The Lord's servants visiting in the area are encouraged to be present and give help.

Attica Wisconsin - Brother Joel Portman of the Garnavillo, Iowa assembly is still laboring in this country district with some blessing. Brother Joe Clarquist has joined him in this effort.

Seattle, Washington - West Woodland Gospel Hall - Brother Eric McCullough gave appreciated ministry here, also calling at Arlington and Tacoma.

REPORTS - CANADA

Hare Bay, Newfoundland - Brethren Walter Gustafson and Gordon Williams had three weeks under canvas in this place where there is no assembly. Afterward they went to the Gospel Hall in Templeman for three more weeks.

Huntsville, Ontario - The attendance was somewhat smaller this year, but the character of the ministry was good.

St. John's, Newfoundland - Brother Jack Noble had ten nights of ministry on the tabernacle.

New Harbour, Newfoundland - Brethren Jonathan Procopio and Marvin Derksen had three weeks of tent meetings with blessing in salvation and restoration. They had the biggest open air baptism on that shore which was a real encouragement to the Christians there. Brother Jack Noble spent a Lord's Day with the assembly, having an afternoon meeting at which there was a large attendance. A young couple stayed behind after the Gospel meeting.

Sussex, New Brunswick - Brethren Murray McLeod and Kenneth Taylor started Gospel meetings on October 4th. Brother Taylor is planning to return to the Island of Dominica with his family after the New Year. At present there is no commended worker laboring on that island. Recent conference held at Sussex was a time of blessing and cheer.

Charlottetown, Prince Edward Island - Brother Kenneth Taylor had some meetings with the assembly here, also visiting the assemblies at Crapaud and Freetown. Brethren Arnold Gratton and Noel Burden are engaged in Gospel meetings on the west end of the Island with some blessing. On September 20 there was a baptism of some who professed in the tent season this summer. Brother Robert McIlwaine did the baptising - among them were his oldest daughter and her husband, who have been the subject of prayers for many years. Brother Albert Hull spoke to the crowd that gathered on the shore.

Halifax, Nova Scotia - On October 4th there was a baptism when a number obeyed the Lord, some the result of the summer work. The assembly has been blessed with increased interest during the past months.

Tancook Island, Nova Scotia - This island, about 45 minutes from the mainland, has been visited by brethren Albert Hull and James McClelland along with Shad Kember, Jr. of the Sarnia, Ontario assembly with some interest. Approximately 100 families reside here, who have been visited with tracts and texts. Some from the mainland came to help in the singing and general support of the meetings.

New Glasgow, Nova Scotia - Brother Albert Hull had three nights of ministry before going to Halifax where he is scheduled to start Gospel meetings on October 14 in the Gospel Hall.

Arnstein, Ontario - A good conference was reported. Bible Readings on 1 Corinthians 14 considered profitable which were taken by brethren Harold Paisley and J.B. Hewitt. Brother Hewitt remained for a few nights in ministry on Philipians.

Chapman Valley, Ontario -The assembly was cheered with a good conference held over the last weekend of September. The meeting on Saturday morning was devoted to Bible Readings.

Parry Sound, Ontario - Brother Bruce Cottrill is in St. Lucia for three weeks to help brother Jack Nesbitt who labors on that island. Brother Stephen Kember of the Sarnia, Ontario assembly had been there earlier.

London, Ontario - Highbury Ave. Gospel Hall - Brethren Harold Paisley and Bruce Cottrill are expected for Gospel meetings to start on October 18.

Hamilton, Ontario - Kensington Ave. Gospel Hall - Brethren Don Nicholson and William Metcalf are in their second week of Gospel meetings. A nice number of strangers are coming out. Brother John Slcbaugh spent a weekend with them in September.

Toronto, Ontario - Page Avenue Gospel Hall - Brethren Harold Paisley and Norman Crawford are in their third week of Gospel meetings with some blessing - one a man who lives in the neighborhood of the Gospel Hall.

Lansing, Ontario - Brethren Douglas Howard and Cap van de Watering expect to start in Gospel meetings on October 18th.

Portage La Prairie, Manitoba - On September 27 two obeyed the Lord in baptism, one a man of 80, who professed to be saved during the past summer, the other a man of 65 (the son of the late brother Oliver Fish, a veteran laborer in the Prairies). Both had been prayed for all their lives.

Unionville, Ontario - Bethany Lodge - On September 26, a new wing to the home for the aged Christians was opened with a very large crowd in attendance for the occasion.

Delta, Ontario - Brother Timothy Kember has been doing visitation work in this community where there seems to be some interest in the Gospel. After the Canadian Thanksgiving he and brother Eugene Badgley are exercised for some children's meetings in the Bancroft Gospel Hall.

Roseisle, Manitoba - Conference held over the first weekend of October was believed to be their largest gathering. Bre. Robert Boyle and James Ronald, Sr. went to Calder, Sask. for Gospel meetings. There is no assembly in this town. Bro. Jim Webb also was with them.

REPORTS - FOREIGN

Zambia - Brother W.D. Halliday reports of being busy teaching the saints and encouraging them in the Gospel. The environment is far from being congenial to the life of the believer, yet they go on and see others saved.

Glasgow Scotland - Brother John Gray visited some of the assemblies in the area. Also spent a Lord's Day with the saints at Castle Douglas.

Malaysia - Brother Tom Bentley writes of the conference held during August. Bible Readings were on four of the Messianic Psalms and Matthew 5, 6, 7. Brother Bert Gamble from the Harley Street assembly in Glasgow, Scotland present to help. Following the conference brother Bentley had a series of Gospel meetings in the garden of one of the Christians where a man and his wife found Christ. In this series he preached each night from the Gospel according to John and to all who came, they were presented with a copy of that Gospel. After this effort they went to Malacca for a few nights of ministry with intentions of returning later for some Gospel meetings. In October they plan to labor in the southern part of Malaysia in Muar where the numbers have dwindled and those that remain need to be stirred up. Following this undertaking, they expect to be back with their own assembly, the Paramount Gospel Hall, for a series of Gospel meetings, which will be in early November.

Northern Ireland - Brother John Gray enjoyed appreciated visits to Newtownstewart and Parkgate in the city of Belfast, also calling at Bangor, Limavady and Killykieran.

Lockgelly Scotland - Brother David Cane of Belfast is having Gospel meetings in this place in Fifeshire. Meetings began in the tent but changed over to the hall in that good interest was still prevalent.

Castle Douglas, Scotland - Brother David Locke is trying a spell of Gospel meetings with the assembly here. A few unsaved have attended.

Kirkconnel Scotland - Brother John Stubbs had ministry meetings on prophecy in the new Gospel Hall. He purposes returning for an effort in the Gospel.

Wales - Brother Philip Harding who along with brother David Morgan have been laboring in the Gospel in different parts of Wales expects to have some meetings in Redlitch and then purposes going to Scotland for ministry. David Morgan's address is 5 Sandy Road, Llanelli, Dyfed, SA15 4BR, WALES, U.K.

CONFERENCES

Please consult the September or October issues for details pertaining to the following conferences:

Livonia, Michigan - November 7 and 8.

Kansas City, Missouri - Troost Ave. Gospel Hall - Nov. 14 and 15.

Avonport, Nova Scotia - November 14 and 15.

Oil Springs, Ontario - November 14 and 15.

Hartford, Connecticut - Charter Oak Gospel Hall - Nov. 21 & 22.

Garnavillo, Iowa - November 26.

Stout, Iowa - November 26.

Bryn Mawr, Pennsylvania - November 28 and 29.

Phoenix, Arizona - November 26, 27, 28 and 29.

East Boston, Massachusetts - December 5 and 6.

San Diego, California - Annual conference to be held in the Gospel Hall at 4646 Twain Avenue on January 2 and 3 with Prayer Meeting on Friday, January 1 at 7:30 p.m. The Saturday morning meeting will be a Bible Reading, starting at 10:00. Breaking of Bread at 10:30. Correspondent: Andrew M. Hall, 5168 Ewing Street, San Diego, California 92115. Tel.: (714) 583-3875. Gospel Hall telephone: (714) 280-7021.

