

# Words in Season

THE BIBLE FAMILY MAGAZINE



## ANOTHER YEAR!

**Another year!** The future path lies hidden,  
And shadows seem to fall across the way.  
Press on! A light before thee shineth  
Yet more and more unto the perfect day.

**Another year!** The days are growing evil.  
And Satan's threatenings dark forebodings send.  
Fear not! The Lord hath surely spoken,  
"Lo I am with you . . . even to the end!"

**Another year!** The land is parched and thirsty;  
Our souls are faint, low droops the precious  
grain.

Plead on! Elijah's God will answer  
And pour in mighty floods, the latter rain.

**Another year!** We wait with eager longing.  
The Lord is near - midnight comes on apace.  
Look up! Redemption's day is dawning;  
Perhaps this year we'll see our bridegroom's  
face.

*Written in 1937 by Mabel I. Johnston  
whose Homecall notice is on back of this issue.*

JANUARY, 1983

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Matthew J. Brescia,

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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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**QUESTIONS** to Harold S. Paisley, 554 Sugarbush Drive, Waterloo, Ont. N2K 1Z8.

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### NOTICE

*We are thankful to our God for His gracious help through another year of publication.*

*During the past year, we have switched to computer for our mailing labels, and thank all for their patience with us in the transition. There is far more to mailing lists than plugging in a machine and pushing buttons. There are many frustrating hours of labor and trial, and we still end up with errors. If you are receiving the wrong amount, or your address is wrong, or anything else, please do not hesitate to write us, and we will try to correct it as soon as possible. It was almost compulsory that we switch to controlled lists for postal service requirements, and also to reduce the time spent keeping up with changes, renewals, etc.*

*We do trust that something in the contents of the pages was of spiritual value to each of our readers, and that God will be pleased to use it for His glory.*

*To all who helped, writing articles, sending in material, and also the many who helped us with prayer and support, we express a hearty "thanks in His Name."*

*May the Lord, in the year ahead, preserve all for His Glory until His soon return. Maranatha!*

*Matthew J. Brescia  
For The Associates*

# 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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## A GOOD PRAYER FOR 1983

*By Thomas Elwood (1639)*

Oh! that mine eyes might closed be  
To what concerns me not to see;  
That deafness might possess mine ear  
To what concerns me not to hear;  
That truth my tongue might always tie  
From ever speaking foolishly;  
That no vain thing might ever rest,  
Or be conceived in my breast;  
That by each deed and word and thought  
Glory may to my God be brought!  
But what are wishes? Lord, mine eye  
On Thee is fixed, to Thee I cry;  
Wash, Lord, and purify my heart,  
And make it clean in every part,  
And when 'tis clean, Lord, keep it, too,  
For that is more than I can do.

## HIS LAST WORDS

*By Harold S. Paisley*

It may be unusual to start the new year with last words. As we see the day of the Lord's return nearing, how we treasure His precious promises, and the golden opportunity of serving as we wait His coming. The last words of the Lord Jesus are recorded by the disciple that leaned upon His breast, the apostle of love: John is writing, it will be remembered, from his place of exile on Patmos. His wonderful Revelation on that Lord's Day is almost complete. No man ever heard so much on one day, but the final word from heaven was the sweetest of all "Surely I come quickly" (Rev. 22:20). The moment of His coming is nearer than when we first believed. The Lord's people everywhere are longing as never before to see Him in the air. "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with 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." (I Thess. 4:16-17). What a glorious moment it will be, and it may take place this very year, yea this very hour. Our Blessed Lord, Who was despised and rejected of men, the Man of many sorrows, Who was slain upon the cruel tree of shame, is returning to this sad earth to be vindicated before the whole world. At that day, every knee shall bow before His glory, and His Name will be over all from sea to sea. We who love Him long for that glad day of His joy, when Jesus will reign. He Who was given the tree outside the city gate will be given the throne within its walls. This is the Blessed Hope, even the Appearing of our Great God even the Saviour our Lord Jesus Christ.

### THE RAPTURE

The saints of this day have more to rejoice in for we know that before He comes in bright array and in majestic power as Judge and King, He will come for them to translate them to scenes of Eternal Day. "When Christ who is our Life, shall be manifested, then shall ye also be manifested with Him" (Col. 3:4). How shall we appear with Him at His return? The answer is plain. He is coming for us first, that we might be with Him when He makes the final descent. The words "caught up" simply mean "raptured" - the sudden, silent removal of all who are saved by His grace and redeemed with His Blood. It is a wonderful truth that we shall be glorified and united with all who are Christ's. His promise is delightful and thrilling to our spirits. "Surely I come quickly." We soon shall hear His voice calling "Come up hither." May our desires be quickened, and our answer to the throne for every day of this year be: "Even so, come, Lord Jesus."

## SIGNS OF OUR TIMES

The world is presently in a confused state. Unrest and increasing violence abounds. Wars and rumours of more to follow. Disaster in many places. Economic conditions are worsening. Famine faces millions. Leadership among nations is wanting. Men's hearts are failing them for the fear of the future holocaust which seems inevitable. The stability of family and marriage is gone. There is no peace on earth and wickedness is rampant. True spiritual values are lost by the majority. These are the evidences of the arrival of the Prince of Peace. If we see these things today, how much nearer are we to the prior arrival of the Bridegroom, to deliver us from the "wrath to come." Religion without Christ is puzzled by the course of events today. Blind leaders lead Christendom into greater darkness, in preparation for the Man of Sin and the final apostasy of Babylon, the great whore.

## SAFEGUARDS

The child of God is not left to grope in the dark. We have the bright shining of the Scriptures, God's holy and final Word. Therein is outlined His program, purposes and plans for this age and the age to come. It is in such passages as Matthew 24 that we learn that the conditions prevailing today are the heralds of the ending of the age. The fact is that the world will grow worse and worse in increasing infidelity and sin, and will appear the blackest just before the dawning of the glorious day of His reign. (I Thess. 5:1-3, II Tim. 3, II Peter 2). What is the outstanding, yea the supreme need of all Christians today and in this year upon which we have entered? It is to set our heart and mind upon the Coming One in reality, not in word alone. To walk Enoch-like in the shadows of impending doom, and to seek to please God in a scene where men please themselves. Our safeguard is to lean upon the arm of our Beloved, moving in dependance upon Him and in sweet fellowship with others who love the Saviour's Name.

## LOVE FOR SOULS

In view of the nearness of the judgment, our hearts should be moved to men of the world, who perish by our side, and loved ones related to us who are in peril of being overtaken by His return, to find themselves outside the fast closed door. "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here I am, send me." (Isa. 6:8). Today when the harvest is so vast and the true labourers few, God is asking who will go for us? Are you, my reader, and am I able to say with confidence in His unchanging grace and unlimited power, "Here am I, send me." The need of the world is great. The need of the young is a real challenge to all Sunday School teachers and workers. The

need of Shepherds to feed and visit and guide the little flocks. The need for faithful pioneers to carry the Gospel to the lost by public ministry and personal visitation. May we all be found in the place of His appointment, and may we bring fruit in our testimony to the honour and praise of our Glorious Lord for whom we wait and witness.

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## ETERNITY!

*By Robert E. Surgenor*

What a unique word! Seldom seen, seldom read in our everyday literature - yet how profound and awesome. It is a word that describes the infinite, the eternal. It seems to float in space, unloosed from that which is terrestrial and linked to that which is celestial. The Puritans used to say, "Time ends with a letter "e" and that's where ETERNITY begins! If you look past the world, you put your head up into ETERNITY." Like outer space, ETERNITY is limitless - never ending! Webster defines it as "an endless or immeasurable time." Even in the Holy Scriptures, the word is unique, for it is only found but once.

"For thus saith the high and lofty One that inhabiteth ETERNITY, whose name is Holy; I dwell in the high and holy place." (Isaiah 57:15).

What solemn grandeur we have here! God is introducing Himself! Notice, He is "high and exalted" (lofty). The highest station in heaven is His! Also, in relation to His vast creation, He is unrivaled in supremacy! No creature, king or archangel can claim equality with Him. Our conception is feeble indeed of the ETERNITY and greatness of our God. Man's time on earth is short - God is eternal. The psalmist said, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." (Psalm 90:2). As such, He inhabits ETERNITY.

## WHAT ARE WE?

As we think of ourselves in the light of this, what are we? Our very existence we owe to God, and our very breath is in His hand. (Dan. 5:23). When Job considered God, he cried, "I have heard of Thee . . . Wherefore I abhor myself, and repent in dust and ashes." (Job 42:6).

Since all of us are born unclean (Job 14:4), and all of us have sinned (Rom. 3:23), have you ever considered how we can meet God in such a condition? If you have never given it a thought, let

me beg of you to do so, for He is a God "with whom we have to do" (Hebrews 4:13). That simply means, we must meet Him, after death - in ETERNITY. The warning goes out, "Prepare to meet thy God." (Amos 4:12). To meet Him in your sins will mean eternal punishment in fire. (Rev. 20:15). To meet Him prepared will mean heaven as your home for eternity.

### AN OLD QUESTION

Many have asked, "How can I prepare?" False teachers will tell you to do the best you can. However, God says it is "not by works of righteousness." (Titus 3:5). Others say, "Worry about it later," but how can you afford to do this seeing life is so uncertain - not knowing what a day may bring forth? (Prov. 27:1). No my friend, "Now is the accepted time; behold now is the day of salvation." The Scriptures contain an ancient question, "How then can man be justified with God? or how can he be clean that is born of a woman?" (Job 25:4). God has the answer!

### GOD MANIFEST IN FLESH

Over nineteen hundred years ago, a miracle took place! God became incarnate! That is, He who was from everlasting clothed Himself with sinless humanity. Born of a virgin (Isaiah 7:14), God the Son came to earth and dwelt amongst men. "God was manifest in the flesh." (I Timothy 3:16). "Christ Jesus came into the world to save sinners." (I Timothy 1:15). It was told Joseph by the angel, "Thou shalt call His name Jesus: for He shall save His people from their sins." (Matthew 1:21). "Jesus" means, "Salvation of the Lord." John explained, "the Word was made flesh, and dwelt among us . . ." (John 1:14). Thus Christ positioned Himself to be our Redeemer. Since all sin is against God, thus infinite, consequently finite man does not have the capability to put his sins away. No sacrifice on his part will avail! A greater sacrifice is needed - and this was found in God the Son. On Calvary, Christ procured eternal salvation through the shedding of His precious blood (Hebrews 5:9, 9:12). "Christ died for the ungodly - Christ died for us." (Romans 5:6, 8). Having died, paying the price in full for salvation, this same Jesus has, through resurrection, gone back into heaven from whence He came (Acts 1:11), living there in the power of an endless life!

Today the Savior beckons you to come, to put your trust in Him for the forgiveness of sins and for salvation. I trust you see your need, for this is the only way you can prepare to meet your God. "He that believeth on Him is not condemned." (John 3:18). "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31). Remember, what you do with Christ Jesus the Lord will determine whether you'll be in heaven or hell - for ETERNITY!

## 1 CORINTHIANS 15

*By Phillip Harding*

The first epistle to the Corinthians deals with the practical conduct, the godly order and the functions of a local assembly. Within the epistle, the apostle deals with things that had disrupted the practical expression of the fellowship of His Son (Chap.1:9). The epistle can be divided into four parts: I.) Chaps. 1-10 The Full Provision in Christ, for the Assembly in every sphere; II.) Chaps. 11-14 The Fellowship of the Assembly in every aspect; III.) Chap. 15 The Foundation Truth of Resurrection; IV.) Chap. 16 The Final Instructions for the Assembly and salutations.

The apostle reserves the subject of resurrection until the close of his letter. He opens by emphasizing Christ crucified and concludes by emphasizing Christ risen. In this chapter, the apostle shows that upon the truth of the resurrection the whole structure of salvation stands or falls, before he resolves the difficulties presented by that truth. The chapter divides into two sections: A.) V1-34 The Fact of the Resurrection - The Truth Established; B.) V35-58 The Manner of the Resurrection - The Truth Explained.

### A. V1-34 THE FACT OF THE RESURRECTION.

Within the first section, we notice four subdivisions:

- 1.) V1-11 Resurrection evident in the apostolic preaching;
- 2.) V12-19 Resurrection established in Christ's resurrection;
- 3.) V20-28 Resurrection essential to the programme of God and
- 4.) V29-34 Resurrection encouraging the believer in this life.

**1. V1-11 Resurrection Evident in the Apostolic Preaching.** In establishing the truth of resurrection, the apostle first of all draws attention to the effect of the gospel in their lives. He reminds them that they had received the message proclaimed, that their standing before God depended upon the veracity of that message and that their day by day salvation was bound up in that message. Their faith, therefore, was in vain (without consideration or foundation) if they did not hold fast the truth of the gospel, an essential part of which was the resurrection. The message he had proclaimed was the message he had received (Gal. 1:11-12) and was substantiated by the scriptures. The death, burial and resurrection of Christ were the three basic facts of the gospel, and apart from these three basic facts, there could be no glad tidings from God to men. When referring to the resurrection, he uses the perfect tense to emphasize the continuous results of that resurrection, not only for Christ, but also for all those who are His.

The apostle confirms the third basic fact of the gospel by referring to six appearances of the Lord Jesus after His resurrection. These are chosen to give authority and weight to the testimony. Cephus, apostle to the Jews, James, a leader and pillar in the



assembly at Jerusalem (Acts 12:17, 15:13, Gal. 1:9, 2:9) and Paul are the three individuals mentioned being the prominent men mentioned in the book of Acts. The apostolic band and the five hundred brethren are mentioned to add weight to the public testimony. The mention of Christ's appearing to himself causes the apostle to speak of the grace of God in his life. In these verses, therefore, the apostle establishes the truth of the resurrection in: i) The conversion of the Corinthians (V1, 2). The conversion of sinners is a proof of a Living Saviour who changes lives; ii) The contents of the gospel (V3, 4). Resurrection is an essential part of the gospel; iii) The witnesses of Christ's resurrection (V5-8). The weight and authority of such witnesses made the fact of resurrection undisputable; iv) The work of grace in Paul (V9-11). Grace enabled him to labour abundantly in proclaiming a risen Christ.

**2. V12-19 Resurrection Established in Christ's Resurrection.** The acceptance of the gospel, which involved the acceptance of the resurrection of Christ, made the denial, by some, of the resurrection of the dead inconsistent. The denial of the resurrection of the dead is the denial of Christ's resurrection and the apostle drives home the sevenfold consequences of this: i) The preaching of the gospel is vain (V14) - empty as to its content. Since an essential part of the gospel is the resurrection of Christ, then if He has not been raised, the message is devoid of truth; ii) Their faith is vain (V15) - devoid of anything genuine. It is but an empty shell; iii) The apostles are found to be false witnesses (V15) - false witnesses of God, proclaiming that He raised Christ from the dead which He did not do, if there is no resurrection; iv) Their faith is vain (V17). The word translated "vain" is different to that in verse 14. The idea here is that of result. Their faith was to no purpose, futile in effect, bringing them no benefit if there was no resurrection; v) They were yet in their sins (V17). The resurrection of Christ is essential to the justification of the sinner (Rom. 4:25). The death of Christ without His resurrection would be condemnation, not justification. Salvation through faith in Christ crucified and risen is impossible unless Christ had indeed been crucified and raised, therefore, if Christ had not been raised, then the question of guilt still remained; vi) Those who had fallen asleep in Christ had perished (V18). If Christ had not been raised, then believers who had died had no real hope since their link with Christ had been severed. They had closed their eyes in a hope that didn't exist, and therefore, opened them to awful judgment; vii) We are of all men most miserable, to be pitied (V19). If Christ was not risen, then there is no hope beyond this life, therefore, the believer who suffers for his faith is to be pitied above anyone since the end is the same for all.

Thus, the apostle establishes that the whole question of the resurrection of the dead revolves around the resurrection of Christ, and on this, salvation with its eternal blessings stands or falls.

**3. V20-28 Resurrection Essential to the Programme of God.** The apostle gives a panoramic view of the programme of God to show the necessity of resurrection. Verse 20 introduces a note of triumph, declaring the fact that Christ had indeed been raised. When Christ died, there were many dead, but when Christ was raised, He was raised from among the dead, emphasizing acceptability and pre-eminence. The dreadful consequences of no resurrection are forever removed in the fact of the resurrection of Christ, for He rose as the firstfruits, ensuring and establishing a harvest to follow. Just as the inevitable consequence of being linked with Adam is death, so also the inevitable consequence of being linked with Christ is being made alive.

The apostle, having stated the resurrection of Christ and the inevitable resurrection of those who are His, links this with the Kingdom and traces the consequences to its ultimate conclusion. Although the resurrection of the unjust is not specifically mentioned, yet that event is undoubtedly involved in the display of the power of Christ when His enemies are put under His feet and the last enemy, death, is dealt with. Thus, the whole programme of God involves the resurrection of Christ, of the just and of the unjust. Thus, the apostle establishes the fact of the resurrection of the body by showing that this is essential to the fulfillment of the programme of God.

**4. V29-34 Resurrection Encouraging the Believer in this Life.** The apostle now shows that resurrection is completely consistent with the Christian life, and that, if there was no resurrection, then that life was worthless. The apostle does this by asking very pointed questions. Why be baptized if there is no resurrection? Why did he and his companions face constant danger? What value was his experience at Ephesus if there was no resurrection? If there was no resurrection, wasn't it better to gratify self now? The questions themselves clearly indicate that the fact of resurrection was an incentive to Christian living.

Verse 29 is a difficult construction, and we are not surprised to find such diversity among the commentators. Whatever view is taken, it must be in keeping with the rest of scripture. Many suggest that the apostle has in mind believers being publically baptized, thus replacing in testimony believers who have died. The force of this would be "what is the value of being baptised to replace in testimony the dead if there is no resurrection of the dead?" The act of baptism and testimony are worthless if there is no resurrection. Another has suggested that the apostle is emphasizing that if there is no resurrection, then baptism which sets

forth identification with a risen Christ has no meaning, for all perish at death. The apostle emphasizes that they were testifying to a doctrine that had no significance, and therefore, their baptism was in the interests of dead ones (W.E. Vine). Whichever view is taken, it is evident that the apostle is stating that baptism is worthless if there is no resurrection of the dead.

In verses 30 to 32, the apostle shows that if there is no resurrection, then the service and suffering of devoted servants of God are not only valueless but appear absurd. We may as well live as we like. However, he gives a solemn warning, indicating that to abandon the truth of resurrection would result in yielding to a life of ease, pleasure and indulgence (V33). With this in mind, he appeals to them to awake to a clear discernment of the truth which is to be evidenced in a practical display of righteousness. There were those who, priding themselves in their own wisdom, had no grasp of the character and power of God.

The fact of the resurrection is therefore an encouragement to: i) live obediently - be baptized, ii) live a devoted life of service despite the suffering it will bring, iii) live for eternity, not for this life and iv) live a life of separation and holiness.

*(To Be Continued)*

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"Upright in heart." This expression appears seven times in the psalms of David. This is the first thing to keep upright. If the heart is kept with all diligence, we will be preserved from any wrong step.

*H.S.P.*

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## **"HE RAISETH THE STORMY WIND"**

*By D. W. Oliver*

The question is often raised, "Why do saints suffer?" Why are there storms in the believer's life? While we may not have all the answers to explain the reason, the passage in Psalm 107:23-32 makes a remarkable statement, "He raiseth the stormy wind."

It is not difficult to link that passage in the Psalms with the storm that the mariners of Jonah 1 faced. The great storm and the remarkable calm resulted in their offering sacrifices to the Lord, reminding us of "Oh that men would praise the Lord for His goodness. . . ." The margin for "they . . . are at their wit's end" is "all their wisdom is swallowed up," and it reminds us of all Jonah's supposed wisdom, his "lying vanities," ending in the fish's belly. But the passage in the Psalms further links with the storm in which the disciples found themselves with the Lord (Matt. 8, Mark 4,

Luke 8). What a contrast to Jonah's storm. He was fleeing from the Lord's presence, while they were travelling with the Lord. Both storms turn our mind to Calvary by way of contrast, for in that great storm that surrounded the Lord, there was no one else with Him and no word of divine power to stay the storm. God's well-pleasing Servant, rather than the guilty servant, must face the storm that others might have eternal calm. In both storms, there is one sleeping. The obedient Servant is resting from His busy service in contrast to Jonah resting in the exhaustion of a troubled conscience. But in both cases, the storm was fearful, so that experienced seamen feared the loss of the ship, for they had likely never been in a storm like it. Isn't it noteworthy that the most violent storms may cross the path of the believer, rather than the path of the ungodly? Is it not because, in these great storms that take men to their extremity, the Lord waits to show His wonders in the deep?

In comparing the disobedient servant's storm in Jonah and the disciples' storm in the gospels, it is important to see that in the one case, there was disobedience, but in the other obedience. So the believer needs to assure his soul that storms are not always the result of disobedience to the Lord. The appearance of clouds in the sky is not necessarily the frown of God's disapproval. How much joy is lost to the believer who blames himself for every storm and wrestles with unknown guilt because he thinks the storm is like Jonah's. There was no questioning about the cause of the storm with the disciples, but there was with Jonah. And in the case of Jonah, it did not take a grand jury to discover the reason. Jonah was immediately aware of the reason for the storm, and so will the believer be if it is sent by the Lord to withdraw him from the path of disobedience. Otherwise, the wrestlings with guilt are unnecessary. In fact, we are usually wiser not to feel we must understand what the Lord is doing. Being exercised about the Lord's discipline (Hebrews 12:11) involves a desire to learn from the Lord and an acceptance of the Father's care, but does not require an understanding of God's reasons or our wrestling with guilt. Too often, a believer may see the hand of Providence where God has not placed it, and helpless despair takes the place of glad surrender to the loving training the Lord is giving.

The storm for Jonah was to reveal *sin*, but the storm for the disciples was to reveal the *Savior*. In that storm, other ships on the lake were tossed, no doubt. Other seamen wondered at the strange end of the storm. But only the disciples worshipped the Lord. Is it not worth being in the storm with Him when we are assured that "His wonders" will be seen? If there must be the storm in order that the believer may glimpse Him in a way that would otherwise be impossible, the "great storm of wind" is worth it. In fact, it is

only in Mark 4 where we read of the great storm that we read of a great calm. The greater the storm, the greater the calm He gives. Not only sin and the Savior, but also a third revelation in the storms is profitable. Considering the storm of Psalm 107, we have no difficulty in seeing that *self* is revealed in its insufficiency in the face of the storm. If the storms keep us depending on the Lord and distrustful of self, they are invaluable. The dependence of the Lord on His God was a most delightful feature of His manhood. It forms the theme of David's golden meditation (Psalm 16). It is more precious than gold when formed by the Lord in the storms of the believer's life.

The conclusion of the storm is instructive, too. Jonah's *confessing* his sin and submitting to the Lord's dealings with him not only brought the storm to its end, but it eventually brought restored usefulness to him and immediately brought eternal blessing to the mariners who were saved as a result. Who can tell the blessings that will result to the believer and to the unsaved around him when he turns from the path of self-will and submits to God's Word? The seamen in the psalm experienced a fresh awareness of their own nothingness, and only then do we read of their *crying* to God. The Lord is often waiting for us to recognize our helplessness and to cry to Him in simple dependence. The greater the storm, the greater must be our God-given determination to look to only one resource: "then they cry unto the Lord in their trouble." With the disciples, the calm followed their *committing* all to the Lord. They did all they could and left Him out. All the time, there was growing in their hearts a question as to whether He cared. All they needed to do to experience His care was commit the storm to His power. It was not until they committed the crisis to Him that they saw the "works of the Lord and His wonders in the deep." In John's gospel, the multitudes saw His signs that were each the "wonderful works of Jehovah," but only the disciples saw His *calming the sea*. Years later, Peter recalled the lesson when He wrote, "Casting all your care upon Him; for He careth for you." As in their storm, our peace depends on committing all to Him (Phil. 4:6, 7).

Satan was able to control the wind in the catastrophe with Job's family, but Job "sinned not nor charged God foolishly" when he took all the circumstances as from the Lord: "the Lord hath taken away." So when we find the winds of adversity against us, we can remember the words of the psalmist, "He raiseth the stormy wind." We will not have all the answers, but we are certain His hand controls all. If there is no clear voice from the conscience, we may simply submit and commit all to Him. In His own sovereign way, whether on life's sea or in our soul, "He maketh the storm a calm." His end is not first to end the trial, but to bestow peace in our soul.

## JACOB

*By George Graham*

Jacob is one of the most interesting characters in the Word of God. Apart from David, the son of Jesse, the king of Israel, his name is mentioned more than any other in the Holy Scriptures. His life may be divided into four distinct parts: 1.) his birth and home life recorded in Gen. 25:24 - Gen. 27:46; 2.) his journey down to Padan-aram to find a wife from among his mother's people (Gen. 28:1 - Gen. 30:43); 3.) his journey from Padan-aram back to Canaan, the land of his fathers (Gen. 31:17 - Gen. 45:28); 4.) his journey down into Egypt to see his son Joseph (Gen. 46:1 - Gen. 50:13).

1. **His Home Life.** In Gen. 25:21-26, we read of his birth. He was the younger of twins born to Isaac and Rebekah. He was called Jacob, which means "supplanter." He surely answered to his name. This seemed to be characteristic of him the greater part of his life. We see it first of all in the home. Think of his taking advantage of his brother Esau in connection with the birthright. True we read, "the elder shall serve the younger" (chapter 25:23), and again, "thus Esau despised his birthright" (verse 34), but that in no way justified Jacob in his action. His behaviour was despicable and unjustifiable. Then in Gen. 27, we have the scheming of Rebekah, his mother, to obtain the blessing. Think of how he lied to his aged father, deceived him, and thereby obtained the blessing. One is reminded of the language of Rom. 3:8, "Let us do evil, that good may come." In Jacob, we see a man who could not await God's time. We see a man seeking to accomplish the purpose of God in his own way. Here we see the restlessness of the flesh. It is a disastrous path. We also see it earlier in Gen. 16 where Sarah, the wife of Abraham, gave Hagar, the bondmaid, to her husband, of whom was born Ishmael. Ishmael, the son of the bondwoman, became the enemy of the son of the free, and still is even to this day. It proved to be disastrous for Jacob. He had to leave home, fleeing from his brother who had purposed to slay him. This is a very solemn lesson. Whatever it might be in our own experience, may the Lord give us grace to wait upon Him and never be guilty of taking things into our own hands and acting in the flesh. It is no vain thing to wait upon the Lord. In Isa. 45:19, we read, ". . . I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right." "In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3:6).

2. **His Journey to Padan-aram.** We come now to the second part of his life, and we see a lonely man leaving his father's home, never again to see in this life the mother who loved him

(chapter 28:1-5). In the latter part of the chapter, we have Jacob lying down to sleep and his dream. The God of his fathers, Abraham and Isaac, spoke to him and said, "I am with thee (companionship), and will keep thee in all places whither thou goest (guardianship), and will bring thee again into this land (guidance); for I will not leave thee, until I have done that which I have spoken to thee of (faithfulness), verse 15. We read, "Jacob awaked out of his sleep, and he said, Surely the Lord is in this place . . . this is none other but the house of God, and this is the gate of heaven . . . and he called the name of that place Bethel (house of God)" (verses 16-19). The following chapter tells us of his arrival in Padan-aram. In his uncle Laban, he found a man who, like himself, could deceive and cheat. Jacob, in his uncle's home, learned the truth of Prov. 13:15, "but the way of transgressors is hard," and again, "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7). As the people of God, we cannot act or do as we please. If we do, surely will come the hand of our God in discipline. This now was the experience of Jacob: nevertheless, the Lord was with him as He had promised. The Lord blessed him and prospered him. Twenty years had come and passed since he had left his father's home. Hearing the words of Laban's sons, and seeing the change in Laban's countenance towards him, the Lord commanded him to return to Canaan, the land of his fathers.

**3. His Return to Canaan.** We now look at the third part of his life. In Gen. 31:20, we read, "And Jacob stole away unawares to Laban the Syrian, in that he told him that he fled." Such behaviour ill becomes a child of God. This may have proved to be serious or costly for Jacob, had not God spoken to Laban as he pursued him (chapter 31:24). In chapter 32, he continues his journey. He sends a present to placate his brother Esau, and upon hearing that his brother was coming to meet him with four hundred men, we read, "Then Jacob was greatly afraid and distressed" (verse 7). In his fear and distress, he turns to God and prays for deliverance from the hand of his brother. Here we have another lonely night in the experience of Jacob at the brook Jabbok. Alone there, a man wrestled with him until the breaking of day. It was there God touched the hollow of his thigh, and it was there God blessed him. Also, it was there God changed his name, saying, "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." In chapter 33, we have the meeting of the brothers in peace, and the journey continues until Jacob comes to Succoth and builds a house and booths for his cattle. Then we have him in Shalem, a city of Shechem, in the land of Canaan. In chapter 34, we have the humiliation of his daughter, Dinah, and the disgraceful conduct of his two sons, Simeon and

Levi, which Jacob never forgot (Gen. 49:5-7). God now commanded him to go up to Bethel and there he built an altar to the God of Israel, and finally, he arrived at Hebron. It was surely a chequered path. Back in the land God had promised to Abraham and Isaac, Jacob still had his problems. The story of Joseph, hated of his brethren, sold as a slave and carried down into Egypt, his coat of many colours dipped in blood and sent back to his father, overwhelmed the old man with grief, and he refused to be comforted. Little more is said about him until we come to chapter 42. Famine is stalking the land. Jacob heard that there was corn in Egypt, and sent his sons to buy, that they die not. The ruler of the land spake roughly to them, bound Simeon, sent them back to their father with corn and with this message, "Bring your youngest brother unto me; so shall your words be verified, and ye shall not die" (chapter 42:20-34). They must go down to Egypt again, but not without Benjamin, their youngest brother. What a grief to the old man, but it must needs be if their lives are to be saved. It proved to be a heart-searching and humiliating experience for Jacob's sons. Their sin and duplicity were brought to remembrance. Joseph makes himself known, sends them back to his father with provender and wagons to carry him down into Egypt. When old Jacob heard that Joseph was alive (chapter 45:25-28) ". . . and when he saw the wagons . . . the spirit of Jacob revived: And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die." The dreams God gave to Joseph in chapter 37 would surely come to his remembrance. Instead of all things being against him as he had said (chapter 42:36), God was working out all things after the counsels of His own will. What heartaches might be saved if we believe God and allow Him to order our lives. From when he was caused to flee from his father's home because of his disgraceful conduct until now, we have seen Jacob under the hand of God in discipline. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11).