Pennsauken, New Jersey - Annual conference will be held in the Gospel Hall, 6530 Caroline Avenue (at Route 38 and Browning Road) on January 2 and 3 with Prayer Meeting on Friday, January 1, 7:30 p.m. Breaking of Bread at 10:30. Hospitality extended to visitors. Correspondent: Charles J. Strom, 4763 Poplar Ave., Merchantville, NJ 08109. Tel.: (609) 662-4985. Gospel Hall Tel.: (609) 662-1201.

DeLand, Florida - Annual one day conference on Lord's Day, December 27, to be held at the DeLand Activity Center, South Alabama Ave. Breaking of Bread at 10:00. Also, on January 1, 2 and 3 there will be Bible Readings on the Book of Ruth to be held at the Gospel Hall, 140 North Spring Garden Avenue. Order of meetings: Friday, 7:00; Saturday afternoon and evening at 3:30 and 7:00; Lord's Day at 3:30. Breaking of Bread at 10:00. Correspondent: Anthony Orsini, 36 Virginia Avenue, DeLand, Florida 32720. Tel.: (904) 736-6301. Contact can also be made with Robert Brant, 920 North Boston Ave., DeLand, Florida 32720. Tel.: (904) 734-9184.

Hitesville, Iowa - Annual all day meeting on New Year's Day in the Gospel Hall with first meeting at 10:00. Gospel meeting scheduled for the evening at 7:45. Correspondent: Dr. Larry L. Brandt, 509 Lincoln Street, Pakersburg, Iowa 50665. Telephone: (319) 346-1084 (home) or (319) 346-1688 (office). Gospel Hall telephone: (319) 347-2333.

Portage La Prairie, Manitoba - Annual all day meeting on New Year's Day with ministry at 10:30 and 2:30 and Gospel at 7:00. All meetings to be held in the Gospel Hall at 102 First Street, N.W. Correspondent: David Ronald, S.S. #1, Site 3, Box 30, Portage la Prairie, Manitoba R1N 3A6. Telephone: (204) 857-9831.

Picton, Ontario - Annual conference to be held on January 2 and 3 with Prayer Meeting at 7:00, January 1 in the Gospel Hall, corner of Union and Head Streets. All other meetings to be held in the Elks Hall on Mill Street. Breaking of Bread at 10:30. Correspondent: Robert Dickson, R.R. #9, Picton, Ontario K0K 2T0. Telephone: (613) 476-3125. Elks Hall Tel.: (613) 476-6161.

Windsor, Ontario - Partington Ave. Gospel Hall - Annual conference to be held on January 2 and 3 with Prayer Meeting on Friday, January 1 at 7:30 p.m. Breaking of Bread at 10:00. All meetings to be held in the Gospel Hall, 644 Partington Ave. Correspondent: Robert Wylie, 3445 Randolph Street. Windsor, Ontario N9E 3E9. Telephone: (519) 969-6347.

HOME CALLS

Antioch, Iowa - Our beloved sister, Mrs. Martha Wade, 69, after years of suffering from leukemia which she bore patiently, departed to be with Christ on September 4th. She was saved in February 1940 after hearing the Gospel preached by brother Oliver Smith and others. She was baptized and received in the fellowship at Hitesville, where she remained until the Antioch assembly was formed. She was a consistent Christian who had a good testimony. The funeral which was held from the Antioch Gospel Hall was well attended. Her eldest grandson, about 25, professed to be saved on the night following her funeral.

Beetown, Wisconsin - Our dear sister, Mrs. Toay Raisbeck (nee Marguerite Clifton), 75, went to be with Christ on September 7th. She heard the Gospel preached by brother Lorne McBain, and on March 7, 1938 passed from death unto life through faith in the finished work of Christ. She and her husband have been in happy fellowship in Beetown for over 40 years, where she will be greatly missed. One son and his wife are in the Beetown assembly. Prayer would be valued for another son and his wife who are not saved, also fifteen grandchildren.

East Boston, Massachusetts - Our dear sister, Mrs. William Smith (nee Marion Seale) went to be with Christ on September 19 at the age of 60. She was born in Detroit on December 16, 1920 and in 1937 trusted Christ as her Lord and Savior. She was received into fellowship in the Friendship Avenue Assembly in Pittsburgh. In 1956 she and her husband moved to Cleveland where they were gathered with the saints in the Monticello assembly. Since 1964 they have been part of the East Boston assembly. She was faithful in attending the assembly meetings and was given to hospitality. Present at the meeting on Tuesday night, taken to the hospital on Wednesday and on Saturday night she was at Home. While in the hospital she testified to an attendant that she was resting on the work of Christ. Those who remain for that "little while" until He comes are her husband, a son and a daughter, all in assembly fellowship. She also leaves six grandchildren.

Hartford, Connecticut - Our dear sister, Mrs. Anthony Cagliostro (nee Sarah Vincenzo) was called home on September 23 after a brief illness of a few months. Saved at the early age of 12 through brother Cesare Patrizio's instrumentality, she was a godly, quiet consistent sister. Titus 2:4-5 describes perfectly her manner of life. Always in her place in the assembly, she will be greatly missed. Fitting words were spoken twice at her large funeral. Pray for her husband and son and two daughters, some not yet saved. Her aged mother and Father, worthy ones, and two sisters are with us in the assembly.

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NOTICE

About a year before he was called home, our Brother Ferguson wrote a book entitled "The Four Days of Scripture and The Four-square City." We had hoped to get it published sooner while he was still with us but failed to do so. However, it is now ready for distribution. The book has a hard cover with a durable binding. It is printed in large print at his request to make it easy for older believers to read. The subject is very timely and we feel it is a fitting memorial to our brother. Available from the Publisher, \$5.00 postpaid.

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Please include printed name and address with your remittance.

Words in Season

THE BIBLE FAMILY MAGAZINE



REMEMBRANCE

"I will remember the years of the right hand of the Most High." Psalm 77:10

I WILL REMEMBER -- 'tis good to remember --
Years that are past of God's goodness and grace;
To brood once again over memories tender;
God's gracious dealings to grateful retrace.

Safely, indeed, both His guiding hand led me,
Through all life's highways and byways till now;
Richly, indeed, hath His bounteous hand fed me,
Even in famine -- though I knew not how.

Yea, in the sorrows which sometimes o'ertook me
He was my succour, my strength and my stay;
And in calamities which sorely shook me
He so supported, faith did not give way.

In such remembrance, reflection, recalling,
Heart findeth confidence, mind grows serene;
Shall not His right hand, which kept me from falling,
Be still as strong as in past it hath been?

J. Danson Smith

DECEMBER, 1981

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NOTICE

NEW SUBSCRIPTION RATES FOR 1982

\$5.50 singly or in bundles - per copy yearly. Sterling rate 2.50 pounds. Order or renewal sheet — 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 ADDRESS

Thomas Baker - 1508 South Sierra Vista, Alhambra, CA 91801 Tel. 213-576-0231.

Larry Steers - 217 Bay Thorn Drive, Thornhill, Ontario L3T 3V6. Tel. 416-889-7964.

Peterborough, Ontario - George Street Gospel Hall has now moved to 592 Park Street, Peterborough, Ontario and will be known as the Park Street Gospel Hall. See the November issue for the new address of the correspondent as well as the order of meetings.

Tampa, Florida - Remember our brother, E. J. Wickert, who is recovering from a severe angina attack, which has seriously curtailed his activities, chiefly in connection with the Spanish work in the Tampa area. His address is 3405 14th Street, Tampa, Florida 33605.

CONFERENCES

Please consult the November issue for details pertaining to the following conferences:

DeLand, Florida - December 27, Conference. January 1, 2 and 3 Bible Readings.

Pennsauken, N. J. - January 2 & 3.