**4. His Journey Down to Egypt to See His Son Joseph.** This brings us to the fourth part of his life, and we have his meeting Joseph, Pharaoh and being settled in the land of Goshen. Think of his meeting his son Joseph, whom he believed to be dead. We read, "Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive" (chapter 46:30). Listen to him answer Pharaoh in chapter 47:9, "And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: *few and evil have the days of the years of my life been. . . .*" What a confession! What a solemn lesson! In it all, God had been with him, and preserved him, and guided him



and been faithful to him. The last seventeen years of his life spent in Egypt were possibly the happiest years of his life. There seems to be a grand climax. He blessed Pharoah, also Joseph and his two sons, Ephraim and Manasseh; and, finally, he speaks to his sons about their future, evidently the revelation of God to him. Last of all, we have his death and burial in the field of Machpelah, where Abraham and Isaac, his father, were buried in the land of Canaan. The last we read of Jacob is found in Heb. 11:21, and there it is said, ". . . he worshipped leaning upon the top of his staff."

Many of us as the people of God are very much like Jacob. Think of the griefs and sorrows we never would have experienced had we allowed God to order our lives. If such has been our experience, let us get back to God in humbleness of mind and spirit, and Jacob-like, finish well. In Psa. 73:24, we have these lovely words, "Thou shalt guide me with Thy counsel, and afterward receive me to glory." Again in Psa. 37:23, we read, "The steps of a good man are ordered by the Lord: and he delighteth in his way."

## QUESTIONS AND ANSWERS

*By Harold S. Paisley*

**Question:** Should prayer be addressed to the Lord Jesus? Should we sing directly to the Lord?

**Answer:** This is a very important subject, and we have plain scriptural statements which give the saint direction in his approach to God. The Lord Himself addressed the Father in prayer. He taught his disciples to say "Our Father" (Matt. 6:9, ch. 7:11). The early church prayed to God, making mention of the Son, but not directing their prayer to Him. Paul addressed himself to the Father "who hath translated us out of the kingdom of darkness into the kingdom of the Son of His love." (Col. 1:3, 10). In Paul's prayers also in Ephesians, he addresses the Father. (Eph. 1:16, 17, Eph. 3:14). He states that he bowed his knee to the God and Father of our Lord Jesus Christ. The statement in Eph. 2:18 is a true guide in approach "Through Him (Christ) we both (Jew and Gentile) have our access in one Spirit to the Father."

It has been said that Stephen spake directly to the Lord Jesus. The occasion of this was altogether unique and is not the usual pattern of approach to God. It seems clear from the Scriptures that prayer is properly addressed to the Father in the Name of His Son, and through Him, and by the power of the Holy Spirit. (Jude 20).

In our worship, also, John 4:24, spoken by the Son Himself, shows that the Father is the one we should address. We worship God by the Spirit and rejoice in the Son, our Lord Jesus Christ. (Phil. 3:3). For the balance of truth, we should always have in mind

that the Son is essentially God, and He claimed that all should honour the Son, even as they honour the Father. The fact that He is God shows that He may be worshipped also. The song of Heaven shall be "Worthy is the Lamb." Thus to our mind, it is perfectly in order to sing some of our songs of praise directly to the Lamb of God, our Blessed Lord, when gathered around Himself as worshippers. We believe that the usual address of prayer to God the Father may be set aside in certain circumstances, and the Lord Jesus spoken to directly by His people. The spiritual mind will understand the suitability of approach, and be guided aright.

**Question:** What should be done with the bread remaining after the Breaking of Bread? Should wine left in the cup be poured back into the container for further use? Could an answer be given in the question column of the *Words in Season*?

**Answer:** No scriptural intimation is given as to the disposal of the leftover loaf or wine. We are sure, however, that when the saints have concluded the gathering together to "Remember the Lord," the bread and wine are of no further significance. The purpose of their usage is past. How they are disposed of is of no spiritual meaning. It is well to understand that the bread never ceases to be bread, and the wine likewise is ever and only wine. They are the emblems chosen by the Lord Jesus to signify His Body and His Blood. It is our opinion that for hygienical reasons, the wine remaining should not be used again.

**Question:** I have difficulty in understanding the meaning of the words of I Cor. 6:13, "Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord, and the Lord for the body." An answer in *Words in Season* would be appreciated.

**Answer:** I believe that a contrast is drawn in the verse between the belly and the body. Man's natural appetite for nourishment is a present temporal experience and is perfectly in order. This will cease when life is terminated - hence the words "God will destroy (bring to nought R.V.) both it (the belly) and them (the meats). In the latter statement, the body, which stands for man's personality, is unlike the belly inasmuch as its deeds are for eternity. Therefore, unlike food which is lawful to partake, fornication is never allowable under any circumstances. Some may have been teaching at Corinth that as natural desires for food were right, then also natural desires leading to sin were also right. So Paul to refute such a thought contrasts the belly, which is part of the human body, and the body which is for the Lord and His service. The lesson for today is that holiness becomes each blood-bought body. Verses 19, 20 "Ye are bought with a price, therefore glorify God in your body, and in your spirit which are God's."

**Question:** Should ministry be restricted to some in the assembly?

**Answer:** This question is very important today as the great need of spiritual ministry is evident in the assembly gatherings. Guidelines are needed for the saints, as to who should minister, when and how this service should be rendered for the upbuilding exhortation and comfort of the Lord's people. God has given clear and definite instructions to guide us in I Cor. chapter 14. There we have the scriptural answer to the question. That ministry is restricted to "some" is very clear from Eph. 4:11. There we read that the Risen Head gave some to be evangelists and some pastor teachers for the perfecting of the saints, unto the work of the ministry unto the building up of the body of Christ. Also, I Cor. 12 verses 28 to 31 states that God hath set some in the church to minister and teach. As well as these wider gifts, some of which are discontinued, we read of elders who have the ability to feed the church of God in their own locality. (Acts 20:28, Heb. 13:7, I Tim. 5:17). We thank God for all who are among the "some" gifted and fitted by the Lord to serve the saints in the local assembly or in conference gatherings for the opening of the Word. The following thoughts should be considered: all brethren are not gifted to minister the Word. Women are not to minister in assembly gatherings. Some with gift are instructed to keep silence under certain conditions. A suitable number only should take part. (I Cor. 12:29, I Cor. 14:28, 29 and 33 to 35). It may be added that plainness of utterance and brevity are also acceptable, and all things should be done under the government of Divine order and marked always by consideration and love. (Refer to your September, 1982 issue of *WIS* for an excellent article on this subject by the late Henry Hitchman, entitled "Liberty in Worship and Ministry.")

**Question:** Is the messenger of Malachi 3:1 our Lord Jesus Christ? If so, did He come suddenly into His temple at His first advent, or has this reference to a future event?

**Answer:** It is our understanding of this interesting chapter that there are two messengers mentioned. The first has reference to John the Baptist. "Behold I will send my messenger, and he shall prepare the way before me." (verse 1). The messenger of the covenant, however, can be none other than our Lord Jesus Himself. The time of His sudden arrival to the temple, which is not yet built, (II Thes. 2:4) will be to deliver the godly of Israel from the false Christ. His arrival will be the day of His judgment upon apostate Jews and the great Gentile powers, as the passage indicates (verses 2, 3). Hence, we conclude that the event spoken of as the Lord coming suddenly to the temple has no reference to His first advent, but rather His return to reign, which day is fast approaching.

## CHANGE OF CORRESPONDENT

**Steubenville, OH** - Earl H. Trikonos; Box 40585 R.D.#1; Steubenville, Ohio 43952. (614) 282-8565. Also, Tuesday Prayer & Bible Study has been changed from 7:45 to 7:30 P.M.

**Chico, CA** - Ivan Hoath, Jr.; 2011 Magnolia Avenue; Chico, CA 95926. (916) 895-1729.

## CHANGE OF TIME

**Hickory, NC** - 253 - 17th Avenue, N. E. Breaking of Bread - 9:45. Sunday School and Ministry Meeting - 11:15.

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## REPORTS - UNITED STATES

**East Boston, MA** - The assembly was encouraged from the ministry given at their recent conference. Weather was exceptionally ideal, which was much appreciated. A teenage girl professed, and two days later, her sister professed. Brother John Stubbs went to Methuen for a few nights of ministry ere leaving for his home in Scotland on December 11th. Brother Douglas Howard called at Manchester, CT.

**Hartford, CT - Charter Oak Gospel Hall** - The recent conference was a time of cheer to the saints. Bible Readings on Acts 20 were to profit. Ministry was given in "words easy to be understood," which all deemed helpful.

**Torrington, CT** - Brother Higgins was with the assembly for three weeks of Gospel meetings.

**Coxsackie, NY** - Brother David Oliver is continuing his labors with the few that have professed in this district.

**Midland Park, NJ** - Brother James Walmsley and his wife, Sadie, along with our sister, Ruth Turkington and five of her sons, left here for Venezuela on November 29. The annual conference in San Carlos, Venezuela was scheduled for December 4,5, where the Turkingtons live.

**Bryn Mawr, PA** - Recent conference was a time of profit. Bible reading conducted by brethren Harold Paisley and Norman Crawford on the Burnt Offering considered helpful. Brethren Albert Ramsay and Douglas Howard called at Hatboro as well as Longport and Midland Park, NJ.

**New Creek, WV** - Brother John Stubbs had a week of much appreciated ministry on assembly principles along with a Bible Reading on the Saturday night which was well attended. On the Lord's Day evening, a young man, an outsider, professed during the Gospel meeting. Brother Stubbs also called at Cumberland and Frostburg, MD for a few nights of ministry.

**Beetown, WI** - Brother Joel Portman has been having Gospel meetings with some interest. One, a husband of a lady who professed some time ago, trusted Christ before these meetings began.

**Ontario, WI** - Brother Paul Elliott is seeing interest in a Gospel effort.

## REPORTS - UNITED STATES (continued)

**Garnavillo, IA** - The annual Thanksgiving Day conference was a season of cheer for the assembly with a real large crowd in attendance.

**Grandview, IA** - Earlier in the fall, brother James Clark spent a couple of weeks with the saints here. A real encouragement to this small assembly.

**Hitesville, IA** - Brethren Leonard DeBuhr and Allan Christopherson started Gospel meetings on November 14th.

**Lake Mills, IA** - Brother Robert Orr is trying a few Gospel meetings in this new place, some distance from the nearest assembly.

**Manchester, IA** - Monthly all-day meeting on November 21st was an encouragement to the saints. Brother John Slabaugh was with them for a few nights taking up church truth.

**Oelwein, IA** - Brethren John Slabaugh and Bruce Collins started in Gospel meetings on November 28th in this city where there is no assembly.

**Stout, IA** - Brother Jim Webb was present for the annual Thanksgiving Day conference and visited different assemblies in northeastern Iowa before going on to Omaha, NE and Kansas City, MO.

**Burwell, NE** - Brother Roy Weber along with brethren Richard Van Mill and Talmage Southard of the Stout, IA Assembly were expected here in January for Bible Readings on church truth to be followed by children's meetings in February. Around 30 have professed to be saved in this country district in central Nebraska, where, as yet, there is no assembly.

**Phoenix, AZ** - Following the children's meetings held by brother Thomas Baker, the assembly is continuing with the effort on Monday night with a good interest.

**Sunnyslope, AZ** - Before and after the four day conference held at the Thanksgiving weekend in Phoenix, the assembly enjoyed visits from brethren John Gray, Fred Krauss, John Abernethy and Alex Wilson. They are to have children's meetings in January to be followed by a Gospel effort in February with brethren William Lavery and Eric McCullough.

**Chico, CA** - Brother Walter Gustafson helped by brother Ivan Hoath, Jr. of this assembly with them in a three week Gospel effort in November.

**Arlington, WA** - Brethren Oswald MacLoed and James Smith were with the assembly for six weeks of Gospel meetings with some trusting Christ, which revived the saints. They were visiting Seattle and Tacoma following these meetings. Brother Walter Gustafson expected for a brief visit.

**Okanagan, WA** - Brother Sydney Maxwell was with the assembly for a week of ministry. He has been spending time in and around the Vancouver area and Washington State in giving ministry for the encouragement and strengthening of the Christians.

## REPORTS - CANADA

**Clementsvalle, NS** - Brethren William Bingham and James McClelland are holding forth in the Gospel.

**Weymouth (Weaver's Settlement), NS** - The one-day conference held on October 24th was a time of both blessing and encouragement for the saints. Brother Fred Holder remained for ministry meetings using his chart on Egypt to Canaan.

## REPORTS - CANADA (continued)

**Carlingford, NB** - Brother Murray McCandless continues with a Gospel effort each Lord's Day evening with good interest.

**Plaster Rock, NB** - Brother David Kember of the Clinton, Ont. Assembly is following up the work here with encouragement.

**Sussex, NB** - The assembly is planning for a baptism on December 12th with brother Robert McIlwaine present for ministry.

**Bolton, Ont.** - Brother Carl Payne is expected for some ministry meetings. Brother Donald Wardell of the English Point, Lab. Assembly is accompanying him and conducting children's meetings.

**London, Ont.** - A one-day ministry meeting on Saturday, November 20th, marking the tenth anniversary since the assembly moved to its present location on Highbury Avenue was well attended with representation from fourteen assemblies.

**Oil Springs, Ont.** - Recent conference reported very good. A woman professed during the Gospel meeting on Lord's Day evening. Visits by brethren Hans Bouwman and James Walmsley much appreciated.

**Perth, Ont.** - Brother Murray McLeod is having good interest in children's meetings.

**Peterborough, Ont.** - Brother Frank Pearcey was with the assembly for their children's treat and remained with them for the Lord's Day.

**Sarnia, Ont.** - Brethren James Martin and Jack Nesbitt are continuing in Gospel meetings with encouraging attendance, some of them outsiders.

**Sault Ste. Marie, Ont.** - Brethren Arnold Adams and Gary Sharp saw blessing in five weeks of Gospel meetings giving much joy to the Christians.

**Toronto, Ont. - Lansing Gospel Hall** - Brother Harold Paisley is having well-attended ministry meetings, speaking on the Lord's coming.

**Toronto, Ont. - Seneca College Gospel Meetings** - The special Gospel effort conducted by brethren Harold Paisley and Norman Crawford resulted in many professing faith in Christ as their Savior. The attendance of complete outsiders was most remarkable, and the joy and freedom in preaching was the direct result of the many prayers of God's people everywhere. Some who attended the meetings are still attending various assemblies in the area in search of salvation.

**Wallaceburg, Ont.** - Seasonable ministry was given at their one-day conference on the last Lord's Day of October. Brother Hans Bouwman was with them for a night at which time a young brother from Chatham obeyed the Lord in baptism.

**Welland, Ont.** - Gospel meetings held by brethren Albert Grainger and John Slabaugh resulted in some professing to be saved.

**Arborfield, Sask.** - Brother H. D. (Doug) King was with the assembly for a week of ministry meetings. He was also with the assembly in Maidstone for two nights and went on to the Properties Assembly in Calgary, Alta. for a week of ministry.

**Vancouver, BC** - Brethren Peter Mathews of Newfoundland, Douglas Reid of Costa Rica and Lourens Swaan of Holland have been having report meetings and ministry meetings in various assemblies in this area.

## CONFERENCES

Please consult the December issue for details pertaining to the following conferences:

**Long Beach, CA** - January 15 & 16.

**Seattle, WA** - **West Woodland Gospel Hall** - January 29 & 30.

**Tampa, FL** - **Marjory Avenue Gospel Hall** - February 12 & 13.

**Monrovia, CA** - The assembly is convening their third conference on February 19 and 20 with Prayer Meeting at 7:30 p.m. on Friday, February 18 in the Gospel Hall, 211 South Magnolia. All other meetings to be held in the Masonic Temple, 204 West Foothill Boulevard, Monrovia. Breaking of Bread at 10:30. Please advise of your coming so proper arrangements can be made. Corr. Ivan Hoath, Sr., 341 North Mayflower Avenue, Monrovia, CA 91016. Tel. (213) 359-3095. Masonic Temple tel. (213) 358-9038. Note the dates are one week later than in previous years.

**Long Branch, NJ** - A one-day conference, their third, will be held on March 13 at the Gospel Hall, 653 Art Street (off Grand Avenue). Breaking of Bread at 10:00 A.M. Corr. Paul Grace, 50 North 5th Avenue, Long Branch, NJ 07740. Tel. (201) 229-0377.

## HOMECALLS

**Vancouver, BC** - **Frederick Telford** formerly of the South Main Street Assembly. Saved in 1918 in Portland, Oregon through the preaching of Willie Grieson and Samuel Greer. He came to Vancouver in 1923 and went to be with his Lord on April 17, 1982. He loved his Lord and His people, and the place where His honor dwelleth. "Till the day break and the shadows flee away." Survived by his wife Anna (nee Bell) and one son Roland and family for whom prayer is requested.

**Okanagan, WA** - Our dear sister, **Mrs. Edgar Moss (Amy)**, went home to be with Christ on October 11. She was saved at the age of 18 in Gospel meetings held by brother W. C. Arnold in Okanagan and has been part of the assembly there for over 70 years. As long as health permitted, she was faithful in attending the assembly meetings. The Gospel was faithfully preached at the funeral as she would have wanted. She leaves her husband, one son and two daughters to await that resurrection morn. Her husband and a daughter, Edna, are in fellowship in the Okanagan Assembly.

**Kilwaughter, Larne, County Antrim, NI** - Our esteemed brother, **Eddie McIlwaine**, was called home to be with the Lord on October 21. He was saved at meetings conducted by the late brother, Frank Knox, in 1934 and soon afterwards, was gathered to the Lord's Name. He seldom missed the meetings of the Larne Assembly except in recent months when increasing ill health prevented him from attending. He was a quiet, humble brother who endured great patience and much pain over the past twenty-one years, but especially so in the past few months. During this time, he has been faithfully cared for by his devoted wife, Marion. The very large funeral held at his home was an evidence of the love and esteem in which he was held by all who knew him. He will be sadly missed for his seat will be empty. Remember his widow, son and three daughters, all in assembly fellowship. His brother, Lennon, is a well-known servant of Christ in Nova Scotia.

## HOMECALLS (continued)

**London, Ont.** - Our dear sister, **Mrs. Emily Plewes**, age 81, went to be with Christ on October 28. She was saved at the age of 18, and was received into fellowship at London soon afterwards where she continued faithfully as a mother in Israel and a succourer of many to the end. Left with a young family of six children after the home call of her husband, Earl - September 3, 1953, she proved the faithfulness of her God in seeing them all saved as well as many of her grandchildren. The large funeral was a testimony to the esteem in which she was held.

**Stout, IA** - Our dear brother, **Dan DeBuhr**, age 79, went to be with the Lord on November 7. He was saved on December 12, 1923 under the preaching of the late brother Oliver Smith. He will be missed by all who knew him. Many unsaved neighbors and friends heard the Gospel preached at the large funeral Remember his widow and only son, both in assembly fellowship.

**Hitesville, IA** - Our beloved brother, **Jerry Spieker**, went home to be with the Lord on November 20, age 77. Both he and his wife were saved in 1935 through the labors of the late brother Oliver Smith. The new birth filled their lives with faithfulness and kindness as they have been part of the assembly these many years. It can be said of Jerry, "he finished the course and kept the faith." They have two daughters, both saved. The large funeral was held in the Gospel Hall.

**Collingwood, Ont.** - Our beloved brother, **George Johnston**, went to be with Christ on November 20th in his 87th year. In 1911, his younger sister, Mabel (the widow of William Williams of Venezuela), was saved and God gave her a real burden for the salvation of her brother. In the winter of 1913, brethren John Sylvester and Robert McClintock held Gospel meetings in the Strongville Gospel Hall, at which time he was saved through Isaiah 53:6, at the age of 17. The following year, he was baptized and received in the fellowship of the assembly where he continued steadfastly for 68 years, first in Strongville and then in Collingwood. As a godly elder, "he was a faithful man, and feared God above many." (Neh. 7:2). He was the father of Mrs. Larry Stevens.

**Sault Ste. Marie, Ont.** - On November 23rd, our dear brother, **Harvey Hatten**, age 76, went to be with Christ in a hospital in London. While not enjoying good health for some time, he nevertheless attended the assembly meetings faithfully and will be greatly missed by all who knew him. He is survived by his wife, two sons and one daughter, some still out of Christ.

**Bryn Mawr, PA** - Our dear sister, **Miss Mabel I. Johnston**, went home on November 24 in her 72nd year. She was born in County Armagh, Northern Ireland and saved at the age of 13 in meetings near Belfast conducted by the late brethren William McCracken and John Hutchison. She came to the U.S.A. in 1930, where she has been part of the Bryn Mawr Assembly since. For the past year, she has been tenderly cared for at the Home in Longport, NJ, where she suffered severe pain, but through it all bore an excellent testimony as to the keeping and sustaining power of her God. Her brother, Willie, was an evangelist in Northern Ireland. She leaves a brother and sister who share that blessed hope. Also, a nephew, his wife and three children, who were a real burden upon her heart that they might trust Christ.



# Words in Season

THE BIBLE FAMILY MAGAZINE



## CHRIST PLEASED NOT HIMSELF

He might have built a palace at a word,  
Who had not where to lay His head,  
And He Who nourished crowds with bread  
Would not one meal unto Himself afford.

Twelve legions, girded with angelic sword  
Were at his call, the scorned and buffeted;  
He healed another's wound, His own side bled  
Side, feet and hands, with cruel piercings gored.

Oh, wonderful the wonders left undone,  
Yea, scarce wonderful than those He wrought.  
Oh, self restraint, passing all human thought  
To have all power, and be as having none.

His self denying love, which felt alone  
For needs of others, never for His own.

*R. C. Trench*

FEBRUARY, 1983

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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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**NOTICE**

**Longport, NJ** - The annual dinner at the Gospel Hall Home for the Aged, 29th and Atlantic Avenue, will be held on April 16th at 12:30 to be followed by a report of the past year and future projects for the care of the aged Christians. Tel. (609) 822-0241.

**REPORTS - UNITED STATES**

**New Hampshire** - Brother Jonathan Procopio is spending the month of January in northern New Hampshire, visiting some who have been saved in the past year or so with the hope of having cottage meetings and in view of a possible Gospel effort under canvas this summer.

**East Boston, MA** - The assembly is expecting brother Norman Crawford for a week of ministry at the beginning of February.

**Hartford, CT - Charter Oak Gospel Hall** - Brother Norman Crawford was with the assembly for the monthly Bible Reading held among the Connecticut Assemblies. I Corinthians 14 was under consideration.

**Manchester, CT** - Brother James Smith is spending a week with the assembly here to be followed by a week in ministry at West Springfield, MA, where he is taking up different scriptures pertaining to the history of Israel. He purposes going to Bingham, ME for some cottage meetings in a home that has been offered by some unsaved relatives of Christians in Welland, Ont.

# 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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## CHRIST SATISFIES CONVERTED SINNERS

The woman of Samaria

The woman then left her waterpot . . . John 4:28

The waterpot speaks of sweat and toil that brings her no rest.  
Now she has drunk of the Living Water; she has found her rest in Him.

The demoniac of Gadarenes

Now the man . . . besought Him that he might be with Him.  
Luke 8:38

Once the demons found a home in him; now he has found a home in His Presence.

The chief publican of Jericho

And Zacchaeus stood, and said unto the Lord, "Behold, Lord, the half of my goods I give to the poor; . . ." Luke 19:8

As a result of having communion with the Lord in his house, Zacchaeus is willing to part with his world's goods - he has found his contentment in Him.

*S. C. Lim*

A reader in Singapore

## A SAFE HARBOR

*By J. L. Parks*

One of the most memorable battles of the American Civil War was not fought on land, but on water. On March 9, 1862, at the mouth of the Chesapeake Bay and the James River, near Hampton Roads, Virginia, the Monitor and the Merrimac, two ironclad fighting ships representing the Union and Confederate forces respectively, met in an historic clash. The Monitor, captained by J. L. Worden, had a new revolving turret gun tower, and after five hours prevailed in the battle against the larger and less mobile Merrimac.

Many years later, Roger Jones, the captain of the defeated Merrimac, lay dying in the Pennsylvania Soldier's Home. He was not only a tired and bitter old man; he was a skeptic and an unbeliever. Many times the Home's chaplain offered him a Bible to read, but he steadfastly refused, saying he just didn't believe it. Finally, the chaplain gave him a Bible and a red pen, and said to the old captain, "Begin with the Gospel of John. Read the Bible and mark anything in red you do not believe." Captain Jones accepted his challenge. Every so often over the next few days, the chaplain would pass the old man's room and ask, "Have you marked anything yet, captain?" Each time there would be no answer. Finally, the chaplain returned with the same question on his lips, and as he stepped into the room, found the old man lying cold and still in death, the Bible open beside him. With his heart pounding, he turned to John and scanned the verses. No red marks had been made in the first chapter, or the second, or the third until verse 16. This verse was circled in red with these words written on the margin beside it. "I have cast my anchor in a safe harbor, thank God!"

The old captain, a veteran of many hours and in many vessels on the deep, realized he was embarking on his longest and most important voyage yet - he was sailing into Eternity. All his experience on the sea would never help him as he faced this vast, uncharted gulf, from which he would never return. No doubt, as he read those first chapters of John, in a book he had never believed before, he found out he had never been born again, and had never come face to face with God's Lamb, the Lord Jesus Christ, who had taken away the sins of the world. As he read, the Holy Spirit made the words come alive. Filled with his sin and need of a Savior, he found Whom he was looking for when he came to John 3:16. God's only Son had been given in love for him, and he was one of the "whosoever." He simply accepted the Lord Jesus Christ as having died for him, and in an instant on his deathbed, received the

forgiveness of sins and the great gift of everlasting life. The anchor of his soul had come to rest on Christ.

Reader, what about you? The anchor of your life which you have cast out - will it hold for eternity? In what or in whom are you trusting forever? Every work or religion of men will only perish, but the Bible promises us that in Christ, we have a hope that is an anchor of the soul. (Heb. 6:19) He has died on Calvary to settle for you the sin question. If you fail to accept Him, you will suffer for your sins forever; but if you avail yourself of His finished work as having been done for you, you will be able to set out on the sea of Eternity at any time, and know that not only a safe harbor, but best of all, a Savior who loves you awaits for you in Heaven.

When our eyes behold thro' the gath'ring night  
 The City of Gold, our harbor bright,  
 We shall anchor fast by the Heav'nly shore  
 With the storms all past for evermore.  
 We have an anchor, that keeps the soul  
 Steadfast and sure while the billows roll,  
 Fastened to the Rock which cannot move,  
 Grounded firm and deep in the Savior's love.

\* \* \* \* \*

## PREPARATION FOR THE LORD'S SUPPER

*By Harold S. Paisley*

Complaints as to the dryness and barrenness of the gathering of the saints to remember the Lord and proclaim His death is all too common today. It would thus suggest consideration of the cause for such a condition, and to seek the remedy, that God may be honoured amongst the saints in worship.

Three portions of the Word of God may help us in our enquiry: 1.) The apostolic exhortation to examine ourselves (I Cor. 11:28); 2.) The use of the lavar (Ex. 30:17-21); and 3.) The filling of the basket of the first fruits (Deut. 26:1-11).

### LET A MAN EXAMINE HIMSELF

This simply means that there should be a real heart exercise to carry out the request of the Lord Jesus, not a mere observance of an institution. This examination is not to give ground for despair, but to banish all carelessness in our obligation to remember the Lord in the breaking of bread. Two results will always follow such a personal examination. We will be filled with a sense of our own unworthiness to be present at the table, and the exceeding riches of His grace that has given us the fitness to enjoy the privilege. Thus we sit down with a deep reverence, but at the same time, a calm

confidence. A holy exercise to join with others in worship would ensure that when the hour is come, we will be in our place, ready to pour out our praises at His feet, with Godly fear. Our sole occupation will be with the Lord Jesus Himself. The things without, or criticism of the saints should not intrude into our thoughts, having come with examined spirits. The blessed objective, whether in silence or speech, is to offer to the God and Father of the Lord Jesus that which He expects from the Redeemed.

### THE USE OF THE LAVAR

The things written aforetime were written for our learning, and the instructions given by God to Moses concerning the use of the lavar present the grave importance of drawing near to the presence of God. (Ex. 30:17-21). The priests of old were bound to wash their hands and feet. Their hands were to be filled with acceptable offerings to God, and their feet were to take them into a place of communion and nearness. The saints of our day can learn great and important lessons at the lavar. The water speaks of the Word of God, and the lavar [no measurements of which are given] tells of the message of the Word applied in the power of the Holy Spirit, according to Divine righteousness, as seen in the copper, used in its construction.

The priests cleansed themselves on two separate occasions. Firstly, when they entered into the tabernacle and secondly, when they approached the copper altar. The first would be a plain figure of the present priesthood contemplating the Person of the Lord Jesus in His many excellencies, glories and offices. The second figures the believers' consideration of the beauties and efficacy of the work of Christ. In each case, the approach is in the power of the Spirit with the cleansing Word applied to the soul. Having been to the lavar of the Word, we can have our thoughts occupied with the Person and Work of our Lord Jesus Christ and thus be ready for the sweetness of the remembrance of the Lord and the worship of His Father. The application of the precious Word of God will remove anything that would hinder the outflow of praise, and enable us to give unto Him the glory that is His due.

### THE FILLING OF THE BASKET

The beautiful wording of Deut. 26:1-11 also affords a very instructive illustration of true preparation of heart for the Lord's supper. Before going to the house of God, the exercised Israelite went out into his inheritance to gather different kinds of produce from his fields to fill a basket and thus bring it for presentation before the Lord. The various things would speak of the many glories of the Son of His love. The "old corn of the land" speaks of Christ in resurrection glory; figs, the sweetness of saving grace as seen in the

Saviour; pomegranates, the abundant fruitfulness of the Great High Priest; and the grapes, joy in the finished work of redemption. Paul writing to the saints of Ephesus mentions "the glory of His inheritance in the saints" (Eph. 1:18).

As the priest today considers the richness of our possessions and the beauty of the Lord Himself and His wondrous work upon the Cross, he can fill the basket of his heart and bring it all before the Lord. In the presentation, thanks will rise from the soul of the One by Whom all things have been bestowed through grace and the shedding of His precious blood. This will remove the hard thought and all dryness as the Lord's people are happily and heartily occupied with the Person of the Lord Jesus.

We are sure that it is the mind of Christ that the shepherds of the flock should be exercised to lead the assembly into profitable paths of adoration and worship, and guide the younger by example, by themselves having a full basket. When special care is experienced before coming to the gathering, we shall then have "times of refreshing in His presence." Happy are the people that are in such a case. May God grant it for His Name's sake.

\* \* \* \* \*

"Thou shalt rise up before the hoary head, and honour the face of the old, and fear thy God: I am the Lord" (Lev. 19:32) "For God commanded saying 'Honour thy father and mother'" (Matt. 15:4 and repeated seven other times in the Scripture). In light of the general disrespect for the aged so prevalent in our day, let us keep in mind the commandment of God and always respect our elders. Its observance will bring God's blessing (Eph. 6:2), and its disregard will bring a curse (Prov. 30:11, 17). The following poem expresses it well:

#### BLESSED ARE THEY

Blessed are they who understand  
 My faltering step and palsied hand.  
 Blessed are they who know my ears today  
 Must strain to catch the things they say.  
 Blessed are they who seem to know  
 That my eyes are dim and my wits are slow.  
 Blessed are they who looked away  
 When my coffee was spilled at the table today.  
 Blessed are they with a cheery smile  
 Who stop to chat for a little while.  
 Blessed are they who never say,  
 "You've told that story twice today."  
 Blessed are they who know the ways  
 To bring back memories of yesterdays.  
 Blessed are they who make it known that I'm loved,  
 Respected and not alone.  
 Blessed are they who ease the days  
 On my journey home, in loving ways. *(Author Unknown)*

## JOSEPH

*By George Graham*

The man called Joseph in the book of Genesis, chapters 37 - 50 is one of the loveliest characters in all the Word of God, for in many ways, he is a type or picture of our Lord Jesus Christ.

1. In Gen. 37:3, we learn that he was the son of his father's love. The Lord Jesus was the Beloved Son, the One who ever dwells in the bosom of the Father (John 1:18).

2. Joseph as such was hated by his brethren (Gen. 37:4). The Lord Jesus was hated and hated without a cause (Psa. 69:4).

3. Joseph was envied, despised, rejected, sold and put to shame (Gen. 37). How true this was of our Lord Jesus Christ (Isa. 53:3).

4. In Egypt, Joseph was maligned, misrepresented, misjudged and committed to prison. Was not this the experience (but in a greater sense) of our Lord Jesus Christ at the hands of wicked men?

5. From such deep humiliation and dishonour, Joseph was exalted to sit next to Pharaoh on the throne. This lovely picture of Him Who became obedient unto death, even the death of the cross, now highly exalted at God's right hand (Phil. 2:5-10).

6. In his exaltation, he received a bride (Asenath), the sharer of his glory. We are reminded of Christ and His bride, the Church, the sharer of His glory through eternal ages.

7. He, Joseph, became the saviour of the world. The command of Pharaoh to the needy was, "Go unto Joseph" (Gen. 41:55). The Spirit of God has likewise said to the needy souls of men, "Neither is there salvation in any other" (Acts 4:12).

Let us look at Joseph in a personal way. I believe there are some very practical and necessary lessons to be learned. In Genesis 37:5-11, God gave to Joseph two dreams, which he made known to his brethren. Evidently in the purpose of God, he was destined to occupy the place of honour and glory. We read that for this cause, his brethren "hated him yet the more" (Gen. 37:8). Don't we see here a little picture of the believer in Christ? We, too, in the divine purpose have been called to His eternal glory (I Peter 5:10). Consequently, like Joseph, we also are hated by the world and made to suffer. The Lord said to His own in John 15:18-19, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." The heartlessness of Joseph's brethren is just a little picture of the hatred, rebellion and enmity in the hearts of ungodly men. The world's hands are stained red with the precious blood of Christ. Think of the multitudes of saints martyred by Pagan and Papal Rome. The world is still the enemy of God and His



people. Read the epistle of James 4:4. What a soul-searching word! In some parts of the world today, God's dear people are being treated as the offscouring of the earth and unfit for the society of men. Joseph's brethren would have destroyed him, but God preserved him. Despite all the malice and enmity of a godless world, we can say with Paul, "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen." (II Tim. 4:18). Joseph experienced the truth of Psalm 34:7, "The angel of the Lord encampeth round them that fear him, and delivereth them," and so might we also. Joseph was a God-fearing young man. He was a man of truth, a man of sterling worth and character. The Lord was with him, and the Lord honoured him. The fear of God preserved him when he was assailed by strong temptation (Gen. 39:7-12). He acted as the Lord has commanded us in II Tim. 2:22, "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." Listen to what he had to say to that wicked woman, "How then can I do this great wickedness and sin against God?" In this our day, morals have fallen in the street, immorality is rampant, and the only thing that will preserve us is the fear of God in our souls. David, the man after God's own heart, was overcome by this dreadful sin. We have to be careful as to our company and our whereabouts. The psalmist wrote these words, "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11).

Joseph was a man of compassion. Think of the cruelty and heartlessness of his brethren, as we read, "He sent a man before them, even Joseph, who was sold for a servant: whose feet they hurt with fetters: he was laid in iron" (Psalm 105:17-18). Despite all the sorrows and trials he was caused to pass through, we hear him say to his brethren, "Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them" (Gen. 50:21). How this was like the Lord Jesus! When men had vented their hatred upon Him and nailed Him to the cross, listen to Him pray, "Father forgive them, for they know not what they do" (Luke 23:34). May the Lord give us grace to cultivate that same forgiving spirit, as it is the Christ-like spirit. Lovely character as Joseph was, he was just a man of like passions with ourselves, subject to failure. We see this manifested in Gen. 40:14-15. Wronged and suffering unjustly, he appealed to the butler, who was to be released, to present his case before Pharaoh - but his appeal was in vain. We read in Gen. 40:23, "Yet did not the chief butler remember Joseph, but forgot him." We are all characterized by failure. There was only one perfect man who ever lived on this earth, the Man Christ Jesus, God's beloved Son. He, and He only could say, "I do always those things that please the Father" (John

8:29). The Word of God says, "Rest in the Lord and wait patiently for Him" (Psa. 37:7). Time spent in waiting is not lost time. After two long years, God, in His own way and in His time, brought Joseph out of the dungeon. The revelation of God to him in his dreams (Gen. 37) is now an accomplished fact.

"He always wins who sides with God,  
To him no chance is lost;  
God's will is sweetest to him when  
It triumphs at his cost.  
"Ill that God blesses is our good,  
And unblest good is ill;  
And all is right that seems most wrong  
If it be His good will."

Joseph was also a man of faith. He believed that what God had said to Abraham, He would surely fulfill (Gen. 15:13-16). Listen to him speak to his brethren, ". . . I die: and God will surely visit you, and bring you out of this land unto the land which He swore to Abraham, to Isaac and to Jacob" (Gen. 50:24). His confidence in God and his Word is expressed in verse 25 in these words, ". . . God will surely visit you, and ye shall carry up my bones hence." The Spirit of God makes reference to this act of faith in Heb. 11:22.

In Joseph, we have another of these exemplary characters whom the Lord would have us to emulate. A man whose life was beyond reproach. A man of whom it is written four times over in Gen. 39, "The Lord was with him." What a testimony!

Think of the language of old Jacob, his father, concerning him just before he died (Gen. 49:22-26), "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. . . . the blessings of thy father have prevailed. . . . they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

The Lord sustained him, preserved and honoured him. Remember it is still true, ". . . them that honour me I will honour, and they that despise me shall be lightly esteemed" (I Sam. 2:30).

## 1 CORINTHIANS 15 (continued)

*By Phillip Harding*

### B. V35-58 THE MANNER OF THE RESURRECTION.

After answering the question of verse 12 in establishing the truth of the resurrection, the apostle now deals with the questions of verse 35 by explaining that truth. He begins by answering the two objections that human wisdom raises (V36-49), then explains the change that is to take place (V50-53) before closing with a triumphant note and an exhortation (V54-58). Human wisdom presents a two-fold objection to resurrection: (i) How are the dead raised? How can they possibly be raised, seeing they are in the graves? (ii) With what body do they come? Wherever will they get a body from seeing the body they had has corrupted and disintegrated? Paul answers these objections in the following verses. The section is divided into four: 1.) V36-41 Illustration, 2.) V42-49 Application, 3.) V50-57 Revelation and 4.) V58 Exhortation.

1. **V36-41 Illustration.** a) V36. The person who raises such objections to resurrection is unwise for all around him there is the evidence of what he is disputing. Death is not a barrier to resurrection but a necessity, for death is the means of releasing the principle of life. What appears to be an obstacle is really the means. b) V37. What comes up is different in form to what is sown. The beauty of what springs up transcends the beauty of the bare grain. Thus, the resurrection body will have an altered form. The future body will be different to the present body. c) V38. The resurrection body retains true identifiable personality. "To each seed his own body" stresses that what comes up is related to what is sown. The resurrection body will be different, but there will be organic resemblance. We will have the same personalities in resurrection as now. This verse also stresses that the principle of life is with God, and that we are, therefore, shut up to the power of God. God will give in resurrection a body suitable. d) V39. The apostle is emphasizing here that there are certain spheres for certain bodies (fleshes). By this, he is illustrating that the resurrection body will be adaptable to a different environment. It will be perfectly suitable to the environment in which it will move. This is clearly brought out in II Corinthians 5:1-2 where we read of our house from and in Heaven. e) V40. The reference to the celestial and terrestrial bodies with their corresponding glories illustrates that the resurrection body will have a glory suitable to the change. It will be a body of splendor and have a glory suitable to the environment in which it will function. f) V41. The sun, moon and stars with their variety of glory fulfill the divine purpose. They function according to the appointment of God. Thus, the resurrection body will fulfill God's purpose and

function in that scene of glory according to the appointment of God.

Although illustration never proves a truth, it nevertheless elucidates truth. Therefore, we gather from these verses that: (i) Death is a necessity to resurrection and (ii) The resurrection body will be different in form, have identifiable personality, be adapted to a different environment, have a glory suitable to Heaven and fulfill the divine purpose.

**2. V42-49 Application.** a) V42. "So also" indicates that the apostle is now applying the illustration to the resurrection. The mention of sowing very definitely indicates there is to be something following. The sowing here is sowing in death, not the burying of the body. We make it absolutely clear that we do not in any way condone the dreadful practice of cremation, emphasizing that scripture teaches burial. However, we see that here death is before us - sown in death. The resurrection body will never suffer disintegration. It will be incorruptible. b) V43. The body at death is dishonored, and its weakness is apparent since you can do what you like to it with no resistance. However, the resurrection body will be glorious, free from all the infirmities of the present body, and all radiant with the brightness of perfect life. It will also have a capacity we cannot know now for there will be no such thing as distance and barrier then, thus the resurrection body will be powerful. c) V44. The natural (soulish) body is governed by the soul and, with its senses, is suitable to the world in which we live. The resurrection body will be a spiritual body suitable to the spiritual realm. The spiritual body will not be composed of spirit but will express spirit and will be governed and energized by the Spirit. d) V45. Here, the apostle contrasts the two federal heads. The first Adam received life, but the Last Adam imparts life. Christ is called the Last Adam, emphasizing that there is no other federal head to follow. It is Christ in resurrection who is the head of the new creature. The implication seems to be that the resurrection body will receive its life from Christ. e) V46. There is a principle stated here showing the pattern of God. This principle is in evidence now; for first comes the unregenerate state, tending to evil because of descent from Adam, then, for the believer, spiritual life because of links with Christ through faith (W. E. Vine). However, the teaching of the passage is in relation to the body. Now the believer has a natural body, but hereafter he will have a spiritual body. The spiritual body must follow the natural body, thus the resurrection body is essential to fulfill the divine pattern. f) V47. The order in verse 46 is developed in this verse, but origin is introduced. The words "of" and "from" are translated from the same Greek word meaning "out of" which conveys the idea of origin. The first man Adam came out of the earth, and

therefore, left him suitable for earth only, but the Second Man has His origin in Heaven. The expression "Second Man" is used not to indicate that there are others to follow but to give the idea of succession presented in the previous verse. Again, it is Christ in resurrection that is before us. g) V48. Having shown the principle of verse 46 in relation to Adam and Christ in verse 47, the apostle now applies it to the two humanities that issue from them. Although characteristics can be lifted and applied to the natural man and the spiritual man, the specific point in view is the resurrection. The apostle is, therefore, stating that our association with Adam sprung out of the earth, leaving us with a natural body suitable for earth, but our association with Christ springs from Heaven, and thus, the resurrection body will be heavenly. h) V49. In verse 47, origin is in view; in verse 48, quality of life is the idea, but here the thought is that of resemblance. Just as the natural body is in the image of Adam, so the resurrection body will be in the image of Christ. The resurrection body, then, will be a heavenly body like that of the Lord Himself (Phil. 3:21-22; I John 3:2).

The resurrection body, therefore, will be incorruptible, glorious, have a capacity unknown now and will be spiritual. It will receive its life from Christ, will follow the natural body, will be heavenly and like the body of the glory of Christ.

**3. V50-57 Revelation.** a) V50. Entrance into the fullness of the kingdom of God necessitates resurrection. The term "flesh and blood" refers to the natural body, the present organic life, and is contrasted with the kingdom of God. The kingdom of God is of an imperishable nature, but flesh and blood is perishable, thus an imperishable body is necessary to enjoy the fullness of the kingdom of God. For believers to enjoy the fullness of the blessings secured for them through the cross, a change is necessary. But this raises another question. What about believers who are living at the coming of Christ? The apostle answers this in the following verses. b) V51. The apostle unfolds, through revelation, the mystery of the change that will take place at the coming of Christ. Not only will there be a change for the dead in Christ, but also for saints living at that time. This verse emphasizes that the change will be general - we shall ALL be changed. c) V52. The change will be instantaneous and summoned. "In a moment, in the twinkling of an eye" denotes the suddenness in which the event will take place. The last trump is not the seventh trumpet of Revelation 11:15 for the event here will take place before the sounding of the trumpets in Revelation 8 to 11. The emphasis here is that the raising of the dead and the change of the living is summoned by God. d) V53. This verse emphasizes that the change will be transforming. Most apply "corruptible" to the dead and "mortal" to the living. Although both undoubtedly will undergo a transforming

change at the Lord's coming, we feel that both terms here refer to the living. We suggest that the apostle is developing the last expression of verse 52 which refers to the living. We also notice that the apostle uses "corruptible" not "corruption." However, the emphasis is upon the transformation which will take place.

e) V54. The swallowing up of death expresses the complete removal of every trace of the physical effects of sin and the curse (W. E. Vine). The change, therefore, will be complete.

f) V55-57. The quotation from Hosea 13:14 is used to indicate that the change will be triumphant. Both "death" and "grave" are from the same Greek word and would be better translated death on both occasions. It is death which gains a victory over the body, but when the Lord comes, there will be no victory for death, for in triumph, the dead in Christ will be raised, and the living saints will be changed, never to experience death. The victory belongs to the saints through the redemptive work of Christ.

This section reveals that at the coming of Christ, the change will be general (i.e. for all believers), sudden, summoned by God, transforming, complete, triumphant and victorious.

**4. V58. Exhortation.** Having dealt fully with the subject, it only remains for the apostle to draw to a practical conclusion. Let the glorious truth unfolded grip the soul and produce steadfastness and unmoveableness. Have a fixed purpose of heart and an adherence to the truth that will remain unshaken by the enemy. Be always abounding in the work of the Lord - ever active in the sphere and under the direction of the Lord, for such labor is not in vain.

In light of the coming of the Lord when resurrection and the change will take place, followed by the Judgment Seat of Christ, let us purpose in heart to hold fast the truth of God and be active in the work of the Lord.

\* \* \* \* \*

## KING ASA OF JUDAH (II CHRONICLES 14, 15 & 16)

*By John J. Stubbs*

It is a change indeed to turn from the previous two disobedient and disappointing kings of Judah to look at this new king who ascended Judah's throne. What a bright and good beginning he had and what delightful lessons we can learn from his character and actions. Asa is the first of the few kings in the southern kingdom whose ways pleased God. The background of Asa and his circumstances were not at all good and most discouraging for one who desired to honour God in his position. It could have been so easy for

Asa to follow in the sinful ways of the previous kings. His father had been sinful, and his grandmother, who was still living, was an idolatrous woman (II Chron. 15:16). Yet withal, Asa in such an environment had courage and evidently knew the demands of a holy God. There are striking contrasts in his character: success and failure, ch. 14:8-15, cp ch. 16:2-8; strength and weakness, ch. 14:11, cp ch. 16:7, 12; faithfulness and foolishness, ch. 15:16, cp ch. 16:10, so that we are both warned and encouraged by his life.

We shall consider the remarkable life of this good king under three separate headings. The chapters themselves conveniently bring before us three aspects of his life: ch. 14 Asa and his REST; ch. 15 Asa and his REVELATION; ch. 16 Asa and his RELAPSE.

1. **ASA AND HIS REST.** It is rather striking to notice the emphasis on 'rest' in this chapter: v. 1 the land was *quiet*; v. 5 the kingdom was *quiet*; v. 6 the Lord had given him *rest* - the Source of the rest; v. 7 given us *rest* on every side - the extent of the rest; v. 12 we *rest* (or lean) on Thee - this is the happy conclusion, the king in dependence upon God. The rest of faith.

Another thing which is conspicuous in these chapters of Asa's life is the blessing and reward of SEEKING the Lord God. Asa and his people enjoyed success only as they continued seeking God. Note: Asa commanded this, ch. 14:4; Judah practiced it, ch. 14:7; Azariah the prophet reminded them of it, ch. 15:2; the former history of Israel had exemplified its importance, ch. 15:4; the victorious people even went to the extremity of threatening severe judgment upon those who neglected it, ch. 15:13-15; finally poor Asa in his last days forgot to do it, ch. 16:12. Put all these together, and we shall learn what it means to seek God, the need of it, the blessing of it and the peril of forgetting to do it.

Observe in Asa's good beginning, he gets down to the business of ridding the kingdom of that which is dishonourable to God. We have his negative action in v. 3, his positive action in v. 4. This is a good balance. Asa was himself what he desired the people to be. He was a man of example. He led the way in the right path. It would be folly for the king to demand of his subjects that which he himself does not practice. This is an important point we ourselves have to ever remember. He got rid of three things: high places - AN IDOLATROUS ERECTION; images - AN IDOLATROUS STATUE; groves - AN IDOLATROUS SYMBOL. All these things were connected with heathen worship, such as what the Canaanites had (Num. 33:52, cp Lev. 26:30). This shows that they had departed from God. They courted the favour of the heathen by adopting their idolatrous worship.

But Asa did not stop at this. He did a further wise thing, "He built fenced cities in Judah," v. 6. So he not only *broke down* but he *built up*. Would to God believers would learn this needful twofold work. There is that in our lives which needs to be put away, and yet having done this, how important it is that we be on our guard lest we be overtaken by the fiery darts of the evil one. In all true recovery, there must be a *breaking down* and a *building up*.

In v. 11, we have the delightful prayer of Asa as he takes the place of dependence on God, a short yet powerful prayer. Mark, he asserts the sufficiency of his God; he shows the confidence of his faith; he acknowledges the weakness of his enemy, whom he destroyed, vv. 12-15.

**2. ASA AND HIS REVELATION.** Asa in triumph returns to Jerusalem. It is at just this point that Azariah the prophet steps in to give the king this cheering and admonitory word. It was certainly a word from the Lord. We may wonder why it is that it comes to the king at a time when he was resting in his success and enjoying the fruit of his victorious conquest. But it was a timely reminder to Asa not to be over-confident lest he be forgetful of God. How often have the children of God failed in the very hour of triumph or shortly after. We may fail at a time when all seems to be going well. Our eyes ever need to be unto the Lord God, lest we falter and fail.

Azariah reminded Asa of the continual need of seeking Jehovah. As we have seen, Asa had commanded the people to seek the Lord and showed what it meant to seek Him (ch. 14:3-4). Judah themselves followed the godly example set by their king and sought the Lord also, and so they were blessed of God with rest and prosperity (ch. 14:7). Good and precious as this was, it was still necessary for Asa and his people to continue in the spirit of seeking the Lord God. It was no good for them to rest on what they had done in the past and especially after their success. It was therefore reasonable for him to be told to continue seeking what was for the glory of God. "The Lord is with you, while ye be with Him," means that we shall never experience the blessing of God's presence if we do not seek to have communion with Him, and to dwell oft in the presence of God demands that we judge self and see to it that there is nothing in our lives which is morally inconsistent with such a Holy One.

Azariah in vv. 3-6 refers to the past history of the nation of Israel before ever the kingdom was rent in two. Their forefathers were a great lesson book to Asa and his people. The same important need and blessing of seeking the Lord had been demonstrated in the previous history of the people. They saw the need of seeking God, and they reaped the blessing of it. So in verse 7, we have the



application of this to Asa. He is both encouraged ('be ye strong') and promised blessing ('your work shall be rewarded').

In verse 8 and onwards, we have the response of Asa to the revealed Word of God and how it affected him in seeking the Lord. Here we learn a little of what it means to seek the Lord. SEPARATION FROM KNOWN EVIL - abominable idols; RESTORATION OF TRUE WORSHIP - renewed altar; UNIFICATION AMONGST GOD'S PEOPLE - "They fell to him out of Israel in abundance when they saw the Lord was with him." So that even those caught up in the tide of apostasy in the northern kingdom were won over, for they were drawn to Asa who was following the Lord. Those who truly seek the Lord today may be few, but such will soon be known and will happily and eagerly be drawn to each other for fellowship in fearing God and his Word. May their ranks be increased in these dark and difficult days. In vv. 10-11, we also have the DEDICATION OF THEIR POSSESSIONS.

In the covenant of vv. 12-15, we have a warning voice to God's people even today. Far better it is to lead God's people into the right ways of the Lord. GODLY EXAMPLE IS REQUIRED, NOT FLESHLY POWER. How much nicer to see the people in Asa's kingdom happily and spontaneously responding to godly leadership and from their own hearts being prompted to seek God, instead of which, they are forced, and very easily, many of them, for fear of death, could have feigned an outward obedience. It is true that the people were evidently sincere and real (v. 12), but as another has said, "to be so severe hardly becomes a people who such a short time before were guilty of the same omission." It is a solemn thing also to enter into a covenant and swear to the Lord. How fickle the people were is proved by their later failures. God did over-rule, of course, and owned what was of Himself. So the Lord rewarded them (v. 15).

In the remainder of the chapter, we are taught a further lesson of what it means to seek the Lord. Seeking the Lord will mean DEVOTION IN THE HOME SPHERE. Asa found his own grandmother guilty of idolatry. Here was a test for him. Would he stop here and not deal with the matter because of family ties? No, for Asa was no respecter of persons. He had God's glory at heart. How often have God's people been hindered and hampered because of natural links in the home circle. Ties of nature are put above the demands of God. We should note the attitude of the godly Levites (Deut. 33:8-9) and even our blessed Lord (Matt. 12:46-50 and John 2:3-4). Often today, we are told that in seeking to be obedient to the letter of the law, we are being extreme, and the scripture in II Cor. 3:6 is cited, "The letter killeth but the spirit giveth life." The letter there has no

reference to the letter of scripture, but to the law, which brought condemnation, whereas the ministry of the Holy Spirit in the gospel brings life. We have seen what extremism really is in vv. 12-15. In the eyes of the world, Asa's dealing with his own grandmother may be counted as extremism, but to God, it is wholehearted devotion.

*(To Be Continued)*

\* \* \* \* \*

## QUESTIONS AND ANSWERS

*By Harold S. Paisley*

**Question:** Were there more than twelve apostles?

**Answer:** This question is of frequent occurrence, hence we provide what we consider to be the answer of the Scriptures. 1.) The original twelve were chosen by the Lord in the days of His flesh. (Luke 6:13-16). 2.) After the death of Judas, Matthias was chosen by the eleven, under the guidance of the Lord, to fill the vacancy. (Acts 1:23-26). 3.) Paul's apostleship holds a special place in the mind of God. He was chosen by the Risen Lord as Head of the church, to carry the message of the Gospel to the Gentiles. (Gal. 1:15-16). 4.) These twelve with Paul were apostles in a sense beyond what was true of other men to whom the title is given in the New Testament. 5) Barnabas, Adronicus and Junias are named apostles. (Acts 14:14; I Cor. 9:5-6; Romans 16:7). 6) Comparing I Thess. 1:1 with I Thess. 2:6, Paul conveys the thought that Silvanus and Timothy were also apostles.

**Question:** Is it right to speak of the Lord's Supper (I Cor. 11:20) and the Lord's Day (Rev. 1:10) as being the Lordly Supper and the Lordly Day?

**Answer:** This adjective has been in common usage as meaning "lordly." We would point out, however, that in the original use, this is not the case. Its meaning is not a lordly supper or day as to its dignity, but that which belongs specially to the Lord Himself. To speak, therefore, of the Supper or Day being Lordly is contrary to the Greek usage, and takes away from the significance of these two things. The context of I Cor. 11 shows Paul correcting grave departure from the original intent of the Lord. There was the possibility of the assembly having a supper of their own instead of the Lord's. It is the Lord's supper because He instituted it Himself. It belongs to the Lord. It is not a lordly supper on account of its dignity. We also believe that John on Patmos was not saying "I was in the Spirit

on the lordly Day," for the word is used by him in the same manner as by Paul in I Cor. 11. He was describing the first day of the week as a special day belonging to the Lord. For those interested in the Greek word, the late W. E. Vine gives the adjective as "kuriake," and confirms us in our belief of what we have stated, for he states that the meaning is "that which pertains or belongs to a lord."

\* \* \* \* \*

### REPORTS - UNITED STATES (continued from inside cover)

**Terryville, CT** - The Christians were further cheered when brother Eugene Higgins was with them for the Lord's Day, December 19th, and a young girl trusted Christ. This is the third soul that has been saved within the past month in connection with the assembly.

**Pennsauken, NJ** - The assembly was cheered as to the ministry given at their New Year weekend conference which would impress reality and responsibility as to Christian living. It was probably one of their largest gatherings, for even though they were using a larger building, many had to sit on the platform due to shortage of seating capacity. A man, brought up in a Christian home and long associated with the Christians, professed on Lord's Day evening.

**Deland, FL** - The four Bible Readings held at the end of the year were well attended with practical and instructive teaching given. A young brother obeyed the Lord in baptism.

**Livonia, MI - Stark Road Gospel Hall** - Brother Norman Crawford is expected for the bi-monthly Bible Reading which will consider Romans 9, 10 and 11. He will continue for a week of ministry on prophetic subjects.

**Mt. Sterling, WI** - Brother Joel Portman was with the assembly for ministry in December. Brethren Allan Christopherson and Robert Orr were to start Gospel meetings on January 16.

**Antioch, IA** - Brother Robert Orr is with the assembly having meetings on the subject "Egypt to Canaan."

**Hampton, IA** - Brethren Paul Elliott and Joel Portman started Gospel meetings on January 2nd.

**Hitesville, IA** - The series of Gospel meetings conducted by brethren Leonard DeBuhr and Allan Christopherson ended just before Christmas with one, though unable to attend meetings because of sickness, professing to be saved as a result of visits, and his brother getting assurance of salvation. The all-day meeting held on New Year's Day was a time of blessing and cheer for the saints. Brother John Norris visited Stout and Cedar Falls, ere leaving for the west where he will be giving help to the assembly at Palm Springs, CA during January.

**Manchester, IA** - The monthly meeting held on December 19th was a time of refreshment for the assembly and the saints in the surrounding area.

**Stout, IA** - On January 2nd, there was a Bible Reading on I Peter 1, which was well attended and much profit derived from the gathering. They purpose convening these meetings on the first Lord's Day of each month.

**West Union, IA** - Gospel meetings conducted by brethren John Slabaugh and Bruce Collins in Oelwein were transferred to West Union, where the interest and attendance continued through the holiday season.

**Culver City, CA** - Following the San Diego conference, brother John Gray spent a week in ministry with the assembly. Earlier he had been with the saints at Monrovia, speaking from his model of the Tabernacle. Following the Long Beach conference, he was expected to journey north to give help at the Seattle, WA conference at the end of January.

**San Diego, CA** - The conference was marked by a nice spirit prevailing which was an encouragement to the saints. Brother Harold Paisley remained for meetings on the "Upper Room Ministry of the Lord Jesus Christ."

**Lynden, WA** - The assembly enjoyed the ministry given by brethren Sydney Maxwell and John Frith at their meeting conducted on the last night of the year.

#### REPORTS - CANADA

**English Point, Lab.** - Brethren Carl Payne and Alexander Dryburgh started in Gospel meetings in the Gospel Hall after the New Year.

**Gander, Nfld.** - Brethren Bryan Funston and Marvin Derksen are continuing efforts to strengthen the newly formed assembly in this city.

**Mt. Pearl, Nfld.** - Gospel meetings began after the New Year by brethren Gaius Goff and George Campbell. There is no assembly here.

**Nineveh, NS** - Brother James Martin helped by brother Shadrach Kember, Sr. of the Sarnia, Ont. Assembly were expected for Gospel meetings to start January 9th.

**Smith's Creek, NB** - Following the New Year's conference at Pennsauken, NJ, brother Murray McCandless was returning to his field of labor with special exercise for this district where there has been an interest in times past. He is to be joined by brother Jack Nesbitt for Gospel meetings in Charlottetown, PEI to start March 20.

**Charlton, Ont.** - Brethren Sam Patton and David Gray had 5 weeks of Gospel Meetings with good interest among strangers, and some blessing.

**Englehart, Ont.** - Bro. Lorne Langfeld had two weeks of children's meetings with encouraging attendance.

**Kapuskasing, Ont.** - Brother David Rodgers is having ministry on the priesthood of the believer for the instruction of the saints in this young assembly.

**Toronto, Ont.** - Brother Robert Boyle is visiting different meetings in the city.

**Toronto, Ont. - Pape Avenue Gospel Hall** - Brother Harold Paisley is expected for a week of ministry the end of January.