Hitesville, Iowa - January 1.

San Diego, CA - January 2 & 3.

Picton, Ontario - January 2 & 3.

Windsor, Ontario - Partington Ave. Gospel Hall - January 2 & 3.

Portage la Prairie, Manitoba - January 1.

Long Beach, CA - Conference to be held on January 15 and 16 with Prayer Meeting on Friday, January 14 at 7:30 in the Gospel Hall, 3516 Linden Avenue. Breaking of Bread at 10:00. Hospitality extended to visitors. Correspondent: John P. Bell, M.D., 580 South Reynolds Place, Anaheim, CA, 92806. Telephone: 714-956-8236. Gospel Hall telephone: 213-424-6747.

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.

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CHRISTIAN SIMPLICITY

The Year's End

A WIS Reprint

Wm. H. Ferguson

TIME is a most precious jewel entrusted to us in stewardship and as it is marked off in its successive stages and swiftly passing flight, it surely is wisdom on our part to give due consideration to this phase of our mortal existence, thereby gleaning valuable lessons in life's school. As we approach the year's end once more we would look back with a view to confession and forward in hope -- Titus 2:13.

Much or little as the case may be of loving service and testimony lies behind -- at the best it has been faulty and fitful and marked with failure. The consideration of this should cause deep humility and thoughts of self.

The Christian's attitude should be the very antithesis of the world's at this season of the year. The world is characterized by a frivolous, thoughtless and wanton and unchaste life so that they may forget in the follies and madness of extravagance and absurdity the sins and wretchedness of their existence in the past. Not so the Christian -- the godly one amidst ungodliness.

How can we be flippant, mixing with the world's false ways at this time when, professedly seeking to commemorate the birth of our blessed Lord, they violently and shamefully dishonor Him -- in His birth -- in His death -- in His glorified Person at the right hand of God today?

It has been the custom of the godly to take stock as in the presence of God and rather go in for self-denial as well as self-judgment and confession of sin as the world goes in for merriment, God-forgetting and fleshly indulgence at the year's end. I heard of a dear mother as her children came to her and asked why they didn't have a tree in their home as other people. She took them quietly to her side and at her knee told them afresh the story of the Saviour Who hung on the "cruel tree" to save them. Little wonder God owned and blessed that mother and her children. It is still a "wilderness" -- Christian -- and to copy Egypt in its fleshly self indulgence, in its wanton extravagance and its lawless disregard of the claims of the Christ they falsely profess to honor, is sinful. When we get home we shall eat of the Tree of Life which is in the midst of the paradise of God. May we be content at this season then, as at others, to "let the world go by."

Instead of the peace and quiet and godliness that should characterize our thoughts of Christ and of God, how displeasing to enter into the mad, covetous, selfish spirit of the world -- trampling on

each other in the mad rush to gratify self and selfishness: body and soul worn out running after the world's tinsel toys -- the body suffering from the self indulgence of eating and drinking so that, perchance, the holiday season comes on a Saturday -- as one looks around on the Lord's Day morning at the meeting for worship and remembrance of the Lord and sees the empty seats, or "feels" in the very atmosphere of the place the sluggishness and slothfulness of an overindulged body, one would feel as Paul did when he wrote to the Corinthians in his first letter, chapter 11:20 -- "Ye cannot eat the Lord's supper." At any rate, without due exercise it cannot be eaten worthily. May God graciously exercise our hearts as we consider our sin in this matter.

The old custom of gathering around the Word of God in conference should be revived at such seasons, with the emphasis on the spiritual rather than the physical needs, so that instruction, exhortation and comfort could take the place of feasting and frivolity and lightness. Without being unduly sensorious we feel sure all spiritual ones will acknowledge the truth of what we write. One feels the bane of it and the sin of it should we allow ourselves to be temporarily drawn into it. Try to give something to God at this season, Christian, rather than spend your time, racking one's brain, to see how to please a fellow mortal while you care not how to please your God when you sit at the world's table.

We came across lately some thoughts from the pen of the biographer of that godly old worthy, Matthew Henry, and it seems they are timely for us to consider today, especially in connection with our subject under consideration. How he found the time to write his Commentary on the Holy Scriptures has puzzled many. The more this great and good man advanced in years, the more careful was he to redeem time. Though he was far from despising the kindness of his friends, yet you may often hear him, when invited to houses and entertained plentifully, and detained with a variety of company, repeating David's wish: "O that I had wings like a dove, for then would I fly away, and be at rest." At another time, when he had been diverted by much company and a mixed conversation for a whole day to little advantage, he writes at night, with much concern, "I look upon this as a lost day; Lord, forgive my trifling: I would rather preach twice every day in the week, than spend another day so unprofitably." Prayer made all his work pleasant; he went out in the strength of the Lord, and therefore he was not discouraged at the variety and multitude of labors in which he was engaged; and the answers of prayer made his work easy, for God often eminently answered him in the day when he called upon Him, and strengthened him with strength in his soul.

For many years before he died, Mr. Henry was in the habit, at the end of December, of taking a review of the past year, in order to prepare himself the better to begin the new year.

On the 31st of December, 1691 he observes:

"I am come to the close of another year, but my works have not been filled up; many empty spaces in my time and in my duties, much amiss, little done, little gained for my soul; though much mercy received, yet many talents not traded with aright: it is the blood of Christ that must set all straight between me and my God; there I rest my precious soul."

The last day of December 1701 he set apart, as usual, for a day of fasting, and prayer, and humiliation, "believing (says he) prayer to be an instituted way of communion with God, and fetching in mercy and grace from Him. I have comfort in it daily; my daily prayers are the sweetest of my daily comforts. Having of late had my body feasted above ordinary meals, I desire this day to have my soul fed more plentifully with the duty of prayer, and thus to close the year, which looks both ways. My errands to the throne of grace today are:

1. By way of lamentation and humiliation.
2. By way of prayer and supplication. I have many errands at the throne of grace this day.
3. I desire the success of my labors, that sinners may be converted, saints built up and made to flourish -- Matt. 28:20, "Lo, I am with you alway," and Isaiah 55:10,11, "As the rain cometh down," etc.
4. I desire the blessing of God upon my wife and children, that God will come in in grace to my dear little ones, and drive out the foolishness bound up in their hearts, in saving them. In reference to which, I desire to act in faith on Isaiah 44:3, "I will pour My Spirit upon thy seed, and My blessing upon thine offspring."

These secret workings of Mr. Henry's soul towards God, learned after his decease, both in prayer, observation, reflection, and self-dedication, were the means which he constantly used to maintain a holy zeal for God, and unwearied diligence in His service. To have such memorials always lying between God and his own soul, must needs keep him close to duty, and make him lively and zealous in duty; and that they had this good effect, the tenor of his exemplary life has fully demonstrated; and thereby recommend it to us all.

"And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises." Heb. 6:11.

And now, Christian, let not this year's end, should the Lord leave us here, be as the last -- let it be filled with prayer and confession and holy zeal for the welfare of His cause in the midst of His enemies. Let us not clasp their hands in an unholy alliance or in unholy celebration but, rather, by a distinct and true and scriptural separation show them that we are indeed "children of light" and "we are not of the night, nor of darkness." 1 Thess. 5:5. Then as the light of a truly watchful and sober life shines amidst the darkness of a corrupt christendom and an ungodly world, there will be something for God in these lives of ours although the world itself will not understand us.

We close our meditation with the exhortation of the beloved Apostle Paul in Heb. 12:3 - "For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds."