## REPORTS - CANADA (continued)

**Windsor, Ont. - Partington Avenue Gospel Hall** - The conference held over the New Year's weekend was a time of blessing. A Roman Catholic lady expressed a desire to be saved after the Gospel meeting on Lord's Day evening - it is hoped she will soon find peace. Brother James Beattie is having meetings one night a week speaking on Solomon's Temple.

**Binscarth, Man.** - Brother Dick Robertson was with the assembly for their annual children's treat and remained for a week of ministry meetings.

**Portage La Prairie, Man.** - Ministry given on the first and second of January was a time of blessing for the assembly, with the theme being consecration which spoke to the hearts of the Christians. Brother Jack Nesbitt was with them and also visited Roseisle and Winnipeg.

**Swan River, Man.** - Brethren Jim Webb and Roy Weber were expected for Gospel meetings in February.

**Winnipeg, Man. - West End Gospel Hall** - The assembly was expecting brother Jim Thompson for a week of ministry in early January.

**Vancouver, BC - West Richmond Gospel Hall** - Beginning with the New Year, the assembly was having a week of prayer meetings, with brother Sydney Maxwell giving a word of ministry on the Prison Prayers of Paul at the close of each meeting. He was to spend the second week of the year in ministry meetings with the assembly.

## REPORT - FOREIGN

**Northern Ireland** - Brother Albert Hull and his wife were here for a visit. He visited many assemblies, and there seemed a warm appreciation by the saints. It was good to see the response to the spiritual things in these days of much tension in this favored corner of the vineyard. One week before he left (Dec. 20), he enjoyed a week of ministry in the Craigy Hill Assembly with a hearty response to the Word. The last night, five young believers were baptized, all belonging to one family, who were saved in meetings held last year by brethren Robert Neill and W. J. Nesbitt.

## CONFERENCES

**Kapuskasing, Ont.** - The assembly is convening their second annual conference on March 26 and 27 with Prayer Meeting on Friday, March 25, at 7:30 p.m. in the Cite Des Jeunes High School on Cite Des Jeunes Boulevard, Kapuskasing. Breaking of Bread at 10:30. Corr. Jerry Labelle, 164 Government Road, Kapuskasing, Ont. P5N 2W8. (705) 335-3712 or Michael LaRocque, 230 Brunetville Road, Kapuskasing, Ont. P5N 2H5. (705) 335-5223.

**Manchester, CT** - The 65th annual conference will be held April 1, 2 and 3 with Prayer Meeting on Thursday, March 31 at 7:30 P.M. in the Gospel Hall, 415 Center Street. All other meetings to be held in the Masonic Temple, 25 East Center Street. Meetings will start each day at 10:30, including Breaking of Bread. Corr. Joseph L. Jassie, 159 Thompson Road, Manchester, CT 06040. (203) 646-8232. Masonic Temple (203) 646-9072.

**Antioch, IA** - Annual all-day meeting on Lord's Day, April 3, at the Gospel Hall. Breaking of Bread at 11:00, preceded by a ministry meeting at 10:00. Corr. Darrell Wessels, Route 1, Clarksville, IA 50619. (319) 885-4754.

**Culver City, CA** - Annual conference to be held in the Gospel Hall, 11138 Venice Boulevard, Culver City on April 2 and 3 with Prayer Meeting on Friday, April 1, at 7:30 p.m. Saturday from 10:00 to 12:00. Breaking of Bread at 10:30. Corr. Neil Rodger, 4209 Clayton Avenue, Los Angeles, CA 90027. (213) 663-5905. Gospel Hall (213) 559-1588.

**Nineveh, NS** - Annual conference to be held on April 2 and 3 with Prayer Meeting on April 1 at 7:30 p.m. in the Gospel Hall. All other meetings to be held in the Parkview Educational Center, King Street North, Bridgewater, NS. Saturday from 9:00 to 12:00, Bible Reading on II Timothy 1 & 2. Breaking of Bread at 10:00. Corr. Robert J. Kaulback, 19 Medway Street, Bridgewater, NS B4V 1J8. (902) 543-5530. School (902) 543-7811.

**Toronto, Ont.** - **East Side Assemblies** - Annual conference to be held on April 1, 2 and 3 in the Birchmount Part Collegiate Institute, 3663 Danforth Avenue, Scarborough. Meetings on all three days at 10:00 A.M. Prayer Meeting in the Pape Avenue Gospel Hall, 871 Pape Avenue on March 31 at 7:30 p.m. Corr. Earl Barnett, 4001 Bayview Avenue, Apt. 714, Willowdale, Ont. M2M 3Z7. (416) 226-0070 and Lyle Macmullen, 65 Huntingdale Blvd., Apt. 504, Scarborough, Ont. M1W 2P1. (416) 497-5997.

**Winnipeg, Man.** - **West End Gospel Hall** - The 83rd annual conference to be held on April 1, 2 and 3 with Prayer Meeting on Thursday, March 31 at 7:30 p.m. in the Gospel Hall, 492 Victor Street, Winnipeg. All other meetings to be held in the John M. King School located one block east of the Gospel Hall. Friday and Saturday from 10:30 to 12:30, Bible Readings on II John and III John. Breaking of Bread at 10:30. Corr. H. Harold Warnock, 410 Moray Street, Winnipeg, Man. R3J 3A5. (204) 888-6091. Gospel Hall (204) 783-6679.

**Vancouver, BC** - The joint annual conference convened by the Deep Cove, South Main and West Richmond Assemblies will be held on April 1, 2 and 3 in the John Oliver Secondary School, 41st and Fraser Streets, Vancouver. Prayer Meeting on March 31 at 8:00 in the South Main Gospel Hall, 60th and Main Streets, Vancouver. Breaking of Bread at 10:00. Visitors freely entertained. Corr. W. A. Boyd, 6540 Sophia, Vancouver, BC V5X 3N3. (604) 327-5985. School (604) 327-8341.

**Stout, IA** - Annual conference to be held in the Gospel Hall on April 9 and 10 with Prayer Meeting on Friday, April 8, at 7:45 p.m. Breaking of Bread at 10:30. Corr. Richard Stickfort, Stout, IA 50673. (319) 346-1857.

**New Harbour, Nfld.** - The assembly is convening their second annual conference on April 9 and 10 with Prayer Meeting on Friday, April 8, at 8:00 p.m. Breaking of Bread at 10:00. All meetings to be held in the Gospel Hall, Trinity Bay South Highway, New Harbour. Corr. Gerald George, Box 97, Dildo, Newfoundland A0B 1P0. (709) 582-3346.

**Mimico, Ont.** - Bible Readings on April 9 and 10 in the Gospel Hall, 414 Royal York Road South, Etobicoke (Mimico), with first reading on Friday, April 8, at 7:30 p.m. Subject: II Corinthians, chapters 3, 4, 5 and 6. Breaking of Bread at 10:00. Corr. William Spencer, 625 Evans Avenue, Toronto, Ont. M8W 2W4. (416) 251-6939. Gospel Hall (416) 255-2875.

**Hickory, NC** - The assembly is convening their first conference on May 28 and 29 with Prayer Meeting on Friday, May 27, at 7:30 p.m. in Gospel Hall, 253 - 17th Avenue, N.E., Hickory, Breaking of Bread at 9:45. Christian hospitality will be extended to those coming from a distance. Corr. J. Arnold McDonald, Route 2, Box 252, Iron Station, NC 28080. (704) 263-8649.

## MEETINGS

**Vancouver, BC - Woodland Drive Assembly** - Our dear sister, **Mrs. Agnes Cowe**, age 81, passed into the presence of the Lord on October 23. She was saved in 1955, when brethren Albert Ramsay and the late Oliver Smith were having Gospel meetings here. Known as a kindly, self-effacing sister, she had a real burden for the unsaved members of her family.

**Tampa, FL** - Our dear sister, **Mrs. David (Marie) Swanney**, went to be with Christ on November 5 after a lengthy illness which she bore with great courage. Saved in Pittsburgh where she married and raised four children, she moved with her husband and family to Great Barrington, MA, where she was in fellowship with the assembly at Torrington, CT. In 1957, they moved to Detroit, where she was in fellowship in the West Chicago Blvd. and Ferndale assemblies, and for the past five years have resided in Tampa where they were gathered to His Name in the Marjory Avenue Gospel Hall. Please remember her husband, now living at the Linn Manor in Marion, IA.

**Niagara Falls, Ont. - Oakwood Gospel Hall** - Our dear brother, **Roy Dalton**, went to be with the Lord on November 21, age 85. He was a faithful brother and loved to witness to the unsaved about the Savior. In recent years, he would go to the local shopping mall and speak to those he would meet about their need of Christ.

**West Springfield, MA** - Our dear brother, **John W. Shannon**, age 66, went to be with Christ on November 24. He was saved in Gospel meetings held by brethren John Slabaugh and Walter Gustafson in 1969 and shortly afterward, obeyed the Lord in baptism and was gathered to His Name where he remained until his home call. He will be missed by the assembly. His wife and one son are in fellowship. Some of the other children are sheltered by the Blood.

**Poughkeepsie, NY** - On November 29, our brother, **Joseph Lombardo**, age 90, went home to be with the Lord. He was saved when the late brother Rocco Cappiello brought the Gospel to Poughkeepsie. Later when an assembly was formed, our brother was a mainstay of the testimony, serving as correspondent for many years. As the numbers depleted, he still carried on with the help of only two sisters until he was physically unable to attend the meetings at which time the assembly was discontinued in 1979. His pleasant and hearty testimony continued until, cared for in his own home by family members, he peacefully fell asleep. His widow, Francis, feels the loneliness and is not well herself, but is cheered by the prospect of His coming.

**Hartford, CT - Charter Oak Gospel Hall** - Our dear brother, **Sam Lisella**, age 61, passed into the presence of the Lord on December 10th, apparently of a heart attack. He died in happy fellowship with his brethren and was faithful to all the meetings right to the last. A retired trucker, he was an avid tract distributor, and thus in his own simple way served the Lord.

## HEMEEALLS (continued)

**Sault Ste. Marie, Ont.** - Our dear sister, **Mrs. Jean Upper**, passed into the Lord's presence at Elim Homes, Waubaushene, Ont. on December 12, age 82. One of the oldest members of the assembly, she was a quiet, consistent sister, greatly loved by all who knew her and very faithful in attendance at the assembly meetings until stricken with poor health. She is survived by an only daughter who is in fellowship in the assembly here. It is noted from the account given of her husband's home call in *Words in Season* in March 1970, that he was referred to as a brother of sterling qualities; she as a faithful wife. Such leave their mark on succeeding generations.

**Black River Falls, WI** - Our dear brother, **Warren Bruley**, age 57, went to be with the Lord on December 13, after a lingering illness. He was saved about four years ago and was in fellowship in the assembly at Pine Hill, WI, where he will be greatly missed as he was faithful in attendance and interest. Even before trusting Christ, his home was open to all of the Lord's people as well as the Lord's servants. During his stay in the hospital, he bore a good testimony to those who cared for him. His wife and youngest son are in the assembly fellowship. Prayer is requested for an unsaved son and daughter. The gospel was solemnly preached to the overflowing crowd who gathered for the funeral services.

**Westbrook, ME** - Our dear brother, **Howard F. Stultz**, went to be with Christ on December 28 at the remarkable age of 102. He was born on April 28, 1880 in Waterside, NB, outside of Moncton. As a young boy, he would accompany his blind father who peddled china in the country districts. When he was at the age of 12, they would receive a newspaper printed in London, which carried the Gospel message of C. H. Spurgeon, who at that time was preaching in London. Young Howard would read these newspaper accounts to his father and became convicted when reading the article entitled "What must I do to be saved?" A few days afterward, he found rest in the finished work of Christ and has gone on for 90 years bearing testimony to the saving grace of the Lord Jesus. He always maintained an interest in the Gospel and sought to encourage brethren to visit his native New Brunswick as well as the needy State of Maine. He also had a great concern for his large family circle, numbering now to the fifth generation, many of whom are not saved. Remember his widow, who is confined to a wheelchair, as she will keenly feel the loss, but shares in that blessed hope.

**Waterloo, IA - Western Avenue Gospel Hall** - Our dear sister, **Miss Grace Leerhoff**, age 82, went to be with Christ on December 30. She was saved on November 12, 1952 and has been in happy fellowship with the assembly since. Known as a faithful tract distributor, she had the joy of seeing some trust Christ as a result of her exercise.

**Longport, NJ** - Our beloved sister in Christ, **Mrs. Thomas (Margaret) Pruitt**, age 86, went to be with Christ on January 6. She was saved at the age of 15 on April 18, 1911, at meetings held in Camden by the late brother Sam McEwen. She was a sister of the late William Moon, who was the founder of the Home at Longport. She, with her husband, gave much help in the Home from its inception, and after his retirement, devoted all of their time to its needs as long as health permitted. In Christian character, she was truly an example and much loved for her kindness and cheerful spirit. Besides her devoted husband, she leaves two sons and their wives, all who share that blessed hope.



# Words in Season

THE BIBLE FAMILY MAGAZINE



## BE STILL, MY SOUL

Be still, my soul!  
The Lord is on thy side;  
Bear patiently the cross of grief or pain;  
Leave to thy God to order and provide;  
In every change He faithful will remain.  
Be still, my soul!  
Thy best, thy heavenly Friend  
Thro' thorny ways leads to a joyful end.

Be still, my soul!  
Thy God doth undertake  
To guide the future as He has the past.  
Thy hope, thy confidence let nothing shake;  
All now mysterious shall be bright at last.  
Be still, my soul!  
The waves and winds still know  
His voice who ruled them while He dwelt below.

Be still, my soul!  
The hour is hastening on  
When we shall be forever with the Lord.  
When disappointment, grief, and fear are gone,  
Sorrow forgot, love's purest joys restored.  
Be still, my soul!  
When change and tears are past,  
All safe and blessed we shall meet at last.

*By Katharina A. von Schlegel, 1752*

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MARCH, 1983

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**REPORTS - UNITED STATES**

**Augusta, ME** - Brother Eugene Higgins was with the saints for a couple of nights taking up the life of Gideon.

**Solon, ME** - Brother James Smith is trying a few Gospel meetings in a rented building with the support of the Christians from the assemblies at Augusta and Madison.

**Alexandria, NH** - Brother Jonathan Procopio left for his home in Newfoundland on February 7th, after spending January in cottage meetings -three or four nights a week - in this town in northern New Hampshire. As opportunity permits, it is expected that younger brethren from the New England area will be pursuing this work with a view of further activity in the Gospel this summer.

**East Boston, MA** - Brother Norman Crawford spent a week with the saints taking up truths pertaining to the assembly. Very much needed and very much appreciated.

**Cleveland, OH** - Despite the first major storm of the winter, there was a good attendance at the Bible Reading on II Timothy, held on January 15, some coming from assemblies in Pennsylvania and Maryland. Brethren Eric McCullough, James Beattie and Dick Robertson giving help. The assembly had a week of ministry with brother Robertson, who also visited the West Side 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.

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Questions And Answers.....	Harold S. Paisley

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## SEED THOUGHTS

The exhaustless Spring of love is God the Father.  
The perfect Personification of love is God the Son.  
The mighty Communicator of love is God the Holy Spirit.  
The universal aspect of love is John 3:16.  
The church aspect of love is Eph. 5:22-23.  
The family aspect of love is I John 3:1.  
The Omniscience of God's love. Deut. 7:7-8  
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The Omnipotence of God's love. Song of Songs 8:6-7  
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Love Before. John 13:1  
Love Behind. John 17:23-26

*By Harold S. Paisley*

## FOREVER!

*By Robert E. Surgenor*

How often we have heard the expression, "Time changes things." How true! We are living in an ever-changing world. Nothing man puts his hand to can last forever. Almost 3,000 years ago, a wise old man wrote, "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before Him" (Eccl. 3:14). That man was King Solomon. How supreme are God's ways to man's. God's eternal counsel and its workings are forever, not to be altered, or set aside, by man's will or power. God's decrees are firm and immovable. God's work is perfect, thus nothing can be put to it, nor taken from it.

### SCRIPTURES FOREVER!

One of the greatest works of God was composing a letter for mankind to read. These Holy Writings are referred to by the Lord as, "The Word of God . . . the Scriptures" (John 10:35). Written over a period of 1600 years by God the Spirit, using over 30 men from various walks of life, we have in our hand today what is commonly called "The Holy Bible." This Book is not only unparalleled in majesty, it is infallible, eternal, and of supreme authority - for it is divinely inspired of God (II Pet. 1:21, II Tim. 3:16). God is light and so is His Word. Peter likens it to "a light that shineth in a dark place" (II Pet. 2:19). Thus, the Holy Scriptures shed light on things beyond, on things eternal. They reveal man's true state before God, his destiny after death and God's way of salvation, pointing to Christ as the only source of eternal life. This Holy Book is more up-to-date than tomorrow's newspaper, and you can trust your soul's eternal welfare on its divine truths. Sir Walter Scott, dying at Abbotsford, said to his son-in-law, "Lockhart, bring the Book." "What book Sir Walter?" "There is but one book - the Bible," said the dying man. He had written many books, but the Book of God alone was of value on the borders of Eternity. Thank God we can exclaim like Peter - "The Word of God which liveth and abideth for ever" (I Pet. 1:23). Yes, "Whatsoever God doeth, it shall be forever!"

### SACRIFICE FOREVER!

Isn't it strange how many are trying foolish ways to clear their sins and fit themselves for heaven. Money is given to religious organizations, prayers are recited, penance is indulged in, good works are practiced - all as a sacrifice to God. Some even put on robes and go through mysterious rituals, supposedly re-offering the body of Christ as a fresh sacrifice for sins. In heathen lands,

humans torture their own bodies and babies are thrown by parents to crocodiles - all to supposedly appease a god. Man's methods of dealing with sin are legion in number. But I've got something very interesting to tell you. God says, "There is no more offering for sin" (Heb. 10:18). Now what do you think of that? God blows on all man's devices! God has already dealt with sin in the Person of His Son at Calvary. "Christ died for our sins" (I Cor. 15:3). Christians can claim like Peter, "Who His own self bare our sins in His own body on the tree" (I Pet. 2:24). If Christ bore my sins, then I have none to bear! For payment God will not twice demand - first at my bleeding Surety's hand - and then again at mine. No, my friend - your sacrifices are all in vain! For God says, "This Man (Christ Jesus) after He had offered one sacrifice for sins forever, sat down on the right hand of God" (Heb. 10:12). Remember, "Whatsoever God doeth, it shall be forever!"

### SALVATION FOREVER!

God speaks of Christ as "the Author of eternal salvation" (Heb. 5:9). Salvation has this quality - eternal, never-ending! What a lifetime guarantee, "I give unto them eternal life; and they shall never perish" (John 10:28). Now if God says it - it must be true. "They shall never perish" - never! never! never! I've yet to read in the Bible of a person losing God's salvation. Not one! "Oh," you say, "what about Judas?" Well - what about him? He never lost God's salvation because he never had it to begin with. "He (Jesus) knew who should betray Him; therefore said He, Ye are not all clean" (John 13:11). A careful reading of John 6:64, shows Judas had never believed on Christ. He was unclean. Poor fellow, he put on a good front, kissed Christ, then went to hell, a suicide. No, my friend, God states, "My salvation shall be forever" (Isa. 51:6). Simply because, "Whatsoever God doeth, it shall be forever!"

### SUFFERING FOREVER!

Hell is filling daily with murderers, liars, idolaters, adulterers, revilers - and yes, with moral and unconverted religious folk too. These have never trusted Christ as the one and only Sacrifice for their sins, consequently they die in their sins. How solemn, how sad. What makes it so tragic is the fact that it's forever. "Wandering stars, to whom is reserved the blackness of darkness forever" (Jude 13). Consider - "Whatsoever God doeth, it shall be forever!"

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The Queen of Sheba heard the wisdom of the prophet, saw the splendour of the King and beheld the ascent of the priest. Result - "No more spirit left in her." May we also see the "greater than Solomon in the glories of His offices."

## THE ARK OF THE TESTIMONY

*By Harold S. Paisley*

The Ark is the most wonderful type of the Lord Jesus Christ to be found in all the pages of the Word of God, and is worthy of the careful attention of all who love His Name and glorious Person. In Ex. 25:1-9, God enumerates all the materials required for the construction and service of the Tabernacle, then He gives the pattern for the making of each part, and it is most instructive to see that the Ark is placed first. God always begins with Christ. The other items speak of some aspect of the work of Our Lord, but the Ark is the special type of His Blessed Person. We, too, should always have exalted thoughts of Him and be certain as to His dignity and grace.

### ITS SIGNIFICANT NAMES

This simple yet profound type is the most unique picture of the Lord Jesus, and a knowledge concerning it will give bread to the eater, seed to the sower and a full basket to the worshipper, filling our hearts with devotion to His Person and our hands with service to His Name. A glance at the various names of the Ark is a study in itself. In Exodus 25:16, it is described as the Ark of the Testimony because of the two unbroken tables of the Law which rested within. These picture the Lord Jesus as the only one who perfectly glorified His God in magnifying the Law and making it honourable in His holy pathway in manhood down here. Some have taught an error which we believe to be erroneous doctrine, that His keeping of the Law is accounted to the believer as His righteousness. This is an old-time traditional teaching known as the doctrine of imputed righteousness, but is not found in the Word. The keeping of the law by the Lord Jesus was essential to His work on the Cross but is in no way atoning, only His one final act of obedience at Calvary could provide a righteousness to clothe the unrighteous one (Romans 5:18-19). In Joshua 3:13, we read of the Ark of the Lord of all the earth, revealing God's creatorial rights over His own creation, seen in the pathway opened at the Jordan and the falling of the walls of Jericho. When Uzzah fell dead beside the Ark in the way it is called the Ark of God (II Sam. 6:7). Here we see the presence of God with His people and the reverence required to be associated with His Son. We are living in days of great irreverence for God, His House and His Word. May we have grace whereby to "serve Him with reverence and Godly fear for our God is a consuming fire," and is to be greatly feared in the assembly of His holy ones and to be had in reverence in all them that are about Him (Heb. 12:28-29, Psalm 89:7). The beautiful name given to the Ark in II Chron. 35:3 is "the Holy Ark," and is one of the most touching of all. It points us to the pathway, words, ways and nature of Him who was ever without

spot or blemish down here. Thank God for the sinless perfections and absolute purity of our Glorious Lord. We believe with all our hearts it was impossible for the Lord Jesus Christ to sin. As the Ark of His Strength (Psalm 132:8), we see the strength of the true Boaz to carry out all God's Eternal purposes. There are many other titles given to his Ark, and all are worthy of the prolonged meditation of those who love His Name, and will yield a storehouse of precious truth concerning His varied glories and graces.

### ITS UNIQUE CONSTRUCTION

Every detail of the construction of the Ark is full of truth for the present days when the Person of Christ is being attacked by the apostates in the religious world and by men who profess themselves to be wise and are but enemies of the cross of Christ. May we hold fast the grand bulwarks of our holy faith and earnestly contend for the whole body of truth ONCE FOR ALL delivered to the saints, for the day of evil men creeping in unawares to deny the Only Lord God, and Our Lord Jesus Christ, has arrived (Jude 4).

The understanding of the making, purpose, movements and materials of the Ark will act as a preservative to all destructive teachings with which we are beset in these last days. The Ark was in dimensions a very small chest, only two-and-a-half cubits long by a half broad and the same in height. Truly God's thoughts are far removed from the ideas of men. It was made of the imperishable acacia wood of the desert, overlaid with pure gold within and without and a crown or rim of gold placed around it. The acacia wood typifies in a beautiful way the Holy Humanity of Christ down here. This acacia tree was the wood of the desert, even as the Lord Jesus was here in perfect manhood for the delight of God. He grew up before Him as a tender plant. The acacia was very durable, thus prefiguring the power of endurance displayed by Our Lord under all the heavy trials and severe sufferings that came upon Him daily.

Finally, He bore the shame and spitting, the mocking and contradiction, and the awful forsaking by God Himself upon the Tree, but praise His Name, He bore it all and endured the Cross, and has won the victor's glories beyond the cloud of sadness forever. Let us admire the acacia features of the Lord Jesus. The pure gold by which the acacia was overlaid presents His absolute Deity. In Him, I see the perfection of His humanity and the glory of His Divinity. He became at Bethlehem what he never was before, yet He never ceased to be what He always was. Before He came, I see the Eternal Son in scenes of untold joy, the continual object of His Father's affection. Co-Equal and Co-Eternal and possessed of all the attributes of God-head Glory, the Uncreated Creator of all creation and the

Upholder of all things, upon the throne of the universe. He knew no pain, no sorrow or cloud of grief in that home of infinite splendour. Well might we adore Him as we see Him coming into holy Manhood as a babe upon Mary's breast and yet upholding all things by the word of His power. On earth, we see the Man of sorrows moving in silent suffering and lowly grace onward to the death of the Cross. His eyes were filled with tears; His hands were filled with mercy; His heart was filled with devotion, and His lips were filled with grace. In all His ways, we see the true Ark of acacia wood overlaid with gold and covered with the beautiful vail, the badgers' skins and the cloth wholly of blue. No sight should move us more than to behold Him descend into the waves and billows of God's wrath to open up the path to bliss, even as the Ark went down into Jordan, and stood firm till all the work was finished. Thank God He is gone into Heaven in glorified Manhood. As we gaze beyond the cloud, we see a Man with glory crowned. This same Jesus, but what a change. His eyes will never weep again, no poverty or pain will ever be His portion. The Ark was the first thing presented in the Tabernacle and the last thing reached by the priest as he entered the Most Holy Place. Thus Christ is the First and the Last. The golden crown around teaches how jealously God guards these great truths concerning His Beloved Son, His Deity and Humanity. May we also be on guard for any denial of the Truth. I trust that this meditation of Him may be sweet. May our souls delight in His Person. May our worship be enhanced and fragrant, and may our lives be filled with His love.

\* \* \* \* \*

### THEY ALSO SERVE

We do not know the power of Paul  
 To reason with the lost;  
 We cannot all be Joshuas  
 To lead Jehovah's host.  
 We may not have the preacher's fire,  
 Nor yet the shepherd heart;  
 But we, like humble Quartus,  
 May act the brother's part.  
 We cannot show the same zeal  
 That Dorcas' work displayed,  
 Not ours to serve the great ones,  
 Like Naaman's little maid.  
 We haven't got the Miriam voice  
 To sing His praises sweet,  
 But we can all be Marys,  
 And sit at Jesus' feet.

*By William Landles*



## THE DIVINE DWELLING PLACE

*By Dennis O'Hare, France*

"And it came to pass, when the king had heard the words of the law, that he rent his clothes." (II Chronicles 34:19)

The reason for the young king Josiah's distress was in his discovery that he and his people were not obeying the Word of God. There had already been a measure of restoration after the inauspicious years of Manassah and Amon, but God desired to draw his people on in holiness.

Josiah commenced to reign at the age of eight years; when he was sixteen he started to seek after God, and four years later, he purified the country of various abominations.

At this point, let me ask you if you seek to obey the Word of God? Have you diligently sought out what are your duties and what God expects of you?

Now God has given us precise instructions concerning the gathering of His people; is it not, therefore, important to obey them? To deliberately neglect what God has said on this important subject is nothing less than disobedience and disrespect. The object of this article is not to encourage you to join a religious denomination, but rather to encourage you to search the Scriptures in order to determine the will of God in this matter. If in the course of my study of the Word of God, I discover that in some aspect, I am not obedient, then I have a moral responsibility before God to abandon that which is unscriptural, whatever the cost, and conform to divine precepts. *Being saved is not the end.*

First of all, let us read in Exodus chapter 25: "And let them make me a sanctuary, that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." (vv. 8-9)

The specific desire of God to dwell amongst His people was accompanied by certain conditions. Although the children of Israel had been richly and abundantly blessed of God, they had no right to presume that the Lord was going to dwell amongst them under any conditions. Notice that this people had been miraculously delivered out of the land of Egypt. What a wonderful privilege to know the delivering and redeeming hand of the Lord! But that was not enough to insure His presence among them. Then He leads them through the wastes of Sinai, feeds them with the manna, brings them to springs of water and protects them from the ravaging effects of the elements. But still all that was no guarantee that He would dwell amongst them!

Then just consider how great was the honour granted to the people of Israel to receive the oracles of God (see Romans 3:1-2), but yet that was not sufficient to know His presence with them.

Now isn't that just like many Christians today! They are saved, redeemed by the precious blood of Christ, to a good measure, they experience the leading of the Lord in their life, they know something of His gracious provision and value the precious gift of the Word of God. Yet . . . yet, they are quite satisfied with all that and pay not the slightest heed to God's desire to have a dwelling place among His people.

Before God could dwell amongst the children of Israel, Moses had to verify that the Tabernacle, the future dwelling place, was made according to the pattern. With what care he would have measured the court, weighed the candlestick and examined the mercy seat and checked the colours of the curtains.

Who would have dreamed of saying to him - "Moses, don't be so fussy! Don't be so legalistic! It doesn't matter about the details; what counts is the state of our heart!"? If God had given so many details for the construction of His dwelling place, it was that they should be obeyed. Alas! Don't we just see that all around us? I am not talking about outright hostility to the question of His dwelling, but simply of plain indifference. Now you must not be indifferent to the matter of God's dwelling place, the local assembly.

#### CAN WE IMPROVE THE PATTERN?

We know, through reading the Scriptures, that the apostles founded autonomous local assemblies, having distinctive features. It would be quite wrong for us to put certain truths to one side, pretending that this or that was good for the Corinthians or the Philippians at that time but not nowadays. We must never forget that what those men of God did and wrote was going to serve as a pattern for all succeeding generations and for the duration of the Church age.

But there is another category of Christians who don't neglect the matter of God's dwelling place; they simply want to improve the pattern. To illustrate this, turn to II Kings 16:10-11. David had received instructions concerning the construction of the temple at Jerusalem (to replace the Tabernacle), and his son Solomon carried out the instructions. Two hundred and fifty years later, King Ahaz noticed that the Assyrians had a very fine altar at Damascus. It was surely much better than that one back in Jerusalem which was so out-of-date, and so, he instructed the priest Urijah to make a copy of it. No wonder that the divine assessment of Ahaz is that he "did not that which was right in the sight of the Lord his God." Even David, despite the many fine features of his life, fell into the same snare. Instead of the ark of the Lord being carried on the priests'

shoulders according to the law (Numbers 7:9), David had it placed on the new cart just like the Philistines had (II Sam. 6:3), and what a disaster that was.

How we just love to be like Ahaz and David instead of simply obeying the plain Word of God. In David's case, there is no doubt that the method employed was vastly more efficient, and after all, does it really matter how you carry a piece of furniture? Is the Creator of the universe really concerned about such trifles? Yes, He certainly is because it was He who said how it was to be carried!

Now the principles established by the apostles leave no room for the flesh and for man's natural wisdom. The pattern of the Christian assembly is in the Scripture, and we should be careful to pay good attention to it. Don't be concerned what the various movements and organizations of so-called evangelical Christianity are doing, just seek to please God in obeying His Word.

### THE PLACE OF THE NAME

Not only has God determined a pattern for His dwelling, but He has also determined a place. In Deuteronomy 12:11, we read: "There shall be a place which the Lord your God shall choose to cause His name to dwell there." In the same chapter, we discover that at that place *and nowhere else*, were the sacrifices and offerings to be offered. At that time, it was at Jerusalem (Isaiah 18:7), but where is the place today? Where is the divine dwelling place?

It must be noticed that the heavenly character of the Church excludes the notion of a hierarchy and of a central, earthly government (the development of Christendom down through the centuries is not of God but simply the fruit of unregenerate human energy and imagination). As was said earlier, the apostles established local assemblies and nothing else. They called them "ekklesia," in other words, companies of believers called out of the moral and religious confusion through faith in Christ.

The saved sinner is drawn to a Person, the Lord Jesus Himself. The person who is saved doesn't have to "join a church" - because when he got saved, he became a part of the Body of Christ, the Church.

However, he will meet with other believers, but where? The Lord Himself gives us the answer: "For where two or three are gathered together in (the word in Greek is unto) my name, there am I in the midst of them" (Matt. 18:20). This is the divine dwelling place! How blessedly simple.

The Lord has provided all that we need to serve Him acceptably. He has shown us the pattern of the assembly and the place of the assembly. May we have grace to obey Him, walking in the fear of God for His glory.

## KING ASA OF JUDAH (concluded)

*By John J. Stubbs*

**3. ASA AND HIS RELAPSE.** In this third phase of Asa's life, we have to sadly trace the last days of his reign. His bright beginning, early promise and courageous actions all now disappear until we wonder how it can be that this is the same person of whom we have read in the previous two chapters. We have seen that there is much to encourage us in king Asa, but now we have to realize that his errors in his last days give us solemn warning. Spiritual decline sets in in the later years of king Asa. He is not the only example of this, for most of the good kings in Judah were at their best in their earlier years.

This chapter details the following errors: 1.) He failed in what was his earlier strong point - his trust in God. Contrast ch. 14:11 with ch. 16:7; 2.) He failed in his attitude to the word of God. Contrast ch. 15:8 with ch. 16:10; 3.) He failed in remembering to seek God, forgetting his earlier devotion. Contrast ch. 14:4 with ch. 16:12.

Thus, he sought outside help when threatened with war, ch. 16:2-4; he imprisoned the man who spoke God's message to him, ch. 16:10; he forgot to seek God's mercy when diseased in his feet, ch. 16:12.

In the opening verses, we can hardly account for his sudden change of attitude. We would have expected that on hearing of the coming of Baasha, he would have naturally, as before, turned to the Lord in his extremity, but instead, what does he do? He seeks outside help and goes about this by sending to the king of Syria a portion of wealth from the house of the Lord and his own house. Thus, he even used what rightly belonged to God. The beginning of his downfall is just this, **HE WAS LEANING ON THE ARM OF THE FLESH**. Instead of seeking the help of God, he turned to his own devices. How quickly he had forgotten the lesson of what God had wrought for him against Zerah's army. Then he had acted faithfully; now he is acting foolishly. He had only recently destroyed with the help of God the immense army of Zerah; now with an army not half as formidable, his faith fails him. Jeremiah 41:9 refers to a pit made by Asa "for fear of Baasha king of Israel." In this late reference, we are given the inner cause of his downfall - "the fear of man which bringeth a snare," Prov. 29:25.

In verses 7-10, Hanani the seer points out the folly of Asa. His word is a word of rebuke. In v. 10, we see that before he had gladly suffered the word of exhortation from Azariah the prophet, now he cannot listen to the word of rebuke. He rebels

against it. Many today can stand being urged on and stirred up by the word of God, but the moment the word is ministered to condemn wrong practices, the proud heart cannot bow to the authority of the Word of God. The Word of God is sufficient for all our needs in this wilderness, and has been designed to completely furnish us unto all good works. Asa shows how much he was out of communion with God by even oppressing the people of God. It is very true to say that a child of God who gets out of communion with God will also be out of communion with His people. There will be no desire for the things of God and for fellowship with His own. Hanani also tells Asa, "Thou shalt have wars." Here is yet another contrast with his earlier reign. Then he had a time of rest, peace and prosperity.

Finally in vv. 11-14, note how the Holy Spirit has been faithful in recording his acts FIRST AND LAST. At length, he is diseased in his feet, but the Holy Spirit's comment tells its own sad story, "yet in his disease he SOUGHT NOT TO THE LORD, but to the physicians," v. 12. Well would it have been for Asa had he been consistent, but like so many today, they have run well, but something has hindered (Gal. 5:7). His disease was probably the chastening hand of God upon him, but he discerned it not and failed to submit to what Solomon said, "My son despise not thou the chastening of the Lord; neither be weary of His correction: for whom the Lord loveth He correcteth . . .," Prov. 3:11-12. Asa lacked consistency in his walk. This is easily seen by contrasting his earlier life with his later failures.

The great lesson taught in his life is surely not hard to see. In the second book of Chronicles, the words 'seek' or 'sought' OCCUR NO FEWER THAN TWENTY EIGHT TIMES. Obviously, then, it is a key word. The various kings and the people only enjoyed success and prosperity as they continued seeking God. Of these twenty eight occurrences, the words are found nine times in the record of King Asa. We have noted some of the things that will mark those who are seeking God. May we be quick to discern this lesson, for happy and blessed are those who truly and continually seek the Lord.

\* \* \* \* \* **SEEK RATHER** \* \* \* \* \*

Seekest thou to be used of God? Seek rather to be blessed of Him; for those whom He doth bless He makes a blessing.

Art thou wearying to run messages for God? Seek rather to be passive in His hand. 'Tis better to be ready to run than eager to run. "They also serve who stand and wait."

Wouldst thou do some great thing that man can see? Seek rather to be faithful in the little things that none but God can see; and from the desert the Lord may call thee to be His witness before many in Israel - if He sees you have grace to bear it.

## THE GIFT OF TONGUES

*Submitted By*  
*Albert Ramsay*

*Taken From "Our Record"*  
*By C. W. Ross, 1911*

Doubtless, many of our readers have encountered the movement that is at present carrying away some of God's people, known generally as the Apostolic or Pentecostal or Latter Rain movement. One of its chief features is a claim to a renewal or restoration of the gift of tongues which in the beginning of the history of the church was undoubtedly present. We suppose that most know that there has been again and again a professed revival of this gift in the church, the most notable of which in recent years was among those known now as the Irvingites. At that time, its power over the minds of saints was soon broken by the discovery that a doctrine dishonoring to the Lord was being taught among them. It was being taught by the leader himself, Edward Irving, that our Lord had the law of sin in Him, even as we have - a dreadful thought. This soon discredited the whole movement in the minds of those who honored the Lord Jesus as the Holy One of God, but for a time, it had tremendous power and drew to it many true saints of God.

For a safe and sane way of meeting such claims to a restoration of supernatural manifestations, we know of nothing equal to what is disclosed in the narrative of Charlotte Elliot who lived in the time of the Irvingite movement. We quote from her story: "A lady to whom I looked up as a most enlightened, zealous Christian, wrote me a glowing letter, enclosing two little pamphlets, or rather tracts, on the subject of miraculous gifts in the church, as set forth in the 14th Chapter of I Corinthians, which was quoted in full. She also gave me an account of the "tongues," and exhorted me to pray for miraculous gifts, and to devote my pen immediately and wholly to this great cause. She added that her parents were violently opposed, but she hoped to obtain the 'gifts' herself, and by that means to silence all.

"I was confounded. I read the tracts, and all the Scriptures pointed out in them, as confirmatory of the view taken, and which certainly made out a strong case; but I felt too that a reference to single texts would not suffice; I had always read the Bible as a continuous book, not as a collection of scraps.

"Accordingly I that night took the New Testament up, kneeled, and fervently, most fervently, prayed to be guided to all truth, kept from presumptuous sin, and led to glorify God by humbly receiving what He was pleased to reveal. I then seated myself on the side of my bed, and read the whole of the New Testament from the first chapter of Matthew to the Epistle of Jude, and the first seven chapters of Revelation, finishing that book on the morrow. The result was such as to make me decidedly reject the new pretensions.

"I cannot go over the subject here; it would be a treatise in itself; and my object is to recommend to you and others the same process, that each may have his own convictions based on the Word of God, and not on the convictions of a fellow mortal. I was quite sure that if such an important change was to take place in the character of the dispensation, and women to become public teachers of men, I should find some express warrant for it, since God would never require us to believe a miracle not wrought according to His Word.

"I found that signs and wonders in the last days were the predicted marks of what was not to be received or followed, and I began to regard with jealous suspicion this assumption; resolved to watch most narrowly the doctrines he (Mr. Irving) might preach.

"In this state of mind I remained, when a letter from a friend in Scotland brought me some account of a meeting where he had heard Mr. Irving expound on the subject of our Lord's adorable nature, and which he said perplexed him. He stated the outline, slightly, but sufficiently to convince me that some great error lay beneath the surface. A little time brought me better acquainted with the nature of this heresy. He maintained that the human nature in which our Divine Lord was pleased to become incarnate was not only the likeness of sinful flesh, but flesh inherently sinful.

"I was far from denying the probability of supernatural agency, for the doctrine was so truly diabolical that Satan might be likely enough to strengthen it with such signs and wonders as he was permitted to show, in order to try the faith of God's people; and I know of nothing that would sooner put me on my guard against any new theory than seeing it backed by seeming miracles.

"That Satan can work miracles there is no doubt, and that he will yet do so we are plainly warned. He seems to withhold his hand now, in order to conceal the part of his existence; but there will be a snare provided for each individual, according to his natural disposition, and the most devoutly disposed are just those who have need to watch the most carefully against spiritual wickedness in high places."

The above extract is a wise and thoughtful word ever useful in such cases, and we commend it to all who may be perplexed by the claims made nowadays to these extraordinary gifts of the Spirit. Sometimes people will say to us if these gifts, especially the gifts of tongues, were not meant to be in the church for all time, why should we have a whole chapter [I Cor. 14] devoted to the subject, giving guidance as to their use and warning against their abuse? Let us suggest an answer to this. God who knows all things from the beginning knew that claims to this gift would arise in the church and has put into our hands that which will keep us, if heeded, from being turned aside by Satan. He first tells us that it is relatively an

unimportant gift, so that we may judge the boast of its possession is not well-founded. Moreover, it is not a proof of spirituality because the Corinthian church was carnal, and yet the gift of tongues was there. Furthermore, He demands that it be not used unless there be an interpreter, and yet further, He commands that women shall not speak in the assemblies at all. These are on the surface of the chapter. Now I am furnished to this extent, that if one says, as is done today, that this gift is proof of higher spirituality, I can say No, that is not Scriptural, for it was in the most carnal of all the churches that it flourished, and your attaching so much importance to it is proof that you are carnal, for that was exactly what the carnal Corinthians did. Then again, I ask, have you interpretations always accompanying the tongues? You say No, then I say the tongue must not be used at all, and if you persist in using it without interpretation, then again, I say you are carnal, for in this same chapter (v. 37), I read, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." Once more I ask, is it not the case that women are most active in the public use of this gift? Assuredly this is the case - then I have once more to fall back on my guidebook which absolutely forbids women to speak in public assemblies. So I must reject the whole thing as a pretense and sham. I will not dispute with you about its possession. I will not say, you do not have it at all - at first at least - but I demand that it be used, if you have it, in a Scriptural way, and then we shall see how it fares.

1. It must not be used in public by women.
2. It must always be interpreted, for "if there be no interpreter, let him keep silence in the church."
3. Let it be regarded as an unimportant gift, and no proof of any spiritual attainments.

With these limitations, let it be used then, and where is it? In its present form, it would absolutely disappear from the map of Christendom.

\* \* \* \* \*

## THE MAN CHRIST JESUS

*By Hawthorn Bailie*

Pontius Pilate, the Roman Governor, brought Jesus forth wearing the crown of thorns and the purple robe. The Saviour of the world standing in silence before the tribunal, Pilate said, "Behold the man" (see John 19:5).

## THE SINLESS MAN

The Angel Gabriel declared His sinlessness to the Virgin: "And, behold, thou shalt conceive in thy womb, and bring forth a son, and



shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever: and of His kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:31-35). The demons confessed it when they said, "Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee who Thou art; the Holy One of God" (Luke 4:34). The dying thief bore testimony to it in rebuking his fellow when he said, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due rewards of our deeds: but this Man hath done nothing amiss" (Luke 23:40, 41). God Himself hath inspired it: "For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26). Ransomed saints delight to sing about it:

Touched with a sympathy within,  
 He knows our feeble frame;  
 He knows what sore besetments are,  
 For He endured the same.  
 But spotless, innocent and pure  
 Our great Redeemer stood;  
 No stain of sin did e'er defile  
 The Holy Lamb of God.

"And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, ye have brought this Man unto me, as one that perverteth the people: and, behold, I, having examined Him before you, have found no fault in this Man touching those things whereof ye accuse Him" (Luke 23:13, 14). Pilate said He was a Faultless Man. Faultless in His talk: "Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought Him. The officers answered, Never man spake like this Man" (John 7:45, 46). Faultless in His walk: "John looking upon Jesus as He walked, he saith, Behold the Lamb of God" (John 1:36). Faultless in His providence: "And when He was entered into a ship, His disciples followed Him. And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but He was asleep. And His disciples came to Him, and awoke Him, saying, Lord, save us: we perish. And He saith unto them, Why are ye fearful? Then He arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this,

that even the winds and the sea obey Him!" (Matt. 8:23-27). Faultless in His atoning work: "How much more shall the blood of Christ, who through the eternal spirit offered Himself without spot ('fault,' margin) to God, purge your conscience from dead works to serve the living God?" (Heb. 9:14).

### THE SUFFERING MAN

"As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men" (Isa. 52:14). What painful words! He was a Suffering Man. "A man of sorrows and acquainted with grief." He suffered at the hands of His own people, the Jews: "Then the high priest rent His clothes saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in His face, and buffeted Him; and others smote Him with the palms of their hands" (Matt. 26:65-67). He suffered from the rulers of earth: "And Herod with his men of war set Him at naught, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate" (Luke 23:11). He suffered at the hands of the devil; we can see Satan's hand behind the sword of Herod when he bathed in blood the innocents of Bethlehem, in search for the Saviour of the world. Then again, in the wilderness, he tempts the true Israel face to face; and last of all, we see him at the cross as the Lion of Hell in all his ferocity. "Save me from the lion's mouth" (Psalm 22:21) is the lonely cry from Calvary. He suffered at the hand of God: "Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast Thou forsaken Me?" (Matt. 27:45, 46).

### THE GLORIFIED MAN

"Ye men of Israel, hear these words; Jesus of Nazareth a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know: Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up having loosed the pains of death: because it was not possible that He should be holden of it" (Acts 2:22-24). He is the Glorified Man. Peter preached it; the angels announced it: "Ye men of Galilee, why stand ye gazing up into heaven" (Acts 1:11). Stephen was eyewitness to it: "He being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God" (Acts 7:55). The Church sings it:

By faith I look where Christ has gone  
 And see, upon His Father's throne,  
 A Man with glory crowned.

### THE COMING MAN

In the upper room, on the eve of His departure from this world, He said to His own, "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John 14:2, 3). He is the Coming Man. He Himself has promised it, and angels came down from the glory to proclaim it: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). The Thessalonians waited for it; they "turned to God from idols to serve the living and true God: and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come" (I Thess. 1:9, 10). Servants trade in view of it: "He called His ten servants, and delivered them ten pounds, and said unto them, Occupy till I come" (Luke 19:13). Believers meet on the first day of every week to keep the feast in anticipation of it: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come" (I Cor. 11:26). It is the Lord's last word from the glory: "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. 22:20).

Reader, can you say with the Bride in the Song, "This is my Beloved, and this is my Friend." His wondrous death has saved us from hell; His unknowable love constrains us to serve; His unspeakable joy points us forward to His day of glory.

There we shall see His face,  
 And never, never sin;  
 There from the rivers of His grace,  
 Drink endless pleasures in.

\* \* \* \* \*

### QUESTIONS AND ANSWERS

*By Harold S. Paisley*

**Question:** It has been stated that Michael the Archangel is the Lord Jesus. Is this anywhere shown in the Scriptures?

**Answer:** It is nowhere inferred or mentioned in the Scripture that Michael is the Lord Jesus Christ. There is but one archangel, and his name is given as Michael. (Jude 9). In Dan. 12:1, he is described as the great prince which standeth for the children of

Daniel's people, i.e. Israel. We also read of his opposition to Satan and his angels, whom he will defeat and cast out of the heavenlies, which event has not taken place. (Rev. 12:7-8). Therefore, Michael is a special angel in relationship to the preservation and blessing of the nation of Israel, but he is only a created being. Our Blessed Lord has a more excellent position and Name than the highest angel. He is the uncreated Creator of all, the Eternal Son of the Father, and was before all things. (Col. 1:17; Hebrews 1). This last chapter reveals in the clearest manner the glorious place of the Son as "greater than angels."

**Question:** Are the words of Psalm 46:4 concerning the river to be understood in a literal sense, or is it a spiritual picture?

**Answer:** Whatever spiritual application may be made from these words, there can be no doubt that the first interpretation is literal. The delightful psalm is prophetic of the advent of the Lord Jesus in judgment upon His enemies, and the bringing in of His glorious Kingdom. Thus, the river with its streams which shall make glad the city of God, must be considered in the context of the whole passage. The Lord will make wars to cease unto the end of the earth, He breaketh the bow and cutteth the spear in sunder, He burneth the chariot in the fire. Final judgments upon the foes of Israel will establish the city of Jerusalem as the city of the Great King, the center of the government of the whole earth. This river with its streams will be the source of fertility and prosperity, and thus cause great joy in Jerusalem. The river is also spoken of in Ezek. 47 and Zech. 14:8. The disadvantage to Jerusalem today not having a waterway will thus be removed in Kingdom days. We can thus thank God Who is able to give His earthly people refreshment in that day. In this age, He gives His people spiritual refreshment by His Spirit like a river, which they that believe on Him have now received. (John 7:38, 39).

**Question:** Do the words of Romans 3:25 "Sins that are past" refer to the sins of believers in their unsaved days?

**Answer:** This expression has no reference to sins before conversion, but has to do with sins of those of a past age from Adam to the death of the Lord Jesus upon the cross. The sins of the saints prior to Calvary were not remitted but passed by through God's forbearing grace, in view of the shedding of the precious blood of Christ. His absolute righteousness in thus dealing with the Old Testament believers was made known when the Saviour died and rose again the third day. In this age, God forgives the sins of all who believe on the Lord Jesus, on the grounds of the once for all offering of His Son, thereby justifying all who receive the saving value of the sacrifice. A careful reading of the context of Romans 3:21-26 will explain more fully the expression "sins done aforetime." (R.V.)

## **REPORTS - UNITED STATES (continued from inside front cover)**

**Hartford, CT - Charter Oak Gospel Hall** - Brother Norman Crawford was with the assembly here for a few nights ministry and a baptism as well as visiting Brookfield and Manchester.

**Pennsauken, NJ** - The monthly Bible Reading held here in January was a time of profit and blessing for the Christians in the surrounding district with the letter to the church at Pergamos as the subject. A profitable way to spend a Saturday evening. Brother Norman Crawford was expected for the February meeting on Thyatira and also for a week of ministry.

**Mansfield, OH** - Brother William Metcalf is to have two weeks of ministry meetings using his chart, "Egypt to Canaan" starting February 4th.

**Jackson, MI** - Brother Ernest Moore was to have ten nights of ministry in early February. Brethren James Smith and Murray McLeod were expected for Gospel meetings to start on April 10. Prayer is requested.

**Mt. Sterling, WI** - Gospel meetings carried on by brethren Allan Christopherson and Robert Orr are in their third week with good attendance, many of them who are not associated with the assemblies.

**Hampton, IA** - Gospel meetings conducted by brethren Paul Elliott and Joel Portman ended after four weeks - the seed was sown, but none professed.

**West Union, IA** - Brethren John Slabaugh and Bruce Collins concluded this series of Gospel meetings on January 16 with some blessing, among them a couple with some small children, who were strangers to the Gospel. These meetings had commenced in Oelwein on November 28, and after two weeks, were moved to West Union.

**Coal Creek, KA** - Brother Roy Weber helped by brother Talmadge Southard of the Stout, IA Assembly are having Gospel meetings.

**Sunnyslope, AZ** - Brother Walter Gustafson had eight nights of Bible Readings on the Sermon on the Mount between here and Phoenix, following the San Diego conference at the New Year's season.

**Fresno, CA** - Brother John Gray visited here and other assemblies in southern California with an encouraging response to the ministry of the Word.

**Palm Springs, CA** - Following a time spent with the small assembly here, brother John Norris is expected for meetings in the assemblies at Phoenix and Sunnyslope, AZ and Albuquerque, NM.

**Grants Pass, OR** - Brother Douglas Reid is with the assembly for two weeks of ministry. He had been with believers in Terrace, BC for two weeks of ministry.

## **REPORTS - CANADA**

**Newtown, Nfld.** - Brethren George Campbell and Gaius Goff are having Gospel meetings in this community outside of St. John's. Brother Bryan Funston is helping with this effort by maintaining a tract display in the shopping mall in St. John's where many passersby are contacted with the Gospel.

## REPORTS - CANADA (continued)

**Amherst, NS** - The assembly had an all-day meeting on February 6th. Brother Floyd Stewart finds plenty to do in connection with visitation in this area. Brother Albert Ramsay gave them an appreciated visit in late January.

**Nineveh, NS** - Brother James Martin helped by brother Shadrach Kember, Sr. of the Sarnia, Ont. Assembly are holding forth in the Gospel, where the interest at last report has not been too encouraging.

**Yarmouth, NS** - Brethren Albert Hull and James McClelland are preaching in a rented building just outside of Yarmouth.

**Charlottetown, PEI** - Brother Albert Ramsay is having ministry meetings using his chart "Egypt to Canaan" for the encouragement and instruction of the believers. They are expecting brethren Murray McCandless and Jack Nesbitt for Gospel meetings to start on March 20.

**Smith's Creek, NB** - Brother Murray McCandless with the help of a brother from the Midland Park, NJ Assembly are still in Gospel meetings, where some blessing has been seen. They also carry on the Gospel effort each Lord's Day evening in Carlingford.

**Sussex, NB** - On February 6th, the assembly had an afternoon ministry meeting with the help of brethren Albert Hull, Timothy Kember and David Kember.

**Kitchener, Ont.** - Brother Harold Paisley is expected for Gospel meetings in his home assembly to start after Easter. He had meetings at Pape Avenue in Toronto on the "Upper Room Ministry of the Lord Jesus," which were much appreciated.

## REPORTS - FOREIGN

**Venezuela** - A recent report received from brother Neal Thomson tells of two Venezuelan brethren, Atilio Gonzalez and Gelson Villegas, who were commended to the work of the Lord at the time of the Maracaibo conference held on January 6 through 9. At this conference, accommodations were provided for 700 visitors, including the children. At the first meeting which started at 7:00 A.M., the hall was full long before the hour. Present at this occasion were two veterans of the work of Venezuela, brother Sidney Saword, who will soon be 89 and identified with the work in that country for over 60 years, and Sr. Jose Pena, now 85, who has been in assembly fellowship for over 60 years. Thus, it is encouraging to see other men, younger in age, being raised up to carry on the work of the Lord in that favored country. In Merida, which is brother Thomson's home, he along with Sr. Velasco have just completed a series of Gospel meetings which were blessed with salvation of souls. Seven believers were baptized on January 29.

## CONFERENCES

**Waterloo, IA - Cedar Falls, IA** - The fourth joint annual conference will be held in the Masonic Temple, Park Avenue and Mulberry Street, Waterloo on April 16 and 17. Prayer Meeting at 7:30 P.M. Friday, April 15, at the Gospel Hall, 13th and Walnut Street, Cedar Falls. Breaking of Bread at 10:30. Corr. to Clifford J. Smith, 3466 Hammond Avenue, Waterloo, IA 50702. (319) 234-6095 or Erwin D. Stickfort, 223 North Francis Street, Cedar Falls, IA 50613. (319) 266-5438. Masonic Temple (319) 232-4610.

**McKeesport, PA** - Annual conference on April 23 and 24. Prayer meeting in the Gospel Hall, Prescott and Broadway, on April 22 at 7:30 P.M. All other meetings to be held in the Francis McClure Junior High School. First meeting on Saturday at 10:00. Breaking of Bread at 10:00. The Lord's servants walking in the old paths of the Word of God 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. Corr. William H. Moore, 2705 Hill Street, McKeesport, PA 15132. (412) 672-7575. School (412) 673-1198.

**Hardwick, VT** - Annual conference normally held on the first weekend of May has been postponed to September 17 and 18. Particulars will be appearing in a later issue, D. V.

**Newmarket, Ont.** - On May 1st, there will be a one-day conference at the Gospel Hall, 736 Davis Drive. Breaking of Bread at 9:30. Bible Reading on Hebrews 13. Corr. Harry Pronk, 364 Simcoe Road, Bradford, Ont. L0G 1C0. (416) 775-6716.

**Ottawa, Ont.** - Annual conference to be held in the Gospel Hall, 1087 River Road on May 14 and 15 with Prayer Meeting on May 13 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. Corr. Kenneth E. Prince, 1246 Kitchener Avenue, Ottawa, Ont. K1V 6W5. (613) 733-1668. Gospel Hall 748-0269.

### HOME CALLS

**Arnstein, Ont.** - Our dear sister, **Mrs. Elvie Courvoisier**, age 75, went to be with Christ on September 13. She was saved in 1932 in Gospel meetings conducted by the late brethren Widdifield and Stein, when there was a real work for God done. Baptized and received into assembly fellowship shortly thereafter, she continued until her home call. A large number heard the word faithfully proclaimed at the funeral.

**Nineveh, NS** - Our faithful and esteemed brother, **Harold Barkhouse**, age 66, was called home on October 3, as he was preparing to go to remember the Lord. He was saved at the age of 19, through the early labors of brother L. K. McIlwaine in this area and bore a consistent and godly testimony throughout the years. Quiet and unassuming, he won the respect of his neighbors and business acquaintances, many of whom heard the gospel plainly preached at the large funeral. Lovingly missed by his wife, five sons and four daughters, all saved. "Precious in the sight of the Lord is the death of His saints." (Psalm 116:15).

**Parry Sound, Ont.** - Our dear sister, **Mrs. Margaret Thompson**, age 87, went to be with Christ on December 19. She was saved in 1932 in Gospel meetings conducted in Parry Sound by the late brethren, Robert Bruce and David Miller. Later, she was baptized and added to the fellowship of the assembly where she was faithful in attendance as long as health permitted. She will be remembered as one who loved to speak of her Savior.

**Stout, IA** - Our dear sister, **Mrs. Sophia Henze**, age 88, went to be with Christ on December 30. She had been attending Gospel meetings conducted by the late brother Oliver Smith, and on January 10, 1940, was saved in her home while reading John 6:47. She bore a good testimony and ended well. A large crowd attended the funeral services held in the Stout Gospel Hall.

## HOMECALLS (continued)

**Park Hill, Ont.** - Our dear brother, **Edward McLeod**, age 88, went to be with Christ on January 2. At the age of 24, he was awakened while reading the tract "The Three Bidders", and through Isaiah 63:3, "I have trodden the winepress alone," he saw the substitutionary work of Christ for him. For many years, he was in fellowship in Park Hill, one of the oldest assemblies in Ontario. The last few years, he was in the chronic care unit of the Sarnia General Hospital. He was predeceased by his wife, Janet, in 1949. Left to feel his loss is a daughter, Mrs. Margaret Smith of Edmonton, Alberta and an unsaved son, Edward, at home, who need our prayers. In attendance at the funeral were a large number of unsaved, who heard the Gospel faithfully preached.

**Mason City, IA** - Our aged and beloved sister, **Mrs. Charles Johanna Savage**, age 86, went to be with the Lord on January 9 from a nursing home in Mason City. Through faith in the precious blood of Christ, she was saved in her home on September 19, 1950. She was faithful in attendance to the assembly meetings. Her funeral was conducted from a funeral home in Clear Lake, where the Gospel was faithfully preached.

**Livonia, MI** - Our dear brother, **Joseph Reid**, age 69, went home to be with Christ suddenly on January 3. He heard the Gospel as a child in Scotland, but was saved only a few years ago while recuperating in a hospital from surgery. He made outstanding progress in the remaining years of his life, and his love for Christ and for the Christians was appreciated by all. He is survived by his wife, two sons, a daughter and five grandchildren.

**Stout, IA** - Our dear sister, **Mrs. Irene Fobian**, age 65, passed into His presence on January 16 as a result of a stroke. She was brought under conviction through Proverbs 29:1, and on Mother's Day of 1952, she was saved through John 3:16. Many heard the Gospel preached at the services held in the funeral home in New Hartford.

**East Boston, MA** - On January 19, our dear sister, **Rita Boulter**, age 80, went to be with the Lord after sustaining surgery four months ago. She was born in Victoria, Prince Edward Island on April 16, 1902, and in 1925, moved to Boston, in which area she resided until the time of her homecall. She was saved March 20, 1963, in a series being conducted in the East Boston Gospel Hall by her brother-in-law, Albert Ramsay, and the late brother Albert Joyce. From the day of her conversion, she began reading the Bible, and each year, she would have read it all the way through - 1983 would have marked her 20th time. She was known as a bright, happy Christian who trusted the Lord implicitly for everything and regulated her life so as to be able to attend all of the assembly meetings. Burial was from the Crapaud, PEI Gospel Hall. Prayer is requested for some other members of her family, unsaved.