LABORERS

John Slabaugh

Matthew 20:1-16 records the Lord's parable of the Householder and the Laborers whom he hired to work in his vineyard. We note by way of interpretation that only the first group made an agreement with the Lord of the vineyard. Israel alone came into covenant relationship with God under the law where blessing was predicated upon obedience. They had the first privilege to enter the vineyard and produce fruit for God. They failed and lated the mercy and grace of God reaches out to others who have no covenant but who were brought into a far greater relationship under grace than was ever known under law. (See Romans 2) However, we may easily make the application that the Lord has work for us to do today when He bids us to labor for Him, and we receive more by trusting His grace than by bargaining with Him. Consider, in context here, how the rich young ruler bargained with Christ when inquiring about salvation, saying in effect, "What shall I do to get?" Matt. 19:16. Every true Christian knows this is not the principle whereby salvation is obtained. Salvation cannot be earned by doing but it is a free gift. Soon after, Peter who should have known better, manifests similar thinking with an inquiry we may paraphrase, "I have done! Now, what will I receive?" Matt. 19:27. Christ then reveals the prominent place the disciples will have when He reigns and then He gives our parable.

As we noticed, it is only the first laborers who bargain with the householder about wages. They agreed to what was evidently the prevailing wage for that day, "a penny a day." This is not to be confused with what one cent will buy today, but was equitable

then. The other laborers simply accepted the householder's promise, "whatsoever is right, I will give you." They went to their tasks trusting him and his integrity. All of them, particularly the last hired, received more than might rightly have been expected. This suggests we should be more taken up with the task than the reward for it. Christ may also have been teaching that faithful labors in the last hour will receive the richest reward.

Christians sometimes make Peter's blunder and would bargain with God. "Look how we have raised our family! We have done our part and now it is up to God to save them!" God is never obligated to save loved ones but we may trust this to His grace. He is "ready, willing and able" to save them. See Isa. 38:17; 1 Tim. 2:4, and Heb. 7:25.

There are other lessons to be learned from this parable. All should be busy in "the Lord's work." "Why stand ye here all the day idle?" These should have gone to the householder instead of awaiting his coming to bid them. Many Christians do not begin to serve God when they should. One has said, "I was saved at 15, but I didn't wake up until I was 25!" He was acknowledging ten years with little for his Lord in them. In the different hours mentioned in our parable, there is a suggestion of different "hours" in a Christian's life. This is the principle application to be made in this article.

Early in the morning

This is the "hour" when all should respond to the Lord -- first to His gracious invitation in the gospel and then to serve and glorify Him. There is a freshness to the early hour. Often much is accomplished then. The zeal of youth is a great asset when channeled into the things of God. It is impressive at Bible conferences to see so many young Christians with their lives still before them. These represent tremendous potential for usefulness to God in service and in testimony to saints and sinners.

The Third Hour

This can remind us of the teen years. Part of life is already past but the most still lies before. Though young, teens can do a great deal for God and should be encouraged to do what they can. Their youthful energy may be used to seek out and transport children to Sunday School or children's meetings. Young brethren could devote a summer's vacation between school terms to helping in tent meetings. Teen age is a good time for young men to become exercised to ask profitable questions in Bible readings. Teen age is a time when one learns more easily and retains more of what he learns.

Teens should be aware of snares that may mar this time of life. This is when, perhaps more than any other time, the world holds an allurements that may hinder usefulness for God. Not only things in the world that are unclean and impure may snare a young Christian. One may become so engrossed in active and innocent pursuits -- things not wrong in themselves -- that the things of God are crowded out. Late teens may be the time to begin courtship, but the Lord should still have first place in the life. One must seek out His guidance as to a life's partner and how to be of spiritual profit to one another.

The Sixth Hour

This may be likened to the "family years." It is good when some who have manifested little exercise for the things of God earlier, begin at this time to go on well for Him. It would be impossible to over-emphasize the importance of Christian homes. A Christian home is virtually an "oasis" in a very dismal day in society. Many children in today's world grow up never confident they are loved or that their parents love one another. Few children today receive much parental discipline. Love and discipline belong in the Christian home. The home is where values are instilled. Impressions should be made that will prepare children to respond to the gospel. Family reading and prayer are vital in a Christian's home and should never be neglected.

Snares to be avoided in this period include the adoption of secular values in one's own life and the lives of the children. Avoid giving them a taste for the things of the world. Real care should precede permission to participate in some school activities. It is not easy to foresee what may come later if permission is given today for something which appears innocent.

The Ninth Hour

This hour suggests the "middle years." These could be the most productive of all. This is the time to faithfully apply convictions learned in earlier years. These should be the best years for God in the assembly. It is the time for bearing responsibility and serving the saints of God.

There are snares in this period too. There may be a tendency to seek an easier path. The heart may not be as warm in devotion as in the past. Failure to recognize one's true spiritual state needs to be guarded against. A tendency to over-confidence or reliance upon ability or past experience instead of upon God can lead to spiritual disaster.

The Eleventh Hour

This late hour reminds us of the "senior years." Some believers then regret not having done more for God earlier. It is good to respond to the Lord's call then though one has not done so earlier. This is a period when one can contribute wisdom gleaned from years of experience -- some positive and some negative. Many have more time in the retirement years. This may profitably be used in visiting lonely believers to encourage them. It can also be used in prayer for the work of God and the people of God. Guard against discouragement in this time of life lest "ye be weary in well doing."

"Call The Laborers"

Our Lord too will shortly give this command and Christian laborers will come before Him in review at the Judgment Seat of Christ. This will be a most solemn occasion where motives will be revealed, where stewardship will be reviewed, and where labors will be rewarded. How good though it is that "then shall every man have praise of God." 1 Cor. 4:5. May we all labor diligently for "the best of Masters", confident that in that day He will in grace bestow far more than we could ever deserve.

TIMOTHY

Alex B. Dryburgh
Labrador

Timothy was an outstanding man for God in his day, as Joseph in his day - Gen. 41:38, "Can we find such a one as this is, a man in whom the Spirit of God is?" As well Jabez in his day - 1 Chron. 4:9, "And Jabez was more honourable than his brethren." Also Daniel - Dan. 6:3, "This Daniel was preferred above the presidents and princes because an excellent spirit was in him." Of Timothy we read in Philippians 2:20, "For I have no man likeminded who will naturally care for your state. For all seek their own, not the things of Christ Jesus."

Notice three things about Timothy:

Timothy's Teachers

His mother. As we read of Timothy we discover a few teachers in his life, the first being his mother. "From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation." (1 Tim. 3:15) A mother is either an influence for good or evil. In Hebrews 11:23 we find what Moses was to his parents, "They saw he was a proper child." In Acts 7:20 we see what Moses was to God, "In which time Moses was born and exceeding fair. (R.V. footnote says, "Fair unto God.") But when we read Ex. 2:2 it is

what Moses is to his mother, "When she saw him that he was a goodly child." Pharaoh's daughter said to Moses' mother, "Take this child and nurse it for me and I will give thee thy wages." Notice carefully what v. 9 says, "And the woman took the child and nursed it." *She did not nurse it for Pharaoh's daughter, she nursed the child for God.* Where might many of us be today if it had not been for the godly teaching we received from our mother?

John Wesley's mother had a family of 19. In those days she had to bake and make clothes for the children. Do you know what that woman did each day? For one hour she spent time in the presence of God. Are you surprised that from that family were raised up men like John and Charles Wesley?

A man once wrote a letter to Sir Winston Churchill and mentioned many teachers in his life. After Mr. Churchill read the letter he sat down and wrote to the gentleman, "You have missed the most important teacher in my life -- my mother."

Paul was a teacher in the life of Timothy, 2 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." 2 Tim. 1:13. "Hold fast the form of sound words which thou hast heard from me." Paul was a man who not only taught by his lip but also by his life, Acts 20:20, "I kept back nothing that was profitable unto you, but have shewed you -- (that would be by life) -- and have taught you"-- (that would be by word).

Men of God - 2 Tim. 3:13. "But continue thou in the things that thou hast learned and hast been assured of, knowing of whom thou hast learned them. The R. V. footnote changes the reading, instead of "whom thou hast learned" it reads "what persons," bringing before us the character of the persons by whom we have been taught. One can look back in the Christian life and be thankful for men of God who taught us the mind and will of God.

The Spirit of God - Last but not least, the Spirit of God was a teacher in the life of Timothy, see 2 Tim. 2:7, "Consider what I say and the Lord give thee understanding in all things." The assemblies of God's people are in great need of Spirit-filled, Spirit-led and Spirit-taught men.

Timothy's Tears (2 Tim. 1:4)

There are two types of tears in the Bible: tears of affliction and tears of affection. In the first chapter of Ruth, Naomi must have shed tears of affliction as she stood at the grave of her husband and two sons. In the same chapter we read about the two daughters-in-law lifting up their voices and weeping — that would be tears of affection. In Acts 20:19 we read about Paul serving the Lord with all humility of mind and with many tears -- tears of

affliction -- but in the same chapter, verse 31, Paul ceases not to warn everyone night and day with tears -- of affection.

We are living in days when tears are seldom shed. We look back to gatherings which stand out in our memory: worship meetings, prayer meetings, ministry meetings, gospel meetings where tears were shed. If there were more genuine tears among us there would be a gentler touch. In the Scriptures you have tears linked with prayer, 2 Kings 30:5, "I have heard thy prayer, I have seen thy tears, behold I will heal thee." In Psa. 126 you have tears linked with preaching, "They that sow in tears shall reap in joy." "He that goeth forth and weepeth bearing precious seed shall doubtless come again rejoicing." In Acts 20:31 you have tears linked with the ministry of the Word, "I have not ceased to warn every one of you night and day with tears." As we read First Corinthians we might think that Paul was a hard man, but when we read the second epistle, Paul wrote to them out of anguish of heart and many tears. In Luke 7:44 we have tears linked with worship. When Paul thought about Timothy the thing that came to his mind were the tears the young man had shed. (1 Tim. 1:4)

Timothy's Testimony (Acts 16:2)

Testimony is of vital importance. What a man does is more important than what he says, but what a man is, (his character) is more important than what he does or says. Christ had this witness from God, "This is my beloved Son in Whom I am well pleased." He did always the things that pleased the Father. John the Baptist could say of Him, "He that cometh after me is preferred before me, for He was before me." Before men Pilate could say of Him, "I find no fault in Him." Herod's judgment, "Nothing worthy of death; the centurion could say, "Certainly this was a righteous man." The blood satisfies God, the Word satisfies me, but a life or testimony satisfies the world. Timothy was a man well connected, he had a good mother and grandmother. He was well instructed, from a child he had known the Holy Scriptures. He was well reported among the brethren.

We are the only Bible the careless world will read;
 We are the sinner's Gospel, we are the scoffers' creed;
 We are our Lord's last message written in deed and word,
 What if the type be crooked, what if the print be blurred.

Burnet bore this testimony of Leighton, "I never heard him say a word in conversation that was not to edification. I never met him in the house but there was something in his look that did me good." That was his testimony.

JOHN THE BAPTIST - HIS PERSON - Part One**Robert Surgenor**

"In those days came John the Baptist, preaching in the wilderness of Judaea" Matt. 3:1). Thus came to pass, in the fortieth book of the Bible a prophecy told out in the fortieth chapter of Isaiah. Seven persons were named in Holy Scriptures before they were born, and John the Baptist is one among them. How unique he was, the forerunner of the Lord, preparing His way. Not only did Isaiah, the first major prophet, foretell of John, but also Malachi, the last of the minor prophets. As the Old Testament closes we see the spirit in which this unique man was to be sent (Malachi 4:5 with Matthew 11:11-14). As the New Testament commences we see him on the scene, preaching and preparing the way of the Lord. Thus we see him in prophecy -- then in person. Even though there had not risen a greater than John the Baptist yet as the kingdom of heaven is about to be introduced, he must step aside as lesser than all they who would enter in. John was only a witness of the true Light, but Christ was the light Himself. John was only the voice, Christ the Word. The voice fades away, but the Word remains. Thus John confesses, "He must increase, but I must decrease" (John 3:30). Thus we get a little glimpse of the greatness of our position as the Bride of Christ, above Old Testament saints.

As we turn our eyes to Matthew's Gospel chapter three, we find in John good principles and methods for the preacher of the gospel today. The first thing we notice is HIS PILGRIM CHARACTER. "And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat (food) was locusts and wild honey" (verse 4). His clothing betrayed his occupation, (2 Kings 1:9; Zechariah 13:4) -- that of a prophet. Should there not be a consistency, as witnesses of Christ, in our apparel? The women, dressed in a modest manner, no ornaments adorning their body, saving the ornament of a meek and quiet spirit (1 Timothy 2:9; 1 Peter 3:4). The men in conservative clothing, not gay (spiritive, showy, bright) clothing as James describes the rich men of his day. In they came, into the synagogue, with sporty attire, flashing a gold ring on their finger. I would say this would set forth a poor example for a pilgrim witness, wouldn't you? Far better to deposit your money in heaven than on your finger, for gold will perish but the treasure in heaven will remain. Read Matthew 6:19-21. Far better to radiate more of Christ (that One Who was conservative) than to draw more attention to yourself with showy clothing. Yes, John was pilgrim in character.

We also notice that John was **CONTENT WITH SUCH**

PLAIN FARE. "His food was locusts and wild honey." Not much variety, was there! Seemingly there was no complaining on his part -- for God provided it to sustain His prophet, and it was received with thanksgiving. I have heard of missionaries being served a bowl of caterpillar soup, and with thanksgiving, eating it with their hosts. God gave them grace to eat what was set before them, lest they offend those they were seeking to reach. For a servant of the Lord to tell a sister he doesn't like certain dishes she has placed on the table, is wholly inconsistent with what we see in John — and also in the Supreme Example, our Lord Jesus Christ. May God help the gospel preacher to be thankful for whatever is served; "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the Word of God and prayer." (1 Timothy 4:4,5).

As John preached it is very evident he had an INSIGHT TO HUMAN NATURE. "Ye offspring of vipers" (verse 7, R.V.), reminding us of the first prophetic utterances regarding the coming Redeemer, "I will put enmity between thee (the serpent) and the woman, and between thy seed (the devil's children) and her seed (Christ); it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15). In preaching, it is well to keep in mind that those we are seeking to reach are "children of the devil" (1 John 3:10). Satan is likened to a strong man armed, guarding his palace and keeping his subjects in peace (Luke 11:21). As the preacher labors, he is entering this wicked one's domain. Serious business indeed! Satan is not willing to have his subjects aroused and the false peace of his domain disturbed. Thus the herald of the Cross is told to "Put on the whole armour of God, that he may be able to stand against the wiles of the devil." As Paul says, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:11,12). Thus the evangelist is exhorted to suffer hardship as a good soldier of Christ Jesus. He is not to become entangled with the affairs (pursuits, occupations) of this life that he may please Him who hath chosen him to be a soldier (2 Timothy 2:3,4). How crafty the wicked one is, laying snares for the messengers, the soldiers of Christ. How many a sword, once used for God, has been sheathed because of a serious sin in a soldier's life. How prayerful the soldier must be as he treads in Satan's realm, seeking to rescue the perishing, with snares all around.

Not only has sin on the soldier's part sheathed many a sword, but slander on the part of others has rendered many a soldier unable to fight as he should. May God preserve us from getting into a habit of speaking ill of His servants. May our tongues be

used in supplication for them, rather than slander against them. Such in the battles of God, dear brethren and sisters, need our consistent, fervent prayers, for the battle is great and the enemy is strong.

When the preacher enters into just what man is -- a child of the devil, then he can use his sword more effectively. His preaching will drive at the very source of man's problem -- and next month, D. V. we shall see the characteristics of John's preaching -- a man who had an insight to human nature.

SPEAK AS ORACLES OF GOD

1 Pet. 4:11

T. Thompson - Alaska

In the early freshness of the assemblies gathered in the Lord's Name, the truth of the unhindered ministry of the Spirit of God allowed the voice of God to be heard. This was not necessarily through an hour-long address, as "five words in the Spirit" (1 Cor. 14:19) can be used by God.