**Newmarket, Ont.** - On January 26, our dear brother, **Leslie Joyce**, went to be with Christ. He was born on May 29, 1895, near Newcastle-on-Tyne, in northern England and saved in 1909. Formerly in fellowship in the Highfield Road Assembly in Toronto, he and his wife, Laura, were part of the original number of the assembly in Newmarket. In his younger days, he visited small towns north of Toronto for open air preaching and tract distribution. Deeply involved in Sunday School work, where memorizing the Scriptures had special priority. He will be remembered for his interest in the Gospel, pastoral care for the saints and a great concern for the young people.



# Words in Season

THE BIBLE FAMILY MAGAZINE



"WE WOULD SEE JESUS" ( John 12:21)

*By Anna B. Warner, 1852*

We would see Jesus; for the shadows lengthen  
Across this little landscape of our life;  
We would see Jesus, our weak faith to strengthen,  
For the last weariness, the final strife.

We would see Jesus; the great rock foundation  
Whereon our feet were set by sovereign grace;  
Not life nor death, with all their agitation,  
Can thence remove us, if we see His face.

We would see Jesus; sense is all too binding,  
And heaven appears too dim, too far away.  
We would see Thee, Thyself our hearts reminding  
What Thou hast suffered, our great debt to pay.

We would see Jesus; this is all we're needing;  
Strength, joy and willingness come with the sight;  
We would see Jesus, dying, risen, pleading,  
Then welcome day, and farewell mortal night.

APRIL, 1983

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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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**QUESTIONS** to Harold S. Paisley, 554 Sugarbush Drive, Waterloo, Ont. N2K 1Z8.

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### **CHANGE OF ADDRESS**

**Gander, Nfld.** - Marvin W. Derksen, 11 Lee Street, Gander, Nfld. A1V 2K9. Tel. (709) 256-4288. (This was printed in the February issue without the zip code.)

### **REPORTS - UNITED STATES**

**Solon, ME** - Brother James Smith has seen some trusting Christ in this country community, where he has held meetings in the Fire Hall. This effort is in conjunction with the assembly at Madison.

**East Boston, MA** - The assembly enjoyed a brief visit with brother Peter Simms. This was his first visit into the east. He, his wife and two younger children expect to return to their field of labor in Dominica the end of April. Also, brother James Martin was with them for three nights taking up II Cor. 4, 5 and 6. He returned to his home in Ballymena, N. I. on March 3, after spending the past nine months laboring in the gospel in the midwest and Nova Scotia.

**Manchester, CT** - The monthly Bible Reading for the assemblies in Connecticut area was held on Feb. 20 with I Cor. 15 under consideration. Many have expressed help received from these readings.

**Coxsackie, NY** - Our brethren David Oliver and Paul Kember have been following up the work here with a few nights through the week. They're having meetings in Poughkeepsie one night a week, where an assembly used to be.

**Pennsauken, NJ** - Brother Norman Crawford was with the assembly for a week of ministry using his chart "Return to Babylon," with excellent attendance.

**Tampa, FL - Marjorie Street Gospel Hall** - The assembly reports a time of profit at their conference held on February 12 and 13. Brother Robert Surgenor remained for a week of ministry on church truth. Brother Edward Doherty, who left for his home in Ontario in early March, has been much appreciated for his help in the weekly Bible Readings.

# 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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MR. WILLIAM H. FERGUSON 1948-1980

*Associates*

Matthew J. Brescia, Fred Hill, Andrew McPhee,  
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"In The Way" .....	Alex Dryburgh
Separation .....	Dennis O'Hare
Questions And Answers .....	Harold S. Paisley

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## STRENGTH ACCORDING TO THE DAY

Wait, my soul upon the Lord;  
To His gracious promise flee,  
Laying hold upon His Word, -  
"As thy day, thy strength shall be."

If the sorrows of thy case  
Seem peculiar still to thee,  
God has promised needful grace, -  
"As thy day, thy strength shall be."

Days of trial, days of grief,  
In succession thou mayest see;  
This is still thy sweet relief, -  
"As thy day, thy strength shall be."

Rock of Ages, I'm secure,  
With Thy promise full and free;  
Faithful, positive, and sure, -  
"As thy day, thy strength shall be."

## JUST A TOUCH!

*By Robert E. Surgenor*

Disease! - In spite of the technology and advancement of the medical profession, hundreds daily experience an early death as a result of disease. Turning back the pages of time, let me draw your attention to a woman who was cured of an incurable disease - simply by a touch! She lived in the days of Christ; her name is unknown, but the history of her case and cure has been recorded in Holy Scripture for our profit.

"And a certain woman which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she heard of Jesus, came in the press (crowd) behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole." (Mark 5:25-28)

### DISEASED

How often the physical condition of the body portrays the spiritual condition of the soul. She was a diseased woman. It was personal, realized, incurable, growing worse, and the Lord termed it, "Thy plague" (vs. 34). Is not this a picture of sin? Like a disease, it is taking many to a christless grave and a burning hell. What havoc sin has wrought! Like her disease, sin is a personal thing. Souls will be judged for their own sins, not their neighbors. As a result of her disease, she grew worse. So it is with sin. The longer one remains in their sins, the harder they become. Scripture speaks of it as being "hardened through the deceitfulness of sin." (Heb. 3:13) Sin blinds the mind to spiritual things, misplaces the affections, and deadens the conscience, consequently fewer old people are saved than young.

### DECEIVED

Realizing her condition, she sought a cure. However, the physicians with painful treatments failed. So with sin. No mortal can put sins away. Many today are seeking a cure for their sins, to fit them for heaven. Some have tried Dr. Legality, who tells them to keep the commandments. Yet God says, "By the deeds of the law there shall no flesh be justified in His sight." (Rom. 3:20) Others have tried Dr. Ceremonial. His quack cure is - "Be sprinkled, confirmed, join church!" Yet Scripture declares, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags." (Isa. 64:6) Others in their desperation go to Dr. Reformation and are told - "Turn over a new leaf," - not knowing that "God requireth that which is past." (Eccl. 3:15) Dr. Sincerity is a popular fellow too! Just as long as you're sincere, you'll make it to heaven," he tells his

dupes. God says, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." (Prov. 16:25) Christ says, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me." (John 14:6) To be sincerely wrong is disastrous! Oh yes, there's another physician, and what a popular fellow he is! Listen to Dr. Goodtime's remedy - "Forget all this religion stuff - that's for the dark ages! You only live once, so live it up and have all the fun you can!" But notice what God says. "Rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." (Eccl. 11:9)

### DESTITUTE

Poor woman, they removed her purse but not her plague. She was without strength - money - hope - peace! This was where I was brought ere God saved me. I discovered that I had no strength to save my soul - that no amount of money could buy salvation, for it was a gift (Rom. 6:23). I had no peace, for my sins plagued me. I was a hopeless case! (Eph. 2:12) Friend, have you ever been brought there? Listen! "For when we were yet without strength, in due time Christ died for the ungodly." (Rom. 5:6) How wonderful!

### DETERMINED

She said, "If I may touch but His clothes, I shall be whole." Nothing else mattered to her! Is the salvation of your soul the prime thing in your life? Until so, you'll never be saved. With complete faith in the ability of Christ - and with her whole soul - she touched His garment, and immediately she was healed of her plague. (vs. 29)

### DELIVERED

Oh how simple! Just a touch by faith! Looking at her, the Lord said, "Daughter, thy faith hath saved thee; go in peace, and be whole of thy plague." (vs. 34 R.V.) Her cure was immediate, known in her own soul, perfect, lasting, and free -and so is God's salvation.

Christ shed His blood, died, as the only means of salvation. He rose and now lives in heaven. Friend, touch Him by faith. Place your trust in Him as your Saviour, and you will be saved from sin and saved for heaven.

\* \* \* \* \*

Whenever we are living BEFORE MAN instead of walking BEFORE GOD, there will be restlessness and disquietude. It is impossible for God to meet His saints in the way of fellowship, except in the path of obedience. Out of that path, He meets us in correction.

## PRAYERS OF ELIJAH

*By Harold S. Paisley*

In James 5, verses 17 and 18, we read, "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not upon the earth by the space of three years and six months. And he prayed again and the Heaven gave rain and the earth brought forth her fruit."

This remarkable instance of prevailing prayer is both interesting and instructive to the Lord's people. Of this prayer, we have no other record. We are not accustomed to regard Elijah as pre-eminently a man of prayer, and yet if we consider carefully his life, it will justify the exalted place given to him by James, and will show that it was by faith that he subdued kingdoms and out of weakness was made strong. Elijah was a man of deep humility and above all, a man of prayer.

Let us therefore outline some of his recorded prayers, making a distinction between those which God answered and those which were left unanswered.

### PRAYER THAT IT MIGHT NOT RAIN (James 5:17 & 18)

"He prayed earnestly that it might not rain." This prayer was uttered previous to his introduction to Israel which is given in I Kings 17, when he suddenly appears and thereafter, occupied the attention of Israel for many years. We can easily see the reason for such an unusual request. He beheld with sorrow the chosen nation going after strange gods and ascribing glory to idols. With the solemn Word of God in Deut. 11, verses 13 to 16, exercising his holy soul, he had prayed for the judgment of no dew or rain in order to effect the restoration of the backslidden people. This explains the strange and sudden introduction we have of him, "Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord liveth, before whom I stand, there shall be no dew nor rain these years but according to my word." God had heard the prayer of His servant, and now as a fearless messenger of God, he spake as one sent from heaven, proclaiming God's wrath against an apostate nation. Having given his testimony, the solitude of Cherith is God's next school for His servant - this was a hard one for such an active spirit, but it was needful and profitable.

### PRAYER THAT THE DEAD MIGHT BE RAISED (I Kings 17:21)

It seemed hard to sit day by day by the brook and see it diminishing, and yet, by the decreasing stream he would also see his prayers being answered. It was hard for the servant, but patience was having its perfect work, as the next recorded prayer discloses. Cherith was exchanged for the house of the widow of

Zarepath. After many days, death came to the small household, and the widow's son died. Nothing could be more unjust than the accusation of this widow, who, in the anger of her grief, ascribes her trouble to the presence of Elijah. "What have I to do with thee, O thou man of God? Art thou come to call my sin to remembrance and to slay my son?" How sweet the self-control and Christ-like bearing of the prophet under these trying circumstances. He carried the boy to his own room, and in that place, he prayed what must have been one of the most remarkable prayers ever uttered by human lips. He there asked Jehovah to do what had never been done before - to perform an unheard of miracle, to raise the lad from the dead. Up to this time, the world had never seen such a thing happen. Abraham accounted that God was able to raise Isaac from the dead, but it was reserved for Elijah to witness the gates of death unlocked and the first to be revived. His wondrous prayer was answered, "O Lord my God I pray Thee, let this child's soul come into him again. And the Lord heard the voice of Elijah and the soul of the child came into him again and he revived."

PRAYER THAT FIRE MIGHT CONSUME THE SACRIFICE  
(I Kings 18:37)

Passing over the events which lead up to the gathering on mount Carmel, let us meditate upon his prayer on that memorable day. On that mount, Elijah was confronted with the whole power of the king, the court and the false religion of the times. No more striking scene is recorded during his life. The barren earth, for three and a half years unblest by rain, is dry and dusty, the priests around the altar are crying and wounding themselves in their wild incantations to Baal, and the people are halting between two opinions and waiting to see which side would gain the victory. Alongside the grand old prophet is standing alone, erect, and strong in the faith that His God will answer in due time. The time of the evening sacrifice approached, and still, Baal, the god of fire, has failed to answer. The altar of Jehovah was built, the sacrifice laid on it and the water poured over, when the prophet prays. This prayer was quiet and confident in marked contrast to the mad ravings of the heathen priests. God heard and answered, and the offering, altar and water were all consumed.

There are those today who are apt to mistake energy for faith and to measure power either in prayer or preaching by the strength of the lungs. What a rebuke to all such is the quiet dignity of Elijah here. And now the victory was declared; the false priests were put to death at Kishon, and "not one escaped."

PRAYER THAT IT MIGHT RAIN (I Kings 18:45)

We read "Ahab went up to eat and drink, but Elijah went up to

the top of mount Carmel, and cast himself down upon the earth and put his face between his knees." Here we have the deep humility of the servant seen in his posture in this prayer. He who stood erect before the enemies of God, bows down in the presence of God to plead for refreshing showers. His faith at last beheld the little cloud out of the sea like a man's hand, the sure token of his answered prayer. He arose and ran to Ahab with the good news, hoping that the King had repented and turned again to the true worship of Jehovah.

#### PRAYER THAT HE MIGHT DIE (1 Kings 19:4)

I would fain stop here, but we must consider his unanswered prayer. It seems impossible that one so faithful and brave should flee from the threat of a woman, and after such victories as God had given him. Elijah fled a day's journey into the wilderness and sat under a juniper tree and uttered a prayer which God never answered, "O Lord take away my life, for I am no better than my fathers." God never answered that prayer. Elijah was taken to Heaven without death.

But, though his prayer was unanswered, his wants were known, and God prepared him heavenly food with the tender invitation, "Arise and eat, because the journey is too great for thee." God had not sent him on this journey, yet in grace, he supplied the need. Sweet picture of our God dealing in grace with his erring and wayward child.

Having considered some of the prayers of Elijah, who was a man of like passions as we are, we have to ask ourselves, How is it we prevail so little in prayer? Let the Word answer, "Ye have not because ye ask not. Ye ask and receive not because ye ask amiss that ye might consume it upon your pleasures." (James 4, verses 2 and 3, Newberry)

May God stir us all up to pray more earnestly and to ask for that which is in the heart of God to give. The crying need of the assemblies is for men and women that have power with God in the secret of the throne of grace that we might have power with men in the place of public testimony.

\* \* \* \* \*

### FAITH'S JOURNEY

When Abraham first set his foot on his pilgrimage, he knew not what meetings with God were laid up for him. He ventured on the bidding and promises of God, and His mercies multiplied on him as he advanced.

*R. C. Chapman*



**LOVE (I Corinthians 13)**

*Submitted By Phillip Harding*

Were I with spiritual gift endowed  
    To speak with tongues of men,  
Or with an angel's voice bestowed  
    To profit without end;  
It all would be proud vanity,  
    Apart from Perfect Love.

Perhaps the gift of prophecy  
    From Christ to me was given,  
To understand deep mysteries  
    Of things in Earth and Heaven;  
But in God's sight, all is not right,  
    Without this Perfect Love.

Were I with faith from God endued,  
    Great mountains to remove;  
Or every unbelief subdued,  
    And God have fully proved;  
It all would fail, nor could prevail,  
    Apart from Perfect Love.

Although I distribute my wealth  
    To those whom many spurn;  
Yea, give up life, my all, my self,  
    My body to be burned;  
Before God's eyes, it is not wise,  
    Save done in Perfect Love.

This Perfect Love doth suffer long,  
    And kindness doth make known;  
It fills the heart with praise and song  
    To God upon His throne,  
Who reigns on high, above the sky,  
    In Heavenly Perfect Love.

In empty pride and vanity,  
    This Love makes no vain show;  
Can never behave unseemly,  
    And envy does not know;  
In every hour, maintains its power,  
    Triumphant, Perfect Love.

This Love is ever manifest  
    In seeking not her own;  
On others, nothing but the best  
    Bestows, and thus is shown  
That over all things ever known,  
    Excels this Perfect Love. *(continued next page)*

With Love, no evil thoughts arise;  
 It is not soon provoked,  
 Does not indulge in any lies,  
 But with the truth is yoked;  
 It doth rejoice, with gladsome voice,  
 In truth, this Perfect Love.

'Tis Love alone that bears all things,  
 Believeth all things too;  
 And bringeth Hope upon her wings,  
 Endureth long and true;  
 Whatever ails, it never fails,  
 This Faithful, Perfect Love.

So now abide Faith, Hope and Love,  
 Three lovely graces given;  
 The best of all sent from above,  
 Seen in the Man from Heaven;  
 Transcending all, both great and small,  
 His wondrous Perfect Love.

\* \* \* \* \*

**SPRING PLANTING TIME (II Cor. 9:6)**

*Submitted By Stan Beasley, Ont.*

**PLANT FIVE ROWS OF PEAS**

- PREPAREDNESS .....Romans 1:15
- PROMPTNESS.....Acts 8:28-30
- PERSEVERANCE.....Acts 5:40-42
- POLITENESS .....I Peter 3:8
- PRAYER .....James 5:16

**PLANT THREE ROWS OF SQUASH**

- SQUASH — criticism .....Job 42:7
- SQUASH — gossip .....I Peter 4:15
- SQUASH — indifference.....Matthew 24:12

**PLANT FIVE ROWS OF LETTUCE**

- LET US — be faithful .....Revelation 2:10
- LET US — be loyal .....II Samuel 19:24
- LET US — be unselfish.....Philippians 2:4
- LET US — be sober .....I Thessalonians 5:8
- LET US — be truthful .....Ephesians 4:25

**NO GARDEN IS COMPLETE WITHOUT TURNIP**

- TURN UP — for meeting .....Hebrews 10:25
- TURN UP — with a smile .....Proverbs 15:13
- TURN UP — with an exercise .....I Corinthians 14:15
- TURN UP — with determination .....I Corinthians 15:58

**HOE OUT DISCONTENT AND ALL ROOTS OF BITTERNESS**  
 Hebrews 12:15

## FAITHFULNESS

By George Graham

Faithfulness is a rare quality, seldom found among the children of men. It seems to have been always so, according to the Word of God. In Psalm 12:1, David is heard to cry, "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men." His illustrious son, Solomon, also wrote, "Most men will proclaim every one his own goodness: but the faithful man who can find?" (Prov. 20:6)

Faithfulness is a desirable quality in the life of any person, and more so in the child of God. It was perfectly expressed in the man, Christ Jesus. As the Perfect Servant of Jehovah, His walk, His ways, His words and His works were in perfect accord and harmony with the will of His God. To this truth, the Father bore testimony from heaven saying, "This is my beloved Son in Whom I am well pleased." (Matt. 3:17; 17:5) Think of the lines of that lovely spiritual song:

"O Lord when we thy 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."

Speaking Himself, He said, "I do always those things that please the Father." (John 8:29) As the Lord is seen walking in the midst of the seven churches (Rev. chapters 2 and 3), we hear Him speaking to the church in Laodicea, saying, ". . . These things saith the Amen, the *faithful and true witness* . . ." (Rev. 3:14)

Paul writing in I Cor. 4:2 says, "Moreover it is required in stewards, that a man be found faithful." As the Lord's people, we all are stewards in a greater or less degree. Our responsibility may be local or in a wider sphere, but faithfulness is required. This and this only will meet with the Lord's approval at the Judgment Seat of Christ, and all else will be loss. (I Cor. 3:13-15) We might well ask the question, what is meant by faithfulness? It is neither hardness or harshness, although some have the mistaken notion that it is. I have been in God's assembly for 61 years, and with sorrow of heart, have witnessed such a spirit and the incalculable harm it has wrought. Faithfulness is trustworthiness. It is the quality of handling or using aright that which has been committed or entrusted to us. This is fully illustrated for us in the parable of the unjust steward (Luke 16:1-2).

Let us look at some of the men in the Word of God who possessed this quality:

1. Let us consider Abraham, first of all. In Gal. 3:9, we read, "So then they which be of faith are blessed with *faithful Abraham*." Two very important characteristics marked the life of this faithful man. These were faith and obedience. We read, "*Abraham believed God*." (Rom. 4:3 and Gal. 3:6) Again, in Heb. 11:8 we read, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, *obeyed*; and he went out, not knowing whither he went." Here we have implicit, unquestioning obedience to the Word of God. It was enough for Abraham that the God of glory had spoken. These are two essential qualities in the life of the faithful man. It is nice to notice in the Word of God that he is called "the friend of God." (II Chron. 20:7; Isa. 41:8; James 2:23) He enjoyed the favour and fellowship of His God. The contrast is found in James 4:4.

2. Moses is the next character at whom we would like to look. Speaking in Num. 12:7, God says, "My servant Moses . . . *who is faithful in all mine house*." The writer to the Hebrews quotes this very passage in Heb. 3:1-5. What was the outstanding characteristic in this man's life? The answer is found in Num. 12:3, "*Now the man Moses was very meek*, above all the men which were upon the face of the earth." Do not let us think for a moment that meekness is weakness. It certainly is not so! We see very clearly demonstrated in Num. 16 when Korah, Dathan and Abiram, with the princes of the tribes, rose in rebellion against God and His order. Meekness is the Christ-like spirit. The Lord said, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matt. 11:29) According to Gal. 5:23, it is the product of the Spirit of God. Peter writes about it in I Pet. 3:4. There we read, ". . . which is in the sight of God of great price." What a desirable quality to possess!

3. In the book of Nehemiah, we have our next example. In Nehemiah 7:1, the wall of Jerusalem has been built, the doors set up, the porters and the singers and the Levites appointed. Then we read (verse 2), "I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he was a *faithful man* and feared God above many." This is a reverential fear, for God and the Word of God. Much is written about it in the Holy Scriptures, and a number of things are linked with it, especially in the book of Proverbs. About the world, we read, "There is no fear of God before their eyes." (Rom. 3:18) It is sad to have to write that the same thing is true in measure in many of our lives as the people of God. Would not my life, behaviour and attitudes be different from what they are, if I knew something of the fear of God in my soul? We need to know what it is to spend time in the presence of God, in

prayer and meditation upon His Word. This will tend to produce the fear of God in our souls.

4. We would turn now to the New Testament and look at Timothy. In I Cor. 4:17, Paul writes, "For this cause have I sent unto you Timothy, who is my beloved son and *faithful in the Lord* . . ." Timothy had endeared himself to the heart of the apostle. He had proved his trustworthiness in every way and often in very trying circumstances and experiences. Like the apostle, his father in the faith, he had drunk deeply of the Spirit of the Christ. (Phil. 2:3-4) Paul, writing to the Philippians, has this to say about Timothy, "For I have no man likeminded, who will naturally *care for your state*." (Phil. 2:20) He had a godly care for the saints of God, his brethren in Christ. Paul also had a care for all the saints of God. (II Cor. 11:28) What about ourselves, you and I? Can we honestly say we have a care for the people of God and especially the companies gathered unto the name of our Lord Jesus Christ? Or, are we like Cain, who said to God, "Am I my brother's keeper?" (Gen. 4:9)

5. Let us look at another man whom Paul speaks about in his epistle to the Colossians. In Col. 1:7, he writes, "As ye also learned of Epaphras our dear fellowservant, who is for you a *faithful minister of Christ*." He evidently belonged to Colosse and was in the fellowship of the local assembly. According to Col. 4:12, he was a man of prayer, for we read, "Epaphras, who is one of you, *always labouring fervently for you in prayers*, that ye may stand perfect and complete in all the will of God." Although severed from them in body (not in spirit), they were ever upon his heart. Paul evidently was touched with the warmth of affection which marked this dear brother as he prayed for his brethren at home. He prayed fervently and for their spiritual well-being. There was no cold formality with this brother when he prayed. How is it with ourselves? Do we pray for our brethren and sisters? Do we pray for their spiritual prosperity? We are exhorted to pray one for another. (Jas. 5:16)

Finally, I believe that all of these qualities we have looked at in the lives of these few men were to be seen in the life of the apostle Paul. Like Abraham, "He believed God." (Acts 27:25) Moses-like, he would beseech the saints by the meekness and gentleness of Christ. (II Cor. 10:1) He was marked by a God-fearing spirit, a care for God's people and a constancy in prayer for their spiritual well-being.

May the Lord give us grace to emulate these godly men. Let us remember the exhortation in Heb. 13:7, "Whose faith follow."

## **“IN THE WAY” (Gen. 42:25, 38 and 45:24)**

*By Alex Dryburgh*

In this article, we would like to think of the expression - The Way. We, as the people of God, are either in the way or out of the way. We are either journeying, or we are wandering. Happy are we if we can say like the servant in Gen. 24:27, "I being in the way, the Lord led me to the house of my master's brethren." Sad are we if, like Jonah, we are out of the way. The Lord Jesus was *always* in the way. He never wandered; He always journeyed. He Whom the Father sent, journeyed with fixed intent, in all the way He went. The way in which we are moving is a way that leads from earth to Heaven.

Now we would like to notice three things about the way.

### PROVISION FOR THE WAY (Gen. 42:25)

No matter the day, God has always made provision for His people. Food for the priest, food for the pilgrim, food for the prophet, and food for His people. The grace of God did four things for Mephibosheth in II Sam. 9: a) It fetched him from Lo-debar, the place of no pasture, to the king's table; b) It humbled him. David was his master; he was the servant. David was the king; he was the subject. He speaks of himself being a dead dog; c) Then the grace of God enriched him - all that pertained to Saul was given to him and then, d) the grace of God fed him - he sat at the king's table as one of the king's sons.

The table in the scriptures brings before us the thought of provision. In the life of Adam was provision in all manner of precious fruit. In the life of Elijah was bread and flesh in the morning and bread and flesh in the evening. There was a table in the life of Israel. The question is asked, "Can the Lord provide a table in the wilderness?" When we come to I Cor. 10:21, we read about the table of the Lord. In I Cor. 10, it is the Lord's table, in I Cor. 11, the Lord's supper. In I Cor. 10, the Lord is the provider, and we are the guests; in I Cor. 11, we are the providers, and the Lord is the guest. When the good Samaritan left the man in the Inn, a place of care, he left two pence - that was provision for the way. The Lord has gone back to heaven, but he has not left us to ourselves. He has given us provision for the way - he has given us His Spirit and His Word.

"Feed on Christ the living bread, drink of Him the fountain head,  
Think on why His blood was shed, and go on."

### IF MISCHIEF BEFALL HIM BY THE WAY (Gen. 42:38)

The father knew that his son's path was a dangerous one. Everything about the Lord Jesus is beautiful. The more you study Him, the more beauty you find in Him. "But still as we study Him

more, and ponder His works and His ways, new beauties unnoticed before, are blossoming out to our gaze." It's grand to think about the beauty of His person - to think of His head as the most fine gold, his legs as pillars of marble set upon sockets of fine gold. How true are the words of the bride, "He is altogether lovely, every part of Him is desirable." Chiefest of ten thousand, fairer than the fair, altogether lovely, great beyond compare.

It is good to think about the beauty of His passion. That genuine love that marked Him. The love he had for His Father, God. His love for His people Israel. The love He has shewn for the church. The compassion He had for the multitude. His love is strong as death. Many waters cannot quench love, neither can the floods drown it.

Then we must think of the beauty of his pathway (Isa. 52:7). How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace. Feet that never faltered, slipped, stumbled or wandered. "We remember all the beauty of the path He trod. Pleasurable path of duty, all for God. We remember every movement, faultless was and true, every touch beyond improvement, through and through." The path that the Lord Jesus moved in was a delightful path, but it also was a dangerous path. Herod sought the young child to destroy Him. They would have cast Him over the brow of the hill. "When they came to the place called Calvary, there they crucified Him." We sometimes sing, "It is the way the master trod, should not the servant tread it still." And we want to remind the saints that the path in which we are moving is a dangerous one. The flesh within us, the world about us, and the devil around us, are all seeking to make inroads into our lives and spoil our usefulness for God. We need to pray, "Oh, for a closer walk, a greater love for Thee, a fuller knowledge of Thyself, a life of victory."

SEE THAT YE FALL NOT OUT BY THE WAY (Gen. 45:24)

The work of God and His Spirit is to unite the people of God. "How good and how pleasant it is for brethren to dwell together in unity." Happy and healthy and helpful is the assembly where such a condition exists.

The work of the devil is to divide the people of God to make them "fall out," and sad the assembly where such a condition prevails. Assemblies can fall. The word to Ephesus in Rev. 2:5, Remember, therefore, from whence thou art fallen. Brothers can fall out. We think of Cain and Abel. Servants can fall out. We think of Barnabus and Saul. Sisters can fall out. We think of Euodias and Syntyche. Any one of us can fall out, "Let him that thinketh he standeth take heed lest he fall." There was only one man who never fell, and that man was Christ. So let us ever seek to "follow His steps" (I Pet. 2:21).

## SEPARATION

*By Dennis O'Hare, France*

In the murky world of counter espionage, there is an insidious but efficient method to weaken the enemy. Known spies are carefully watched and furnished with good information until they believe that their sources are absolutely sure. At that moment, a completely false set of facts is given to them with devastating results. This devious procedure is known as "intoxication."

I have the impression that the Devil uses this method to weaken the people of God. Now we are quite clear that no one will be lost because of the Devil, but many a saint will lose his reward at the judgment seat of Christ because he failed to be vigilant.

### A WORD THAT THE DEVIL HATES

In the Christian's vocabulary, there is a word that makes the Devil rage, and that explosive word is "separation." Notice in your Bible how many times the Devil has tried to weaken the people of God by seeking to take away their separated character. For example, through the daughters of Moab (Numbers 25), by the marriage of the sons of Israel with Babylonian women (Ezra 10), by Sanballat, Tobiah and Geshem and their propositions for "discussions" (Nehemiah 6), through the introduction of pagan rites at the time of Manassah (II Kings 21), and even by the attempt of demons to witness in favor of the power of the Gospel (Acts 16:16-18).

As long as the people of God remain separated, even in persecution, their testimony will be unshakeable. To overcome this obstacle, the Devil will use Scriptural language to the point that some Christians start asking themselves from what they are separated. First of all, worldly practices are accepted, and little by little, any notion of separation is removed. Previously, it was held that a soul that was not saved was on its way to hell and the lake of fire. It was expected that a soul should be troubled and burdened by the weight of its sins before the light of the Gospel shined in the heart and brought redemption. The change was so clear that no one was in doubt as to what had happened.

But what is being said, and what is happening today? If we abandon worldly pleasures, we are accused of being "puritan;" if we separate from unscriptural organizations, we are "sectarian;" if we refuse to have anything to do with religious associations, then we are lacking in love and narrow-minded. Now where have we gone wrong? Why is it that that which was good for faithful men of a previous day is no longer tolerated? The reason is that we are being intoxicated. An enemy is succeeding in making us believe that all is well and putting us to sleep. In many places, the authentic message of the Gospel is no longer preached, and in the place of



sober, serious Christians living in the fear of God, we find religious communities where it is forbidden to forbid, and where people are cemented together by another "Jesus" that the apostles never preached and would never have recognized.

### SEPARATE OR SUCCUMB!

History tells us that when Christians give up their ground of separation from the world, then before long, the content of the message that they are supposed to be preaching becomes so diluted as to be totally unrecognizable. This the Devil knows and exploits with much success.

Every generation has its particular problems which must be examined in the light of the Word of God. Nowadays, there are two aspects that come to mind that are seriously weakening the purity of the testimony. The first is the creation of "teams of young people" formed with a view of taking the gospel to different parts, and the other is the existence of institutes and Bible schools.

In the first case, the motive *seems* praiseworthy, but the result is that these teams, composed of young people from all sorts of spiritual backgrounds, risk falling into the snare of the Devil, and as has been seen in places in the writer's knowledge, they get involved in the ecumenical movement and lose all vision of God's assembly.

The case of Bible schools is clear, for if we abandon the notion that God provides gifts for the teaching of His people in the local assembly, then we endanger the very existence of assemblies gathered to His Name. Young people sent to Bible schools will receive teaching that is determined by those that finance and administer these institutions and not by the elders of the local assembly.

I would suggest that those deriding the notion of separation manifest symptoms of "intoxication" - let us indeed examine ourselves.

\* \* \* \* \*

We should value the Word of the Lord when alone, and in our family circle, as well as in the assembly of God's people. Not because we have received as a tradition, that it is profitable so to do. Nor merely to follow the example of our godly parents. Nor because it is a good and universal custom to tale it up at certain times. No! but because it is the channel of living waters from the upper Sanctuary, and a Divine means of meeting with Jehovah, and of feeding on Christ by faith. And so also with His table, and the prayer meeting, which we should value as meeting places with an absent Lord.

## QUESTIONS AND ANSWERS

By Harold S. Paisley

**Question:** It has been taught here for many years that the sufferings of the Lord Jesus to make atonement were confined to the last three hours upon the cross. Is this correct? An answer in *Words in Season* would be appreciated.

**Answer:** What has been taught over a long period of time is often accepted by reason of tradition, and may not be scriptural. We should always test all our beliefs by the supreme authority of the Word of God. There is no Scripture where it is stated that only the last three hours were atoning in character. We do make a great difference between His sufferings at the hands of men, and at the hand of God. It is our understanding that all the six hours on the cross were needful for atonement. We may add that it was alone upon the tree that He became the Sin Bearer, and that there only was the atonement completed. (I Peter 2:24) We would heartily commend and endorse an article written in the magazine *Truth and Tidings* of October 1982 on the subject of the "Day of Atonement" by Brother Albert McShane in which he very clearly presents from the type the great truth of the absolute need of all that the Lord suffered on the cross to make the atonement complete. [Page 263, paragraph 6]

**Question:** What did the Lord mean when He said, "If any will come after me let him deny himself and take up his cross daily, and follow me" (Luke 9:23).

**Answer:** The misunderstanding concerning the meaning of the words of the Lord here is widespread. It has been spoken of as the bearing of some heavy trial or the shouldering of some unpleasant service. This idea is not taught in this context. The Lord was using a common sight in the land to teach great lessons. The sight of a man carrying a cross on his way to execution was not unusual. Every person witnessing the sight could see that the man's end was inevitable. He was as good as dead. The world was finished for him. The man was making his exodus. The Lord Jesus Himself later was seen carrying his cross also to Calvary. The great spiritual lesson filled the mind of Paul as he wrote the words of Gal. 2:20 and 6:14. 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. This is exceedingly practical and should be a daily reality in the lives of all of us who follow the Lord. As the truth of our identification with a rejected Christ is accepted, we will know experimentally what it is to be dead to the world and its false ways, and to become more concerned with our hopes which are above where Christ sitteth at the right hand of God.

## REPORTS - UNITED STATES (continued)

**Black River Falls, WI** - Brother Paul Elliott visited the Pine Hill Assembly, which is small. The brethren are conducting gospel meetings in nearby Humbird on Sunday evenings and Bible Readings on Monday evenings. This is a new work where some have been saved.

**Blue River, WI** - An all-day meeting was held here on the first Lord's Day of February with brethren John Slabaugh, Jim Webb, Allan Christopherson and Robert Orr present to help. On the following Lord's Day, the Beetown, WI assembly arranged for an all-day meeting with the above brethren present for ministry.

**Mt. Sterling, WI** - Gospel meetings, in their seventh week, have been the occasion when a number have trusted Christ, and a number of outsiders have heard the gospel. Brethren Robert Orr and Allan Christopherson are conducting these meetings.

**Ontario, WI** - "The Christian Home" has been the theme for the Saturday night Bible Readings held during February with brethren John Slabaugh and Jim Webb giving help.

**Dunkerton, IA** - Brother Leonard DeBuhr had a week of ministry taking up "Christian home and family life" with good attendance.

**Garnavillo, IA** - Brethren John Slabaugh and Jim Webb are in gospel meetings here. They are hoping that a movement by God will be seen.

**Manchester, IA** - On Feb. 20, the assembly had their monthly all-day meeting with a nice number present, and practical ministry given.

**Mason City, IA** - Brethren Joel Portman and Bruce Collins began gospel meetings on Feb. 13. One young woman, who had attended gospel meetings in Hampton a few weeks ago, professed in the first week. It is hoped that further blessing will be given.

**Stout, IA** - Brother Sam Eadie of the Omaha, NE assembly spent a week ministering on the garments of the high priest with appreciation. Brother Robert Boyle is visiting different assemblies in Northeastern Iowa and Wisconsin.

**Phoenix, AZ - Sunnyslope Gospel Hall** - Brethren Eric McCullough and William Lavery had four weeks of gospel meetings with some blessing. Prior to these meetings, brother Fred Krauss was present for two weeks of well-attended children's meetings which ended with the annual Sunday School treat, at which time, many of the parents were present to hear their children recite the verses of Scripture they had learned. Children's meetings continue each Monday night as a local effort with good attendance and interest.

**Monrovia, CA** - The conference was a time of refreshment for the Christians in southern California. Brother Fred Holder remained for a week of ministry.

**Palm Springs, CA** - The assembly had an all-day meeting on March 6th. Brother Thomas Baker and others present to help. A nice number in attendance. They've had appreciated visits earlier in the year from brethren Oswald MacLeod, John Gray and John Norris.

## REPORTS - CANADA

**New Harbour, Nfld.** - Brother Jonathan Procopio has been having a few nights each week with the saints, taking up the Tabernacle. He is also helping with work on the Gospel Hall basement in preparation for their second conference announced for the second week in April.

**Halifax, NS** - On Feb. 27, the assembly had an all-day meeting with brethren Albert Ramsay, Albert Hull, James McClelland and James Martin present for ministry. The latter saw some blessing in gospel meetings in Nineveh which were shared by brother Shadrach Kember, Sr. of the Sarnia, Ont. Assembly. He also had a few gospel meetings with the Avonport Assembly, which was well-attended by strangers.

**Charlottetown, PEI** - Meetings held by brother Albert Ramsay on Egypt to Canaan, were well-attended with the hall being packed on many nights.

**Bolton, Ont.** - Brother Timothy Walker had one week of children's meetings, and because of the interest, is continuing in gospel meetings.

**Eden Grove, Ont.** - The assembly has had three baptisms since early November wherein five obeyed the Lord. They have now taken their place in assembly fellowship which has given the Christians real joy. This is mainly fruit of gospel efforts put forth by brethren George Patterson of the Clinton Assembly and Lorne Mitchell of the Oil Springs Assembly. At present, these presently are dividing their week between Tiverton and Southhampton.

**Midland, Ont.** - Brother Frank Pearcey had three weeks of gospel meetings with some blessing in salvation.

**Picton, Ont.** - Brother Don Nicholson had a week of children's meetings which were encouraging. Brother Fred Krauss was with the assembly for a week of ministry.

**Toronto, Ont.** - On Saturday, Feb. 26, a gospel meeting was held in the Centennial College with brethren Jack Yokum, David Adams and Frank Pearcey preaching to an estimated 650 in attendance. One young man professed faith in Christ. A similar gospel effort was held in the Broadview Gospel Hall.

**Toronto, Ont. - Highfield Road Gospel Hall** - Brother Robert Booth along with brother Fred Hannah, Sr., of the Lansing Assembly are having gospel meetings.

**Toronto, Ont. - Pape Avenue Gospel Hall** - Brother Sydney Maxwell is expected for a week of ministry prior to the Easter Conference.

**Toronto, Ont.** - Brother Hans Bouwman is to spend three weeks in the area before the conference.

**West Hill, Ont.** - Brother David Adams was with the assembly for a week of ministry.

**Winnipeg, Man. - West End Gospel Hall** - The assembly had a week each of ministry with brethren H. D. (Doug) King, Robert Boyle and Jim Thomson, which were appreciated as assemblies in this area don't get many visits during the winter months.

**Vancouver, BC** - Brother Harold Paisley is expected for a week of ministry in each of the following assemblies prior to the Vancouver conference - Woodland Drive, West Richmond and Westbank. The latter is in connection with their newly built hall.

## REPORTS - FOREIGN

**Ireland** - Brother Albert McShane is having ministry meetings in Killyleagh, County Down with good interest.

Brother Albert Aiken has just ended well-attended gospel meetings at Bloomfield with some fruit.

Brethren W. J. Nesbitt and Leslie Wells continue in the gospel at Birches Gospel Hall with good interest.

Brethren Jack Lennox and Jim Brown have seen some encouragement in the gospel at Kells, County Antrim.

Brethren Samuel Maze and George McKinley are busy in the gospel in a portable hall at Newtownbutler, County Tenmanagh.

Brethren Joseph Moore, Andrew Kenny and Ivan Gordon commence in a gospel effort in a portable hall at Dundrod, County Antrim on March 6th.

Brethren John Hawthorne, Jim Kells and Emmanuel Stewart have just concluded a series of fruitful gospel meetings in the Gospel Hall at Lugawarry, County Sligo, Eire. Brother Hawthorne has gone to the Shetland Islands to go door to door with gospel tracts. The latter two commence on March 6th in gospel meetings in the Gospel Hall, Stonewall, County Cavan, Eire.

Brethren Jim Hutchinson and Thomas McKelvey have ended well-attended gospel meetings at Lower Castlereagh, Belfast and hope to go to Newry shortly.

Brother Tom McNeill is in the gospel in a portable hall in Tyngh, near to the border.

Brethren Sinclair Spence, David Gilliland and John Thompson are having encouraging gospel meetings in a portable hall at Moira, County Down.

**Venezuela** - Brother James Walmsley is in tent meetings in the Puerto Cabello area with a nightly attendance of 500-600, and many times the number increases to 750. The tent is that which belonged to our late brother Dobson, which has now been shipped to Venezuela for use in the gospel there.

Brother Sidney Saword, now 89, is outside Valencia with his tent with an attendance of 400 and over.

The Turkington boys have been busy at Tinaquillo, which has been unfruitful over the years. They have been faithful in keeping the work alive, even though present results are few.

Brother Noel McKeown is on a visit to the Araya peninsula.

Brethren James Walmsley was with brother Bruce Cumming for a brief visit to Falcon.

Brother Samuel Ussher has been encouraged in meetings at La Pica outside Palo Negro.

The Venezuelan brethren have seen blessing in Soledad, Churuguara and other areas.

## CONFERENCES

**Frostburg, MD** - Annual conference to be held on May 14 and 15 with Prayer Meeting on May 13 at 7:30 P.M. in the Grahamtown Gospel Hall, Davidson Street. Saturday - 10:00 - Bible Reading on "The Person and Work of the Holy Spirit." Breaking of Bread at 10:00. Those coming from a distance will be freely entertained. Contact David R. Willetts, 159 Mt. Pleasant, Frostburg, MD 21532, (301) 689-6541 or William C. Knieriem, 80 Walnut Street, Frostburg, MD 21532. (301) 689-8820. Gospel Hall (301) 689-9876.

## CONFERENCES (continued)

**Kensington, PEI** - Annual conference to be held on May 21, 22 and 23. Prayer Meeting at 7:45 P.M. on Friday at the Gospel Hall, Crapaud. All other meetings to be held at the Kensington Regional High School with first meeting on Saturday at 2:30 P.M. Breaking of Bread at 10:00 in each of the five Gospel Hall's sponsoring the conference. Corr. to Donald G. Ramsay, R. R. #4, Cornwall, PEI COA 1H0. (902) 566-2119. School (902) 836-3168.

**Picton and Deseronto, Ont.** - Annual conference to be held on May 21, 22 and 23 with first meeting for prayer and ministry to start at 3:00 on Saturday afternoon. Breaking of Bread at 10:30. On Lord's Day and Monday, there will be Bible Readings at 8:45 and 1:45 - subjects - Church Order, Resurrection, The Lord's Coming and Christian Giving - I Cor. 14, 15 and 16. All meetings to be held in the Prince Edward Collegiate, Princess Street, Picton. Corr. to Robert Dickson, R. R. #9, Picton, Ontario K0K 2T0. (613) 476-3125. School (613) 476-2196. Note the change of dates from the New Year weekend to the above dates.

**Midland and Waubauskene, Ont.** - Conference to be held on May 21, 22 and 23 with first meeting starting Saturday afternoon at 2:30 for prayer and ministry. Breaking of Bread at 10:00. All meetings to be held in the Penetanguishene Secondary School, Edward Street, Penetanguishene, Ont. Corr. Gordon Hanna, Box 741, Midland, Ont. L4R 4P4. (705) 526-4053. School (705) 549-7446.

**Calgary, Alta. - West Hillhurst Gospel Hall** - Annual conference convened by the West Hillhurst, Properties, Acadia and Forest Lawn assemblies to be held on May 21, 22 and 23 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. Breaking of Bread at 10:00. Corr. Garry W. Seale, 3111 Conrad Crescent, N. W., Calgary, Alberta T2L 1B7. (403) 282-1383. School (403) 283-8434.

**Byfield, MA** - The 102nd conference to be held on May 28 and 29 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. Brethren walking in the old paths and who teach the same are welcome in ministry. Corr. John H. Short, 145 Main Street, Byfield, MA 01922. (617) 465-2207.

**Hickory, NC** - May 28 and 29. See details in February issue.

**Omaha, NE** - Conference to be held on May 29 and 30 with Prayer Meeting on Saturday at 7:30 P.M. Breaking of Bread at 9:45. All meetings to be held at the Gospel Hall, 5622 North 69th Street. Ministry welcomed from those brethren moving in the old paths of the Word. Corr. Sam Eadie, 4608 North 90th Street, Omaha, NE 68134. (402) 572-7523. Gospel Hall (402) 571-5983.

**Forest Grove, OR** - Annual conference on May 28, 29 and 30 with Prayer Meeting on Saturday at 7:00 P.M. Breaking of Bread at 9:45. All meetings to be held in the Gospel Hall, 21st and Cedar Streets. Visitors welcome and will be cared for. Corr. Frank H. Goff, 1400 Sills Court, Forest Grove, OR 97116. (503) 357-9128. Gospel Hall (503) 357-4986.

**Sarnia, Ont.** - Conference to be held on May 28 and 29 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 Northern Collegiate, corner of Indian and Michigan, just north of Highway 402. Breaking of Bread at 10:00. Corr. Robert W. Kember, 2493 London Road, Sarnia, Ont. N7T 7H2. (519) 542-7978. School (519) 542-5545.

**East Boston, MA** - Bible Readings on June 4 and 5. Subject: Romans, chapters 12-16. All meetings in the Masonic Hall, 47 Adams Avenue, Saugus, MA. First meeting on Saturday at 10:00. Breaking of Bread at 10:00. Corr. Frederick E. Hill, 26 Sheafe Street, Malden, MA 02148. (617) 322-3274. Masonic Hall (617) 233-9804.

**Eden Grove, Ont.** - One-day annual conference on June 5th. Prayer meeting in the Gospel Hall at 7:30 on June 4th. Breaking of Bread at 10:00. Meetings on Lord's Day will be held in the Elmwood Community Center, six miles north of Hanover and one-half mile west from flasher light in Elmwood. Corr. John W. Boddy, R. R. #4, Walkerton, Ont. N0G 2V0. (519) 366-2302. Community Center (519) 363-9911.

**Garnavillo, IA** - Conference to be held on June 11 and 12 with Prayer Meeting on Friday at 7:30 in the Gospel Hall. All other meetings to be held in the High School. Breaking of Bread at 10:30. Corr. Robert Brandt, Box 95, Garnavillo, IA 52049. (319) 964-2389.

**Dawson Creek, BC** - Conference to be held on July 2 and 3 with Prayer Meeting on Friday at 8:00 P.M. in the Gospel Hall, 10221 18th Street. All other meetings to be held in the Senior Citizen Center, 1,000 block 107A Avenue (next door to library). Breaking of Bread at 10:00. Contact Donald Wilson, 1017 Reasbeck Crescent, Dawson Creek, BC V1G 1P3. (604) 782-8961. Center (604) 782-7620.

**Portage La Prairie, Man.** - Conference will be June 17, 18 and 19. One week later than in former years. See May issue for details.

### HOMECALLS

**Ballyvaddy, Carnlough, County Antrim, Northern Ireland** - Our aged and esteemed brother, **James Wright**, after a prolonged illness, went to be with Christ from a nursing home at Carrickfergus, at the age of 86. Saved at the age of 10, and was in the Ballyvaddy Assembly for over 60 years. He maintained a blameless testimony and loved to preach the gospel, especially in the open air and around all the villages in the area. For many years, he and brother L. K. McIlwaine (Nova Scotia) took the gospel near and far on a motor bicycle, as they took tracts from door to door and preached wherever they found an audience. The voices of these two men will never again tell out the gospel tidings through the Antrim hills and valleys. He was highly respected by both saints and sinners. He maintained a great interest in Sunday School work and in a very practical way, supported the Lord's work in this land and to the ends of the earth. As one who will be greatly missed, may God raise up others of similar sterling character to live for God and preach His Word. The funeral was taken by brethren Harold Paisley and John Thompson.

**North Vancouver, BC - Fourth Street Gospel Hall** - Our dear sister, **Mrs. E. Alexander**, age 84, passed into His presence on December 31, 1982. Born in Workington, Cumberland, England, she, as a girl, emigrated to Canada with her family. Her husband, Hadekoff, predeceased her on December 12, 1964. She loved the Lord and the company of His people and was faithful to the assembly. Prayer is requested for the family.

## HOMECALLS (continued)

**Belfast, Northern Ireland** - Our esteemed brother, **Norman Morrison**, age 50, went home on January 21. He was saved when just a boy of 13 and later baptized and received into fellowship in the Albertbridge Road Gospel Hall, Belfast, where he served the Lord faithfully for 35 years. He was actively engaged in the spread of the gospel, and the fruit of his labor is seen in some who are now in assembly fellowship in the Belfast area. He was employed in auditing accounts for the government, and his reputation for fearless honesty was known throughout the Province of Ulster. He was responsible for the accounts and bookkeeping of the assembly, and in this task, he was most faithful. The very large hall at Albertbridge Road was packed to capacity for his funeral which was an indication of the high esteem in which he was held. Prayer is requested for his wife and daughter who are in assembly fellowship and a 16-year-old son who is not yet saved.

**Hitesville, IA** - Our dear brother, **Charles Bohn**, age 95, went to be with Christ on January 27. He was saved on June 5, 1926, in meetings held by the late brother Oliver Smith and has been part of the Hitesville Assembly since its inception in 1927. In recent years, he has been unable to attend the assembly meetings because of infirmities due to old age. His only son, Ernest, and wife and daughter are in fellowship in Hitesville.

**Sydney, NS** - Our dear sister, **Mrs. Agnes Estano**, went to be with Christ on Feb. 11 in her 86th year, after a few months of failing health. She was saved in gospel meetings held in Sydney by brethren John and Robert McCracken in 1941 and was baptized and received into assembly fellowship shortly thereafter. She was a real Christian lady, always at the assembly meetings, loved by all and known for her consistency. She leaves one sister, Mrs. Christeen Jameson of Moncton. Many heard the gospel at the large funeral service, amongst them many unsaved relatives for whom prayer is requested.

**Beetown, WI** - Our dear brother, **Edward Metcalf**, age 71, went home to be with the Lord on February 21. His kind, steady, unassuming and generous life in the assembly and among the people in the neighborhood will long be remembered.

**Edenderry, Northern Ireland** - Our dear brother, **William (Billy) John McClelland**, age 64, went to be with Christ on February 22. He and his wife, May, were saved in 1953 during meetings held in Edenderry Village, by the late brother Hawthorne Baillie and brother W. J. Nesbitt. Soon after, they were baptized and were gladly received into the assembly fellowship. He never ceased to rejoice in God's salvation and to speak to others about the time when at his own fireside, he trusted in the One who had died for his sins on the cross. For almost five years, he suffered serious heart illness, and his absence from the assembly gatherings was keenly felt. Prayer will be valued for his dear wife, who also has much bodily suffering and for the salvation of their two daughters, their husbands and five grandchildren.

**Blue River, WI** - Our dear sister, **Mrs. Vionell Romanek**, age 91, went to be with Christ on Feb. 23. She, along with her late husband, were saved in gospel meetings held by the late brother, Stephen Mick. Shortly thereafter, they were baptized and received into assembly fellowship. In recent years, she was confined to the home of her daughter due to poor health. Prayer is requested for unsaved relatives who heard the gospel faithfully preached at her funeral.



# Words in Season

THE BIBLE FAMILY MAGAZINE



## PEERLESS WORTH

*Song Sol. 5:9-16, Hosea 14:8*

Hast thou heard Him, seen Him, known Him?  
Is not thine a raptured heart?  
Chief among ten thousand own Him,  
Gladly choose the better part.

What has stripped the seeming beauty  
From the idols of the earth?  
Not the sense of right or duty,  
But the sight of peerless worth.

Not the crushing of those idols,  
With its bitter void and smart,  
But the beaming of His beauty,  
The unveiling of His heart.

'Tis that look that melted Peter,  
'Tis that face that Stephen saw,  
'Tis that heart that wept with Mary,  
Can alone from idols draw.

Draw and win and fill completely,  
Till the cup o'erflow the brim:  
What have we to do with idols,  
Who have companied with Him?

MAY, 1983

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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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**QUESTIONS** to Harold S. Paisley, 554 Sugarbush Drive, Waterloo, Ont. N2K 1Z8.

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#### **CHANGE OF CORRESPONDENT**

**Oshawa, Ont.** - For **Albert St. Gospel Hall** - Kenneth Nicholson; 753 Central Park Blvd. North; Oshawa Ont. L1G 6B2; Tel. (416) 579-7540.

**Hatboro, PA** - Emery V. Richards; 217 East Montgomery; Hatboro, PA 19040; Tel. (215) 443-0952.

#### **CHANGE OF ADDRESS**

**Rockford, IL** - The assembly formerly meeting at Loves Park and known as the Harlem Road Gospel Hall has been discontinued and the building sold. The Christians are now meeting in a home at 1021 Benton Street, Rockford, IL with the following order of meetings: Breaking of Bread - 9:30, Gospel - 6:30, Ministry - Wednesday - 7:30. Inquiries can be directed to: Billy Stevenson; 1021 Benton Street; Rockford, IL 61107; Tel. (815) 964-4593.

**Peter Simms**; Box 128; Roseau, Dominica; West Indies.

#### **REPORTS - UNITED STATES**

**Bryn Mawr, PA** - Brethren Tom Bentley and David Oliver are expected to start a series of gospel meetings on April 17.

**Hatboro, PA** - Brethren Eric McCullough and William Lavery to commence an effort in the gospel on April 17.

**East Aurora, NY** - Brethren Walter Gustafson and Fred Krauss are starting gospel meetings in the Gospel Hall on April 17.

**Matoaca, VA** - Brother James Smith had a week of ministry meetings with the small assembly here. Brother Oswald MacLeod also spent a weekend with the saints enroute to the Manchester, CT conference. These visits are a real cheer to the little companies of God's people.

**Cleveland, OH** - **Monticello Gospel Hall** - Brother Walter Gustafson spent eight nights with the assembly taking up in ministry a study of The Sermon on the Mount. The fourth and final Bible Reading for this season was held on March 19 with good interest and attendance from a number of other assemblies.

# 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, Fred Hill, Andrew McPhee,  
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Principles Governing Christian Giving .....	William H. Ferguson
A King In His First Ways (Part I).....	David Kane
Questions And Answers.....	Harold S. Paisley

\* \* \* \* \*

Low at Thy feet, Lord Jesus,  
This is the place for me;  
Here I have learned deep lessons,  
Truth that has set me free.

Free from myself, Lord Jesus,  
Free from the ways of men:  
Chains of thought that have bound me  
Never can bind again.

None but Thyself, Lord Jesus  
Conquered this wayward will,  
But for Thy love constraining,  
I had been wayward still.

*(Found in J. N. Darby's Bible after his homecall)*

## HOW SPURGEON FOUND CHRIST

*By C. H. Spurgeon*

As a lad, I had been about five years in the most fearful distress of mind. If any human being felt more of the terror of God's law, I can indeed pity and sympathize with him. Bunyan's *Grace Abounding* contains, in the main, my history. Some abyss he went into I never trod; but some into which I plunged, he seems to have never known.

I thought the sun was blotted out of my sky - that I had so sinned against God that there was no hope for me. I prayed - the Lord knows how I prayed; but I never had a glimpse of an answer that I knew of. I searched the Word of God; the promises were more alarming than the threatenings. I read the privileges of the people of God, but with the fullest persuasion that they were not for me. The secret of my distress was this: I did not know the gospel. I was in a Christian land. I had Christian parents, but I did not fully understand the freeness and simplicity of the gospel.

I attended all the places of worship in the town where I lived, but I honestly believe that I did not hear the gospel fully preached. I do not blame the men, however. One man preached the divine sovereignty. I could hear him with pleasure; but what was that to a poor sinner who wished to know what he should do to be saved? There was another admirable man who always preached about the law; but what was the use of plowing up ground tht wanted to be sown? Another was a great practical teacher. I heard him, but it was very much like a commanding officer teaching the maneuvers of war to a set of men without feet. What could I do? All his exhortations were lost to me. I knew it was said, "Believe on the Lord Jesus Christ, and thou shalt be saved," but I did not know what it was to believe in Christ.

I sometimes think I might have been in darkness and despair now had it not been for the goodness of God in sending a snowstorm one Sunday morning, when I was going to a place of worship. When I could go no further, I turned down a court and came to a little gospel-preaching place. In that place, there might have been twelve or fifteen people. The minister did not come that morning - snowed in, I suppose. A poor man - a shoemaker, a tailor, or something of that sort - went up into the pulpit to preach.

Now, it is well that ministers should be instructed, but this man was really unlearned, as you would say. He was obliged to stick to his text, for the simple reason he had nothing else to say. The text was, "Look unto me, and be ye saved, all the ends of the earth." He did not even pronounce the words correctly, but that did not matter.

There was, I thought, a glimpse of hope for me in that text. He began thus: "My dear friends, this is a very simple text indeed. It says, 'Look.' Now, that does not take a great deal of effort. It isn't lifting your foot or your finger. It is just 'look.' Well, a man need not go to college to learn to look. A man need not be worth thousands a year to look. Anyone can look; a child can look. But this is what the text says. Then it says, 'Look unto me.' "

"Aye," said he, in broad Essex, "many of ye are looking to yourselves. No use looking there. You'll never find comfort in yourselves. Some look to God the Father. No - look to Him by and by. Jesus Christ says, 'Look unto me.' Some of you say, 'I must wait the Spirit's working.' You have no business with that just now. Look to *Christ*. It runs: 'Look unto me.' "

Then the good man followed up his text in this way: "Look unto Me; I am sweating great drops of blood. Look unto Me; I am hanging on the cross. Look! I am dead and buried. Look unto Me; I rise again. Look unto Me; I ascend; I am sitting at the Father's right hand. Oh, look unto Me! Look unto Me!"

When he had got about that length and managed to spin out ten minutes or so, he was at the length of his tether. Then he looked at me under the gallery, and I dare say, with a few present, he knew me to be a stranger. He then said, "Young man, you look very miserable." Well, I did; but I had not been accustomed to having remarks made on my personal appearance from the pulpit before. However, it was a good blow struck. He continued: "And you will always be miserable - miserable in life and miserable in death - if you do not obey my text. But if you obey now, this moment, you will be saved."

Then he shouted as only a gospel preacher can. "Young man, look to Jesus Christ!" I did "look."

Then and there the cloud was gone, the darkness had rolled away, and that moment I saw the sun: I could have risen that moment and sung with the most enthusiastic of them of the precious blood of Christ and the simple faith which looks alone to Him. Oh, that somebody had told me that before:

#### TRUST CHRIST AND YOU SHALL BE SAVED.

It was, no doubt, wisely ordered, and I must ever say:

E'er since by faith I saw the stream  
 Thy wounds supplied for me,  
 Redeeming love has been my theme,  
 And shall forever be.  
 I do believe, I will believe,  
 That Jesus died for me!  
 That on the Cross He shed His blood,  
 From sin to set me free.

## PRIESTHOOD IN THE WAYS OF GOD

*By Harold S. Paisley*

In Israel, one tribe alone was set apart for priestly service. The tribe of Levi alone was allowed of God to minister in that holy work. In this church age, a new and distinct priesthood exists. From the day of Pentecost onward to the rapture, all believers form the priesthood. This grand truth is one of the vital fundamentals of this age.

There is no evidence in the New Testament that any man or company of men was set apart by God to act as priests for other members of the one body. The sad distinction seen in Christendom today between clergy and laity is a denial of the plain teaching of the Pauline church epistles. There are by Divine ordering in each local assembly overseers, pastors and ministering brethren, but while gifts may differ, all the saints are priests to God. Peter writes to all saints and plainly states their constitution "as a holy priesthood" and also "a royal priesthood." "Ye also as living stones are built up a spiritual house, to be a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ. Ye are an elect race, a royal priesthood, an holy nation, a people for God's possession, that ye may show forth the excellencies of Him who called you out of darkness into His marvellous light." (II Peter 2:5, R.V.)

These words place beyond dispute the error of a humanly ordained priesthood to stand between man and God. The Lord Jesus alone is the means of access to the Father. All the saints have Him as the High Priest over the house of God and may draw near to God, having holdness to enter into the Holiest by His rich, atoning blood (Heb. 10:19-22). To introduce any other means of approach is ecclesiastical assumption of nature which robs the Son of God of His glorious dignity as the One and only Mediator between God and men (I Tim. 2:15). He is the great High Priest and stands alone in the wondrous office, while all believers form a priesthood quite distinct from His. The praise of every child of God of this age is comprehended in the delightful ascription of worship in Revelation chapter one: "Unto Him that loveth us and loosed us from our sins by His blood, and made us to be a kingdom, to be priests unto His God and Father, to Him be the glory and the dominion for ever and ever. Amen."