The passage of years, however, has brought changes. Meetings are arranged months ahead of time. Conference platforms are closed and arranged; Bible readings are under the control of a few speakers to the exclusion of others.

Meetings for the exposition of the Word of God are necessary for the edification of the Saints. Godly exposition of the Word in a Bible reading can be a blessing to all. Some of the most fragrant memories are of local assembly weekly Bible readings where godly gifted men taught us truth we still value today.

But "gift" is not synonymous with "spirituality" as Paul makes clear in his Corinthian letter. It is possible for intelligent men to reach the head and leave the heart untouched. Some have private reservations regarding things generally believed among us and their substitution of private interpretations has become "poison" in the pot. The saints are upset and unfed. This has led at times to division with its sad trail of broken hearts and broken assemblies. God given ministry will meet a present need, leading to edification, exhortation, and comfort to God's people.

All agree as to the need for God given ministry. The difference of opinion arises over how to procure such. The result is that today we have "open and closed" types of meetings. Some justify the closed platform on the grounds that the open platform was abused. Some who follow this line of reasoning, arranging speakers for conference platforms, have followed Corinth in its sin by fostering the spirit that said, "I of Paul, I of Apollos, I of Cephas." This was never their intention. But once human arrangements were substituted

for Divine order, further departure by others followed. I even heard a brother declare that he wasn't taking his unsaved son to Gospel meetings. He preferred to wait so his boy could be saved at meetings soon to start by a different evangelist.

Recovery and revival always begins with bringing the book. As we open to the fourteenth chapter of First Corinthians, we seek the guidance of God to learn the principles governing the orderly regulation of the gathered assembly. A divine principle throughout scripture is the necessity for the vessel to be clean. Gifted men can be present and yet known by the Spirit of God to be unable to handle God's Word. As men, even these gifts to the church can feel decline and coldness. Yet if asked to speak by a committee they perhaps would feel an obligation to comply. These brethren may have a need to hear the voice of the Lord in freshness rather than be the mouthpiece for God. How often we have joined with the writer of Psalm 119 as we have come to the last verse, "I have gone astray like a lost sheep; seek Thy servant for I do not forget Thy commandments." Oh! How some tried, tired, gifted servants have longed to hear God's voice in a conference gathering, so their own soul could be restored.

Brethren need to lay themselves before the Spirit of God with the Word of God so that Divine impressions can be made upon them like a "polished shaft." This will result in ministry that will exhort, edify and comfort.

The gatherings of the church mentioned in 1 Cor. 11:18; 14:19, 23 are governed by Divine principles. Thirteen "lets" govern the gatherings in 1 Cor. 14 and only women are prohibited to speak, as well as those with a foreign tongue but no interpreter. I have been blessed in some meetings in Africa when four languages were used in praising and building up the saints gathered to hear God's voice.

It is wonderful to see the Spirit of God moving in unhindered liberty. The prophets in 1 Cor. 14 were men under control who would stop speaking while another prophet added a word from God. No authority, hierarchy, pope, nor convenors can harness the Spirit of God. God will have His voice alone heard through His chosen vessel.

There is no support in 1 Cor. 14 for a closed platform. The fear of God known and felt among us would be a deterrent to men who unknowingly abuse the office of the Spirit. It is only those who "hath" who take part. There are five occasions where this is used in 1 Cor. 14. Five is ever the number of human weakness, but also of Divine Grace. Paul the Apostle felt his weakness, and we should as well. This would control our platforms and gatherings.

Recall ordinary men that God used to speak to our hearts:

Laborers, tradesmen, doctors, or business men by earthly calling. Men who learned God on their knees. These were the men God raised to their feet to speak to His people. They feared God.

Let us once again turn to the Book and glean its principles. In verse 26 we have five things that the brethren can do: Praise, prophecy, preach, perception, and passing on a word to the saints. This is not invested in one or two men.

May God exercise elders, brethren, and servants of God and thus keep those conditions where divine principles can function to God's glory, unhindered by human arrangement no matter how advanced the thinking for such sounds.

QUESTIONS AND ANSWERS

Question - In what sense was the Lord Jesus "in all things made like unto His brethren, that He might be a merciful and faithful high priest, in all things pertaining to God, to make propitiation for the sins of the people?" Heb. 2:17.

Answer - The context will guide us in the understanding of the words "all things." The expression must be limited to the possession of true humanity by the Lord. His humanity was real, but unlike ours inasmuch that He was not subject to sin, sickness nor death. Alford has stated the case clearly in his exposition of this verse by stating: "All things, wherewith the present argument of the context is concerned; all things which constituted real humanity, and introduced Him to sufferings and sympathies." He did not take hold of angelic nature, but became a real man, a possessor of blood and flesh, that through death He might destroy him that hath its power, and deliver them, who through fear of death were all their lifetime subject to bondage. The reality of His humanity did not diminish the reality of His deity. He never ceased to be what He ever was, and He will continue to be: God and Man in one glorious person forever. As the "Man of Sorrows" He was ever in full possession of all His divine attributes. To conclude we quote the good words of Joseph Stennett.

"Though in the very form of God
With heavenly glory crowned
Thou didst partake of human flesh
Beset with sorrows 'round.
Thou wouldst like sinful man be made
In EVERYTHING but sin
That we as like Thee might become
As we unlike have been."

Question - Who is the restraining One who will be taken out of the way? 2 Thess. 2:7. If the reference is to the Holy Spirit, how

can multitudes be saved during post Rapture days, as recorded in Rev. 7?

Answer - We certainly believe from this passage that the One to be taken out of the way is the Person of the Holy Spirit, Who will leave earth with the Church at the Rapture. There are two great happenings to take place following the Rapture which are the theme of 2 Thess. 2, but there are also two hindering forces holding back these events. The two happenings are THE APOSTASY, verse 3 (note the definite article here), and the APPEARANCE of THE MAN OF SIN, verse 8. The reader should now note the two restraining powers. "Ye know what withholdeth", verse 6, and "He who restraineth", verse 7. It is our solemn judgment that the former is the presence of the People of God, who are the remainder of the Church which are alive to the Rapture. These preserve from the final great apostasy foretold in the sure Word of prophecy. The latter is the presence of the Holy Spirit, Who during this age gathers a people for His Name and sustains them until the coming of their Lord, the Bridegroom, John 14:16. When the Lord takes His Church away, and the Spirit is removed with them, then the Apostasy will have come and the consequent revelation of that Wicked One, the Man of Sin. The events spoken of in this chapter are nearing, but will not be witnessed by any member of the Church, which is His body. We shall be saved from the "wrath to come."

To answer the second part of the question. The removal of the Spirit will in no wise hinder His gracious saving work with men on earth. He Who moved prior to the Day of Pentecost for the blessing of men will move again from His Heavenly place. Great numbers will be influenced by the Spirit to turn to the Lord Jesus and will be redeemed by the Savior's blood. Thus we see the great multitudes of Jews and Gentiles saved during the Great Tribulation in Revelation chapter 7.

We must add, however, that all who are left at the Rapture who have been deliberate rejectors of the message and Person of the Lord Jesus during this Gospel age will be hopelessly lost and become subjects of the severity of God's judgment without mercy. Having rejected the Truth as presented in the True Messiah, they will believe the Lie as presented in the False One. John 5:43. The words of our passage are solemn to all such. "For this cause God will send them strong delusion to believe the Lie." So we learn that for all who spurn and refuse God's great salvation today, no salvation will be available in that day. Such thoughts should cause us who have known His saving grace to worship God, and witness with renewed energy in the hope of saving some from so great a doom.

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NOTICE

About a year before he was called home, our Brother Ferguson wrote a book entitled "The Four Days of Scripture and The Four-square City." We had hoped to get it published sooner while he was still with us but failed to do so. However, it is now ready for distribution. The book has a hard cover with a durable binding. It is printed in large print at his request to make it easy for older believers to read. The subject is very timely and we feel it is a fitting memorial to our brother. Available from the Publisher, \$5.00 postpaid.

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Please include printed name and address with your remittance.

Seattle, Washington - West Woodland Gospel Hall - Annual conference will be held in the Gospel Hall, 516 N.W. 56th Street on January 23 and 24 with Prayer Meeting on Friday, January 22 at 7:30. Breaking of Bread at 10:00. Christian hospitality will be extended to those coming from a distance. Correspondent: David C. Hale, 16813 19 S.W., Seattle, Wash. 98166. Telephone: 206-243-0557. Gospel Hall telephone: 206-783-1368.

Tampa, Florida - Marjory Avenue Gospel Hall - Annual conference to be held on February 13 and 14 with Prayer Meeting on Friday, Feb. 12 at 7:30 in the Gospel Hall, 12704 Marjory Avenue. Breaking of Bread at 10:00. Ministry is welcomed from brethren who teach and walk according to scriptural principles. Correspondent: Oronzo Dalfino, 118 East 143rd Avenue, Tampa, Florida 33612. Telephone: 813-961-6082.

Monrovia, CA - The assembly is convening their second conference on February 13 and 14 with Prayer Meeting at 7:30 p.m. on Friday, February 12 in the Gospel Hall, 211 South Magnolia. All other meetings to be held in the Masonic Temple, 204 West Foothill Blvd., Monrovia. Breaking of Bread at 10:30. Please advise of your coming so proper arrangements can be made. Correspondent: Ivan Hoath, Sr., 341 North Mayflower Avenue, Monrovia, CA, 91016. Telephone: 213-359-3095. Masonic Temple telephone: 213-358-9038.

REPORTS - U.S.A.

Madison, Maine - The assembly here enjoyed having brother Samuel Maze of Belfast, Northern Ireland for nine weeks of Gospel meetings with blessing in salvation of souls of which the last five weeks were spent in a rural district with good attendance by outsiders. He ended his visit of three months here with ministry meetings on the Tabernacle, using his chart and now has returned home where his address is: "Westways", 134 Upper Malone Road, Belfast, N.I. BT9 5PE.

Terryville, Conn. - Recent conference was a time of encouragement to those who gathered with searching ministry given. Brother Murray McCandless was returning to Carlingford, N.B. where an interest in the Gospel has been shown. Brother David Kember of the Clinton, Ontario Assembly went back to Plaster Rock, N.B. where he had some meetings during the summer.

Barrington, N.J. - Brethren David Oliver and Eugene Higgins commenced in a series of Gospel meetings on November 1. Latest reports are that the meetings have been well attended with an interest by some unsaved. The assembly at Pennsauken, which is nearby, is supporting the effort well in attendance.

McKeesport, PA - On Saturday, October 17, Brother Norman Crawford had a word in ministry on "The Elderhood" after which there was opportunity for questions and answers. He remained with the assembly for the Lord's Day.

De Land, Florida - On Lord's Day, September 27, six believers obeyed the Lord in baptism. A number of unsaved heard the Gospel preached.

Akron, Ohio - On October 31, two obeyed the Lord in baptism at which brethren Norman Crawford and Eric McCullough spoke.

Cleveland, Ohio - Monticello Gospel Hall - Brethren Norman Crawford and Eric McCullough started Gospel meetings following the conference. Late reports are that some strangers are coming out. Also one young man who has been away from the Gospel for some years but has been out every night.

Livonia, Michigan - Stark Road Gospel Hall - Recent conference was their largest. Brethren Albert Ramsay and Paul Kember started Gospel meetings on the Lord's Day.

Blue River, Wisconsin - At their conference Brother Oswald MacLeod opened the Bible Reading on Hebrews 10:19-25. Brethren Robert Surgenor and George Graham remained for two nights of ministry followed by a few nights with brother Albert Grainger. In early November, brethren Surgenor and Graham returned for meetings on the Holy Spirit and the Judgment Seat of Christ which were much appreciated by the Christians. There was an all day meeting on Lord's Day, November 8th.

Willmar, Minn. - Brethren George Graham and Robert Surgenor spent a week in ministry with the assembly here.

Manchester, Iowa - Brethren John Slaubaugh and Allan Christopher-son started in Gospel meetings on October 25th, which is really a continuation of the meetings they have been having in Oelwein where they saw God's hand working and a nice number professed to be saved. Local brethren are following up the work in Oelwein using a rented building for meetings.

Garnaville, Iowa - Four believers have been taken into the fellowship of the assembly recently. Most had been saved for some time so their step of obedience to His Word was a cheer to the saints.

Cedar Falls, Iowa - Brother William Lavery spent a week with the assembly in ministry on the book of Ruth.

Antioch, Iowa - On October 25th, eight obeyed the Lord in baptism.

Tripoli, Iowa - Brethren Darrell Wessels and Stephen Walvatnee of the Antioch Assembly have been holding forth in Gospel meetings on Lord's Day evenings with good interest.

Grandview, Iowa - The small assembly enjoyed two weeks of meetings with brother James Clark. One week was devoted to Genesis 28, the other week church truths were under consideration. They have asked that we mention that the Gospel Hall on Vernon & Jefferson Streets is equipped with two bedrooms and a kitchen for the convenience of the Lord's servants who would feel exercised to give help. Correspondent is Feryl F. Kent, Route 4, Box 36, Muscatine, Iowa, 52761. Telephone: 319-263-2165 or 319-264-2845.

Monrovia, CA - Brother Thomas Baker has had two weeks of children's meetings which were well attended. One professed. He also had children's meetings in San Diego. It was encouraging to have a number of children in attendance along with their parents.

Long Beach, CA - Brother George Trew on furlough from El Salvador visited here as well as Monrovia, Culver City and the Arizona Avenue Gospel Hall in Los Angeles (Spanish). He is on his way home to New Zealand where his address will be: c.o. 22 Treban Street, Newlands, Wellington, New Zealand.

Anchorage, Alaska - Brother Tommy Thompson is to be joined by brother Leonard De Buhr of Iowa for meetings.

REPORTS - CANADA

River Hebert, N. S. - The small assembly here has been encouraged with nine being added to their number during the past two years. The Lord has revived the testimony.

Seal Cove, Newfoundland - Brethren Alexander Dryburgh and Gordon Williams had a few Gospel meetings. Earlier, brother Dryburgh along with brother Bryan Funston spent some time on the Quebec coast with some blessing in salvation. They tried a new area, St. Paul's River, where the door to door visitation was promising, but efforts to secure a building for the preaching of the Gospel were unsuccessful. Prayer is requested for this district.

Weymouth, N.S. - The one day conference held on October 25th was a help to the small assembly.

Digby, N.S. - Brethren James McClelland and Shadrach Kember, Jr. have been busy with tract distribution, open air work and nightly meetings in a barber shop. There is no assembly in this city which is well known as a terminal for ferries coming across from St. John, N.B.

Cape Tormentine, N.S. - Brother Floyd Stewart helped by brother James Stewart of the Moncton, N.B. Assembly have been encouraged in a new area near here with a few souls professing and two obeying the Lord in baptism.

Amherst, N.S. - The assembly, which was formed earlier this year, has had some added to its number recently.

Halifax, N.S. - Brethren Albert Hull and Robert McIlwaine are holding Gospel meetings. At first the response was rather disappointing, but some interest has developed since.

Inverness, N.S. - Brother David Swan has been following up the effort put forth this past summer with two meetings weekly for the benefit of those who professed. There is no assembly in this community.

Sydney, N.S. - The Canadian Thanksgiving conference was well attended. An R.C. lady professed to be saved which gave the assembly real joy. Brother Holder remained in the Cape Breton area for ministry meetings in the various assemblies. The saints in the Maritime assemblies are also cheered to have brother John McCracken able to give some help - this has been an answer to prayer!

Crapaud, P.E.I. - Brother Noel Burden plans to have Gospel meetings in the Gospel Hall.

Toronto, Ontario - Eglinton Avenue Gospel Hall - Brethren Arnold Adams and Timothy Walker started Gospel meetings on November 1st.

Toronto, Ontario - Lansing Gospel Hall - A good interest was shown in the Gospel effort put forth by brethren Douglas Howard and Cap van de Wetering. Some who have recently been saved are really enjoying the meetings.

Toronto, Ontario - Pape Avenue Gospel Hall - Recent effort put forth by brethren Harold Paisley and Norman Crawford resulted with a number trusting Christ. These meetings closed on October 11th.

Sault Ste. Marie, Ontario - Gospel effort put forth by brethren James Smith and Kenneth Moore have resulted with some coming to Christ.

London, Ontario - Brethren Harold Paisley and Bruce Cottrill started in Gospel meetings on October 18th. Some blessing was seen in the first week of the series.

Anten Mills, Ontario - Brother Larry Steers helped by a local brother finished with Gospel meetings in this small village in early October. He purposed going to Eden Grove for a week of children's meetings then to Collingwood for a week of Bible Readings on assembly truths.

Lindsay, Ontario - Recent conference was considered a time of profit. A baptism is scheduled for November 21st when four or five are expected to obey the Lord in this ordinance.

St. Thomas, Ontario - At the conference held over the Canadian Thanksgiving holiday there was teaching and practical ministry given to the blessing of the very large crowd that attended.

Hamilton, Ontario - Kensington Avenue Gospel Hall - Series of Gospel meetings conducted by brethren William Metcalf and Donald Nicholson closed with some blessing in salvation. Brother Nicholson went on to the Rexdale Gospel Hall in Toronto for children's meetings.

Wallaceburg, Ontario - The assembly was cheered by good, seasonable and practical ministry as well as stirring Gospel preaching at their one day conference held on October 25. Beginning with the last Friday in November and continuing through the winter months, the assembly plans to have a monthly ministry meeting at 8:00.

Orillia, Ontario - Attendance was a little smaller than in previous years, but a sense of His presence was felt at the conference held over the Canadian holiday.

Milton, Ontario - Brother Jack Noble helped by brother Wilson Radcliffe of Northern Ireland continued in the Gospel looking to the Lord for blessing. Brother Radcliffe also visited the Bracondale Assembly in Toronto for ministry.

Kapuskeing, Ontario - Following the St. Thomas conference, brother Edward Doherty had some meetings with the believers here. Brethren Albert Grainger and Vincent Davey are expected in December for meetings.

Eden Grove, Ontario - Six were baptized at the end of September. Brother George Patterson of the Clinton, Ontario Assembly and Lorne Mitchell of the Oil Springs, Ontario Assembly are spending two nights each week in Tiverton, one night in Elmwood and one night in Scone. This is a Gospel outreach in connection with the Eden Grove Assembly. These brethren saw some blessing in tent meetings in Lambeth.

Chatham, Ontario - Brother Paul Kember has been engaged in cottage meetings following the St. Thomas conference. This is a scene of former labor by our brother.

Englehart, Ontario - On November 1, brother Edward Doherty was present for the monthly ministry meeting convened by the assemblies at Englehart, Earleton, Charlton and Kirkland Lake. This meeting is carried on the first Lord's Day of each month among these four assemblies.

Deer Lake, Ontario - The conference held on November 7 and 8 was characterized by good participation and a spirit of harmony for the Bible Readings. Remembrance meeting was warm and sweet with many tears of joy being shed. A young man, an outsider, age 19, professed at the Gospel meeting on Saturday night. Brethren Kember and Eugene Badgley returned to Bancroft (Lakeview) where they have been laboring in the Gospel. Brother Beattie is having meetings two nights weekly in Windsor where there is a continuing interest.

Swan River, Manitoba - Some expressed this was the best conference they had attended which was characterized by a real sense of His presence.

Maidstone, Sask. - Brother Joseph Thompson of the Woodland Drive Assembly in Vancouver had two weeks of ministry using the model of the tabernacle which belonged to his late father-in-law, Hector Alves. This was a real help to the assembly as many had not heard any ministry on this subject. The Christians are exercised regarding a series of Gospel meetings as it has been some years since a special effort was put forth.

Mervin, Sask. - Following the Maidstone conference, brother Sydney Maxwell spent three nights with the assembly here taking up 1 Thessalonians. Earlier brother Joseph Thompson had a week on Feasts of Jehovah.

Edmonton, Alberta - The conference was much larger than usual. Brother Sydney Maxwell went on to Taylorside, Sask. for two weeks of Bible Readings on "The Church and the Churches." Brother Edwin Presley, recently returned from Costa Rica on furlough, was present both here and at Maidstone, Sask. conferences.

Ladner, B.C. - Brethren David Jones and George Campbell saw a nice number profess in meetings. They started November 1st in the Carleton Assembly in Vancouver.

Vancouver, B.C. - Victoria Drive Gospel Hall - The conference held over the Canadian Thanksgiving Holidays was a happy time of fellowship with a good spirit manifested throughout. Brethren Harry Steele and Hans Bouwman are expected to return to their field of labor in Japan.

REPORTS - FOREIGN

Zambia - Brother Norris Stewart writes of his return to his former field of labor. Upon his arrival he spent three months with the assemblies in South Africa before moving inland to Zambia. His address is: P. O. Box 11, Zambezi, Zambia.

Trinidad, West Indies - Brother Daniel Ussher writes: "This year we have seen some blessing in the Orange Field Assembly as we have had 3 baptisms with 9 being added to the assembly. Many in the assembly have been saved from Hinduism and literally "turned to God from idols." The assembly was planted in August 1969 with 19 and after many ups and downs the Lord has been graciously pleased to bless the work as there are almost 60 now in fellowship. Some bring us more joy than others, but in the main there is a nice measure of love and unity among the saints." His address is:

Orange Field Road
Carapichaima
Trinidad, W.I.

HOMECALLS

Augusta, Maine - Our dear sister, Mrs. Errol Reed (Ethel) went to be with Christ on August 29. Born in Halifax, N.S. in 1922, saved in Yonkers, N.Y. in her teens and for the past 30 years in the assembly here. Remember in prayer her husband, who is in fellowship with the assembly here and one daughter that she may trust Christ. The Gospel was spoken faithfully to the many unsaved who attended the funeral.

Long Branch, N.J. - Our dear sister, Mrs. Ida Grace, went to be with Christ on September 1 at the age of 82. She was one of the first to be saved when the Long Branch Assembly was started in the middle twenties through the preaching of the late brother Luigi Rosania who was commended to the work of the Lord about that time.

Watertown, Mass. - Mt. Auburn Assembly - Our dear sister, Mrs. Angus MacLeod (Anna) after a prolonged sickness went to be with Christ on Sept. 18. Born in Sydney, Nova Scotia 72 years ago. She was saved in 1940 and the following year was baptized and received in the fellowship of the Cliff Street Assembly. She is survived by her husband who has been in the assembly for 42 years. Remember two sons and a daughter.

Toronto, Ontario - Pape Avenue Assembly - Our esteemed brother, Alex Walker, went to be with Christ on Sept. 19, age 94. He was saved in Aberdeen, Scotland in 1910 and came to Toronto in 1911. Here he was one of the original number of the Pape Avenue assembly when it was planted 60 years ago. For over 50 years in Pape Avenue, he was beloved by all, a true and godly shepherd and a pillar. Because of poor health, he was in Bethany Lodge for the past eight years. He was one of the most highly respected elders in the Toronto area and the esteem in which he was held was evidenced by the very large number who attended the funeral services when fitting words were spoken by three of the Lord's servants who have been long identified with the work in Toronto area: Norman Crawford, Harold Paisley and Vern Markle.

Midland, Ontario - Brother Fred Boyce passed away in his sleep at home on October 14. Saved as a lad he has been in the assembly all of his life and was 87 when he was taken Home. He was one of the elder brethren and maintained an interest in the Gospel until the end. His wife, son and daughter, all saved, look to see him in that day.