As holy, the priesthood functions Godward, offering up spiritual sacrifices to the Father. As royal, the priesthood functions manward, displaying the excellencies of the Son.

## THE HOLY PRIESTHOOD

The subject of the believers position as a holy priesthood is a needful one today and is misunderstood by many. The well known passage in I Peter chapter 2 is worthy of prolonged meditation. There, it is seen that all believers are a temple and also priests in that temple. The priests are to offer up spiritual sacrifices. Even in pre-church times, spiritual sacrifices are mentioned in the Old Testament. We read of sacrifices of joy (Psalm 27:6), of thanksgiving (Psalm 107:22) and sacrifices of righteousness (Psalm 4:5). The writer to the Hebrews gives a plain exhortation to offer up a sacrifice of praise to God continually, that is, the fruit of the lips making confession to His Name. He also adds the word concerning material communications, "with such sacrifices God is well pleased" (Heb. 13:15-16). The liberality of the assembly at Philippi was "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." Prior to all these aspects of sacrifice is the presentation of the believers body which is "a living sacrifice, holy, acceptable to God which is our reasonable service" (Romans 12:1). All sacrifices must be offered in the spirit of true devotion, otherwise they are of no account. The assemblies of Macedonia first gave their own selves to Christ before sending gifts to the needy assemblies in Judea (II Cor. 8:5). The heart being devoted to the Lord Jesus will determine the value of the sacrifice. Love to Christ is the secret of all acceptable sacrifice.

## THE ROYAL PRIESTHOOD

All believers of this age are also constituted as a royal priesthood. Israel was promised the blessing of being a peculiar treasure and a holy nation following their redemption from Egypt. This wondrous privilege was based upon their obedience to God's Word (Ex. 19:5-6). However, Israel failed in the conditions given, and this resulted in the temporary suspension of priestly service nationally. The restoration of Israel will bring the renewal of priesthood, and they will become a kingdom of priests to God on earth during the Millennial reign of our Lord Jesus Christ. In the interval, the priesthood has been given to the believers of this church age. The church today is the holy nation constituted a kingdom, to priests unto the Father of our Lord Jesus Christ (Rev. 1:6).

In the future kingdom, the priesthood will incorporate imperial power with priestly function and reign with the true Melchisedek. This authority over men is not granted to the believers now. The assembly at Corinth sought to reign as kings before the time (I Cor. 4:8). This honour is held over and will be given to the kingdom of priests on earth in that future age. Kingship and priesthood will then be united. These glories are presently combined in Christ alone.

The priesthood of our Lord is after the order of Melchisedek, who was both the king of Salem and the priest of the Most High God. When the Lord returns to reign and God places Him upon the throne of David, He will be the King and Priest in one glorious person. "He shall be a priest upon His throne " (Zech. 6:13). The hand that will hold the sceptre of universal dominion will also wave the censer of universal praise.

Satan has imitated this eternal purpose of God to combine kingship and priesthood, and rulers of empires and states have sought to combine political and religious power. The first display of this will be seen in the two great men of the end times. The head of the Revived Roman Empire and his confederate, the false prophet, will seek by threats of death and boycott to establish power over the commerce and conscience of men (Rev. 13).

All past attempts in this direction have failed, and this last combine will also end in disaster. The Lord Jesus alone will bring in the complete harmony of Kingly glory and priestly service. All the saints in that day, whether Israel in the earthly department of the Kingdom, or the church in the heavenly sphere will share His priesthood as a Kingdom of royal priests.

Today, however, the believers are a royal priesthood of a different order. No sceptre of government is given to the church to reign over nations presently, but it is to represent Christ before the world by showing forth the excellencies of the Saviour to all men. By the exercise of holy priesthood privileges and royal priesthood testimony, the saints not only bring pleasure to God, and blessing to men, but are being prepared for the future glory when the greater display of these two spheres of functions will be in full manifestations. What a prospect! All the saints of this dispensation will reign with Him as kings and praise as priests.

These future events should stir us up to more fully appreciate our privileges now to worship Godward and witness manward.

The assembly of God, gathered only in His Name, owning the sovereign Lordship in Christ, is the place where in a corporate way the holy priesthood functions unrestricted, and the royal priesthood displays the excellencies of Christ. How we should treasure the priceless blessing of the church of God in local testimony. All believers in the church universal are constituted priests and have Christ as the Great High Priest, but all the priests may not be functioning fully or in appreciation to their inestimable position.

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"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." (James 1:27)



## LABOUR THAT IS NOT IN VAIN

*By W. J. Nesbitt, N.I.*

In Job ch. 39 v. 13, our attention is drawn to the "ostrich." Despite the difficulty in arriving at the meaning conveyed by the original scripture, it is quite clear that she is "careless" as to her eggs, and "cruel" to her brood. (cp. Lam. ch. 4 v. 3) Due to lack of wisdom and understanding, "her labour is in vain without fear." (Job 39 v. 16-17)

One accustomed to Pauline language in the New Testament will immediately be impressed with the fact that the apostle to the Gentiles was ever marked by a deep affection for his spiritual children as well as genuine concern for their preservation and development. He moved in the pathway of devoted service to His Lord, with a deep inward exercise, "that he might rejoice in the day of Christ, that he had not run in vain, neither laboured in vain." (Phil. ch. 2 v. 16)

Paul had laboured in the city of CORINTH for eighteen months, preaching the gospel and teaching the Word of God. Sinners were reached and saved. The assembly of God was planted. There was much opposition from both Jews and Greeks. When he left there en route to Ephesus, others who had done no labour for the souls of perishing sinners began to adversely affect some of his converts by the evil teaching, "that there was no resurrection of the dead." (I Cor. ch. 15 v. 12) He wrote in ch. 4 v. 15, "though ye have ten thousand instructors in Christ, yet have ye not many fathers." This reveals the fact that there is ever likely to be an abundance of men desiring to instruct the converts of others, without experience of the toil and tears necessary to beget children in the faith. Nevertheless, Paul's work in Corinth came under severe attack. He proceeded to instruct the Corinthians that such evil teaching not only meant a denial of the resurrection of Christ but was also detrimental to their own faith and hope of a glorious eternal future. Indeed, if true, it would render his preaching vain as well as their faith, leaving them all in their sins, and of all men most miserable. He shows a sevenfold negative result of such evil doctrine. He reveals in comprehensive detail how the dead will be raised and the type of body each believer will have for eternity. Filled with confidence that his own labour will not be in vain, he encourages the Corinthians by the words, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (I Cor. ch. 15 v. 58)

In his epistle to the GALATIANS at ch. 4 v. 19, he said "My little children of whom I travail in birth again until Christ be formed in you." He had experienced deep painful exercise when preaching

the gospel that they might be saved. That exercise continues as he desires to see Christ formed in them. They had come under the influence of legalistic teachers who endeavoured to turn them aside by perverting the Gospel of Christ. Instead of continuing in true Christian liberty from the bondage of sin, "encircled" by grace, they were being "entangled" again with the yoke of bondage. Paul realised that the purity of the gospel and unity of those who preached it were vital matters relative to the preservation and growth of the saints. He records the occasion of the visit to Jerusalem by himself, Barnabas and Titus, to meet the leaders who were there. It became evident at that meeting that God who wrought effectually in Peter in his preaching to the circumcision (i.e. the Jews) was mighty in Paul in his preaching towards the Gentiles. They had different spheres of labour, but both preached the same glorious Gospel of Christ. Unanimity of mind was attained on all vital matters effecting the spread of the gospel. Unity was also maintained and fellowship extended in such a way that none could accuse Paul of preaching what was different from the other apostles. Paul realised that lack of this unity could affect the Work of God. (see Gal. ch. 2 v. 2) Anyone who preaches the gospel and teaches the Word of God, should endeavour to the utmost of his ability to walk in fellowship with others similarly engaged, who by their lives, associations, private and public teaching, accompanied by a consistent walk in the truth of God, are known and approved as men who are zealous to maintain the gospel in purity and the uniqueness of the New Testament assembly according to the scriptural pattern. By doing so, we can ensure that we do not "bestow labour in vain." (Gal. ch. 4 v. 11)

Acts ch. 17 gives us some details of Paul's labours in THESSALONICA. A marvellous work was accomplished as the gospel was preached in the power of the Holy Spirit sent down from heaven. Many turned to God from idols to serve the living and the true God and to wait for His Son from heaven. (I Thess. ch. 1 v. 5-10) The opposition was such that the apostle had to leave and move to Berea. Truly, his entering in unto the Thessalonians was not in vain. (ch. 2 v. 1) He behaved "holily, justly and unblameably" among them. These features must mark all who labour for the souls of men. He was marked by most unselfish labour and travail, yet he was "gentle among them as a nurse cherisheth her own children." (ch. 2 v. 7 RV) Even in his absence, they were followers of the churches of God in Judaea and suffered like things of their own countrymen, even as they did of the Jews. The opposition which the Jews manifested against the Lord Jesus and their own prophets was perpetuated against all the apostles. The believers at Thessalonica, like their spiritual father, did not shun the suffering incurred by faithful testimony to their rejected

Lord. Satan hindered Paul and thwarted his exercise to return to Thessalonica on more than one occasion. Consequently, he sent Timothy, who was one of his fellow-labourers in the Gospel of Christ to establish and comfort them. We should note that those best equipped for this work are indeed those who have experience in gospel work as well as ability to teach the Word of God. Paul, who was not ignorant of the devices of Satan, seemingly had some inward fear or strain in his mind lest the tempter had tempted them and "his labour be in vain." He was comforted, indeed, when he learned of their steadfastness and faith. We also, who in a very limited way, labour in the Gospel to see souls saved and taught the truth of God, have many an inward fear as we discern the cruel workings of Satan. On the other hand, when such stand firm for God and His Word despite suffering and affliction, we are assured that "our labour is not in vain." The exercised believer will see the difference in genuine labourers of this calibre, and others who, Levite-like in principle, (Judges ch. 18 v. 1-20) are willing to act as a hired priest or hold their peace and keep their mouth shut as to certain matters, especially if such behaviour secures for them a more lucrative position.

Lastly, in the epistle to the PHILIPPIANS, we learn that Paul had deep affection also for his spiritual children at Philippi. "He greatly longed after them all in the tender mercies of Christ Jesus." (ch. 1 v. 8 RV) His great desire was, that in addition to all the other pleasing features which he knew they manifested, "that they might be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation." (ch. 2 v. 15) Shining as luminaries in a dark world and holding forth the Word of life by bearing a consistent godly testimony would enable Paul to rejoice at the judgment seat of Christ, "that he had not run in vain, neither laboured in vain." (ch. 2 v. 16)

We conclude these remarks with a deep sense of need for preservation in fellowship with God. In this way, spiritual affection for the fruit of our labours will be maintained. Our exercise for such as well as all believers will enable us to realise in some measure, "that our labour, is not in vain in the Lord."

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## PRINCIPLES GOVERNING CHRISTIAN GIVING

*A 1957 WIS Reprint*

*By William H. Ferguson*

It is a distinctive fact of true Christianity that the true believer immediately is made conscious of the truth that he has been the recipient of grace and favor to such an extent that he or she feels indebted henceforth . . . that is, in the words of great apostle, by the

Spirit, in Romans 1:14 - "I am debtor." The whole life is governed more or less by this principle, and the believer is found giving of strength, help, means, yea! life itself, to further the cause of Christ.

### THE FRUITS OF REDEMPTION

Redemption proved and enjoyed makes us to "give willingly." Israel was taught this lesson in Exodus 12 and 13. Their firstborn sons were spared by God and protected by the blood of the lamb - typifying redemption by the blood of Christ, the true Lamb of God, but in Exodus 13, God said to them . . . "Sanctify unto me the firstborn." In other words, God made it plain . . . "I spared thy son through redemptive power last night - today HE IS MINE." God thus says of the firstborn of firstfruits - "It is Mine."

This valuable lesson and first principle of giving underlies all true Christian giving today. Redemption enjoyed makes us "givers." Redemption forgotten dries up the compassions.

### GIVING WILLINGLY

Again, in Exodus 25:2, God told Moses . . . "Speak unto the children of Israel that they bring Me an offering: of everyman that giveth it willingly with his heart ye shall take My offering." Thus God gave Israel an opportunity to give of that which God had given them (for they were poverty-stricken in Egypt under their taskmasters), and out of their bounty, they gave willingly, heartily and liberally to the construction of God's habitation.

In a later day, in I Chron. 29:14, David, the man after God's own heart, in his prayer to God regarding the temple which Solomon, his son, should build, and which David sought to encourage and support, said . . . "But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of Thee, and of Thine own have we given Thee." Blessed words, happy king, who after the many vicissitudes of an eventful life, and at the end of his earthly sojourn, left this magnanimous record for us to copy.

So, also, in the revival in the days of Hezekiah in II Chron. 31:5 . . . "The children of Israel brought in abundance the first fruits" etc., and in verse 10, we hear the words of Azariah, the chief priest . . . "Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed His people; and that which is left is this great store."

Redemption enjoyed makes light work of giving, but it is a hard thing for those who have forgotten "the hole of the pit" from whence they were taken, or "the rock from whence they were hewn."

## APPEALS FOR MONEY

All human appeals today savor of men who do not know, nor do they understand this divine principle. By printed appeals - by shameful means - by all kinds of devious routes do men and women today seek to add to their coffers and extracts the dollars or sterling from the pockets and purses of professors. Such are not particular as to the profession of the givers - the merest Christian profession suffices as an excuse for the acceptance of gifts - for this "religious beggary." Also, in mixed companies etc., the promiscuous "collection" opens the way for unconverted sympathizers to swell the money bags. Whole mailing lists are regularly employed, frequently on a weekly or monthly basis, to draw forth all that can be squeezed out of people who know not God's way of giving, and often, do not even know God. What shall one say of the "professional" approach to get the money of the aged and those unfamiliar with such procedures in annuities, and projects of various kinds - the whole religious world is "alive" with such schemes. What an opportunity for men and women of God to adhere to the Word of God in separation from all this.

Of course, the "cause" is always supposedly worthy, and in certain cases may really be, from a worldly standpoint, but usually extravagant claims are made, photos shown (doctored to further the appeal) etc., all with the object of opening the purses of the unsuspecting or generous, or even simple Christians who think, in their simplicity, that everything which pertains to this "religious" work is necessarily good and of God. Such is not true Christian giving at all but a miserable caricature of the real thing.

## ASSEMBLY GIVING

In the church of God locally there is an opportunity to give according to the principles outlined above, as a result of redemption enjoyed and realized, and according to I Cor. 16:2 etc. "As the Lord has prospered." There are definite responsibilities in connection with the Assembly which must not be evaded. The expenses connected with the meeting room etc., must be met; there are worthy poor betimes amongst His own which should have our attention; there is the fellowship practically with the laborers at home and abroad who are seeking to carry on God's work in God's ways. It is important to note this latter clause - there are not a few today who are not doing this and therefore, the prior claim of those who have "gone forth for the Name." (III John verse 7)

## INDIVIDUAL GIVING

This is also a divine principle underlying all giving. As God lays upon the heart His work and as a result of redemption enjoyed, and

Christ being before the heart, we should have individual exercise also as to God's work in the great harvest field. How cheering to laborers thus to receive the letters and bounty of saints who have prayed for them and had them in their thoughts in a prayerful manner. God lays certain laborers or the poor of the flock on one's heart and, as prayer is made to God for them, He opens up the way usually to have practical fellowship, individually, as well as collectively by the whole assembly. Many can testify, through the years, to the value of such, both as to its cheer and usefulness and, here again, "the liberal soul shall be made fat and he that watereth shall be watered also himself." True laborers are always giving of their whole life, energy and substance, hence, as they do so, they are blest indeed of the Lord. Such is God's way, simple, artless, unencumbered, scriptural. There is no reason why we cannot carry out scriptural principles today both collectively, and individually - principles which worked in early days and still work, thank God. The same principles apply while the means of communication are easier.

For funds, societies, groups of men organized to meet the needs of the Gospel by worldly methods and astute business acumen, we search the scriptures in vain. If men can get along without the scriptures, they can get along without God, and in the long run, they will need to get along without God, for God will not go along with them or their self-centered ideas.

One of the greatest blessings which could happen to the saints today would be the dissolution of societies and funds etc., with the consequent casting upon God of those willing to trust Him, and a renewed and true exercise on the part of the churches of the saints and individuals regarding the Lord's work being done in a scriptural way - a path of true faith, not a make-believe or supposedly work of faith which relies upon worldly means of reaching the pockets and purses of Christians and professors.

#### GIVING WHILE IN DEBT

For Christians who have difficulty meeting their obligations and are involved, through lack of wisdom, or a desire to have those things which they could not afford etc., God's Word enjoins honest living, and the work of God does not need, and God does not need the money of those who have obligations to meet relative to the world and whose credit and standing amongst their fellow men is not as it should be. In speaking thus, we are not inferring that contractual obligations, met on time, according to predetermined agreement would debar proper giving, but we warn against the frequenting of the moneylenders or the buying of that which one cannot afford.

**A KING IN HIS FIRST WAYS -  
A HOUSE IN ITS FIRST GLORY -  
A CHURCH IN ITS FIRST LOVE**

*By David Kane, Belfast, N.I.*

**PART I**

"And the Lord was with Jehosaphat because he walked in the first ways of his father David, and sought not unto Baalim;" (II Chron. 17:3). "Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?" (Haggai 2:3).

"Nevertheless I have somewhat against thee, because thou hast left thy first love." (Rev. 2:4).

We have before us a solemn reminder of better days, of ways which are worth copying, of a first glory which lingers on in the memory and of a first love which was precious to the Lord. Not only are we reminded of past days, of freshness of love and of former glory, but also of the problem of spiritual decline and the sorrow which it brought to God. Jeremiah 2:2-3 records, "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. Israel was holiness unto the Lord, and the firstfruits of his increase" In all of these references to "first ways" "first glory" and "first love," we learn not only of the problem of spiritual decline, but also the principles of recovery. The principle behind recovery is to get back to the beginning; we do not need to seek new ways but the old paths, not "new carts" but the old principles. We must learn that God's ways are perfect and cannot be improved upon. With this in mind, let us look at David's first ways and the pattern laid down which Jehosaphat returned to.

**DAVID'S FIRST WAYS AT HIS ANOINTING (I SAM. 16:13)**

"Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the Lord came upon David from that day forward." Here we are presented with the king of God's choice, the youngest of Jesse's sons. We see immediately the humility which marked David and the absence of that hateful weed of self-importance, for when the rest of his brethren were being paraded before Samuel for him to ascertain which of them God would have as king, David was not even considered. We can thus learn that God's choice is always contrary to man's choice. Indeed, no one was more surprised than David when the horn of anointing oil was poured upon his head. How very different this is from our day when self-importance has become a qualification for leadership, when pushing for place has become the accepted thing, and

when a well-filled diary and racing for platform place has become the be all and end all of the exercise of many of our young men. God's man is trained in obscurity and often his secular employment serves as his training ground. We are told in Psalm 78:70, "He chose David also his servant, and took him from the sheep-folds; From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance." What a training! -leading, tending and following ewes in lamb. What lessons of patience and skill, kindness, courage and leadership mark the man of God's choice.

### DAVID'S FIRST WAYS IN HIS EXERCISE CONCERNING THE ARK

This exercise regarding the Ark is recorded for us in Psalm 132:8, which is, in fact, the only mention of the Ark in the Psalms. This particular Psalm could be defined as a Psalm of two vows; in verses 1-10, we have David's vow, while in verses 11-18, God's vow is recorded by the Psalmist. In verse 6, David recalls his early days at Ephratah, when, with reference to the Ark, he says, "Lo we heard of it at Ephratah:." We know, of course, that the Ark was never actually at Ephratah. It can be found in Mizpeh (Judges 20:1), then at Shiloh (I Sam. 4:3), from whence it was removed, never again to return to the tabernacle. After the Philistines sent it back to Beth Shemish, it remained at Kirjath-Jearim for twenty years (I Sam. 8:2); for the next three months, it was in the house of Obed-Edom (II Sam. 6:11). It is remarkable that the Ark never returned to Shiloh, thus indicating that God had forsaken that centre, where at first, He had placed His own Name. (Jer. 7:12). It is also worth remembering that throughout the entire reign of Saul, the Ark did not figure in the exercises of God's people. It is not until I Chron. 13:3 that we read, "And let us bring again the Ark of our God to us: for we inquired not at it in the days of Saul." We can therefore conclude that the Ark was never at Ephratah, but since Ephratah and Bethlehem are in the same territory, it was David who was at Ephratah when he heard of the Ark. While engaged in his earthly occupation of tending his father's sheep, he made the vow before God which is recorded for us in Psalm 132:3-5. "Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes nor slumber to mine eyelids, Until I find out a place for the Lord, an habitation for the mighty God of Jacob." So the early days of David, or, as we have already referred to them, "his first ways" show the deep longings of a young man whose desire was to see God's centre established and the Ark given its rightful place. Many promising young Christians today make similar vows in their youth, but comparatively few manage to carry them into effect. David, however, held his exercise before God,



and later, when God advanced David, he was able to fulfill the vow made in his youth. It had been with him throughout his life with all its trials and difficulties, and eventually, he was in a position to write the words of Psalm 132:13-14, "For the Lord hath chosen Zion; He hath desired it for His habitation. This is my rest for ever: Here will I dwell; for I have desired it." The hill of Zion includes Moriah, the site of the temple, though in this particular Psalm, it refers to Jerusalem, where blessing descended upon the king and his people. Oh! for the grace to copy David's "first ways" in his exercise concerning the Ark. It is no wonder that it could be said of David that he was a "man after God's own heart."

#### DAVID'S FIRST WAYS IN ADVERSITY AND ADVANCEMENT

This is another aspect of David's life in which there are lessons for us to learn. We see the young man, David, brought into prominence in the valley of Elah with his victory over Goliath; it is evident that his earlier victories over the lion and the bear had prepared him for this mighty conflict. In this instance, the honour of the God of heaven was at stake, and scripture makes it quite clear that the young man, David, realised the seriousness of the situation: it is recorded for us in I Sam. 17:37 that "David said moreover, the Lord that delivereth me out of the paw of the lion and out of the paw of the bear, He will deliver me out of the hand of this Philistine" and in verse 50 of the same chapter, "So David prevailed over the Philistine with a sling and with a stone and smote the Philistine and slew him."

This victory furnished the women out of all the cities of Israel with a song of triumph. We read in I Sam. 18:6, 7 that they came, "To meet King Saul with timbrels, with joy and with instruments of music. And the women answered one another as they played and said Saul has slain his thousands and David his ten thousands." So it was that in the days when he was being advanced by God, David's "first ways" are so commendable and worthy of being copied. It should be noted that in I Sam. 18:5, we read the words, "And David went out withersoever Saul sent him, and behaved himself wisely." As David's prowess and advancement in the qualities essential for leadership became increasingly evident, he was all the more envied by Saul, who saw him as a rival for the throne. Abner also viewed him with suspicion, seeing him as a potential threat to his position as Commander-in-Chief of the army. We must realise that it will always be the same: God will advance "His man" in the face of all opposition, but that man will have to behave wisely. There will always be malicious schemes planned by the Devil and executed by unscrupulous men, and so God's man will need wisdom and preservation in all his circumstances. We have already referred to David's wise behaviour (I Sam. 18:5), and

in this respect, I Sam. 18:30 must also be mentioned: it reads, "David behaved himself more wisely than all the servants of Saul; so that his name was much set by." These are the situations in which wisdom is needed, for when victories have just been won and the applause is still ringing in one's ear, it is essential to walk circumspectly. Similarly, when adversity increases and enemies multiply, when opposition comes from those who ought to know better, and from those who ought to recognise a valiant warrior and a man who has been raised up by God, it is all the more important to behave oneself wisely and to leave one's care with God.

It is difficult to realise why David's brothers and the other prominent men of his day found it hard to accept one who was so much needed and whose behaviour was so gracious and wise, but history has often repeated itself in this respect. We should remember that the old proverb will ever be true, "My soul, dread thou one foolish step, for one false step may bring a life-time of regret." If Jehosaphat had studied and followed these first ways of David, he truly would have had an example worth following. It is a pity today when spiritual decline sets in that the first ways are not closely followed, for the "last ways" often contrast greatly with what has been laid down for our guidance. It is a pleasure to trace out David's first ways at his anointing, in his exercise concerning the Ark and in the adversity which came as a consequence of God honouring his servant and advancing him.

*(To Be Continued)*

\* \* \* \* \*

## QUESTIONS AND ANSWERS

*By Harold S. Paisley*

**Question:** It has been pointed out from the R.V. that the word for grave in I Cor. 15:55 is death. Thus the reading is "O death, where is thy sting? O death, where is thy victory?" Is this a correct interpretation?

**Answer:** It is our view that this is indeed the true interpretation. We understand the two questions to be a double challenge to death. Mr. Darby's translation also renders this sense. The saint has no fear of death because the sting, which is sin, has been removed by the death of the Lord Jesus Christ. When the Lord Jesus returns to raise His sleeping saints, death will be unable to hold their bodies longer, so then death has no victory.

Mr. W. E. Vine states that we have here "A challenging shout of triumph, glorying in the complete absence of the evil." He points out that the best texts have "death" in both parts of the verse.

**Question:** How can the words concerning Christ be understood, "the Saviour of all men." (I Tim. 4:10) or "the Saviour of the world." (John 4:42)?

**Answer:** On the value of the sacrifice of our Lord Jesus upon the cross, God has provided a Saviour for all men. The epistles reveal that the provision is universal, but the salvation is only for those who comply with the terms upon which the offer is made. (Romans 3:22). The context of I Tim. 4:10 indicates that the word "Saviour" presents the Lord as the preserver of all men, and in a special way, towards His Own who have believed and are thus believers. The statement by the men of Samaria was that the Lord is not only the Saviour of the Jew but of the Gentile also. (John 3:17, I John 4:14). Universal salvation is not taught in the Scriptures. God's wish for all men is that they should be saved. (I Tim. 2:4). This desire is made known in the preaching of the glorious Gospel of the Grace of God, which declares that full provision has been made, but men who refuse to accept the conditions on which the offer is given can never have salvation. "He that believeth not the Son shall not see life" but shall be damned. (John 3:36, Mark 16:16). The plain truth is that while the Saviour is available to all in every place and condition, He is only enjoyed and known as the Saviour by those who believe in His Name. We are thankful forever that we are among that happy number.

**Question:** In what sense is the unbelieving husband or wife sanctified by a believing partner? We quote from I Cor. 7:14.

**Answer:** It is a blessed privilege for one who is an unbeliever to be linked in the most intimate of all earthly relationships with one who is a child of God. The unequal yoke is never acceptable to begin a married union, but many who commence unsaved are led to Christ while their partner may yet remain in sins. This we believe is the background to I Cor. 7:14. The unsaved one is now linked with one who is joined to the Lord Jesus, and whose body is a temple of the Holy Spirit, giving him or her a place of great favour, which should be used in bringing such an one to the Saviour. Failing to respond will bring greater judgment because of such favour. The word "sanctified" used here simply implies privilege but certainly not a change of nature. An illustration could be useful to illustrate this from the matter of foods mentioned by Paul, "Every creature of God is good, and nothing to be rejected, if it be received with thanksgiving, for it is sanctified through the Word of God and prayer" (I Tim. 4:5). This of course does not indicate that the nature of the food is changed, but it is set apart for the use of the believer. God's desire for the believing partner is to abide with the unsaved partner in the natural union of marriage rather than separation, so that by this scriptural influence, conversion may be the outcome.

**Jackson, MI** - The assembly was expecting brethren Murray MacLeod and James Smith for a series of gospel meetings to start on April 10.

**Livonia, MI - Stark Road Gospel Hall** - Brother Albert Hull was with the assembly for a week of ministry. He also called at Sarnia, Ont.

**Blue River, WI** - Brother Robert Boyle had three nights of practical ministry on Deborah, Gideon and Samson. He also visited the assemblies at Beetown and LaCrosse. The saints here also enjoyed two weeks with brother Talmage Southard of the Stout, IA Assembly on Egypt to Canaan and a week of ministry on I Thessalonians with brother Albert Grainger.

**La Crosse, WI** - Brother Richard Robertson had a week of children's meetings.

**Antioch, IA** - Help was given at the one day conference on April 3 by brother John Norris and brethren who labor in Northeastern Iowa.

**Dike, IA** - Brethren Paul Elliott and Roy Weber had thirteen nights in a community building with some blessing and real encouragement as to the number of outsiders who attended, many of them R. C. Some are still concerned. Young brethren from the assemblies at Cedar Falls and Stout had children's meetings each night prior to the gospel meetings. There is no assembly in this town.

**Garnavillo, IA** - Gospel meetings conducted by brethren Jim Webb and John Slabaugh closed on March 13 with some blessing and others concerned.

**Hampton, IA** - Brother Joel Portman spent a week with the saints in ministry.

**Manchester, IA** - Monthly ministry meeting on March 20 held with five brethren giving help for the encouragement of the saints.

**Mason City, IA** - Three or four professed in gospel meetings held by brethren Joel Portman and Bruce Collins.

**Burwell, NE** - Brother Roy Weber reports of encouraging Bible Readings held with the saints during January and February. Brother Paul Elliott expected to give them a brief visit before the Stout, IA conference.

**Culver City, CA** - Following the Easter conference, brother John Frith remained for a few nights of ministry.

**Los Angeles, CA** - Brother Harold Paisley is expected to spend the month of May in a gospel effort at Downing Y.M.C.A. sponsored by the assemblies at Arizona Avenue in Los Angeles, Culver City, Monrovia and Long Beach. They request special prayer in behalf of this exercise.

#### **REPORTS - CANADA**

**Amherst, NS** - Gospel meetings with brethren Larry Buote and Albert Ramsay resulted in some trusting Christ. Pray for brother Floyd Stewart, who is recovering from major surgery. He has devoted much time and effort to the work in this area.

**Nineveh, NS** - Conference held over the Easter weekend was attended by approximately 400 with suitable and practical ministry given.

**Yarmouth, NS** - Brother James McClelland continues to follow up the interest in a rented hall. There is no assembly here.

**Charlottetown, PEI** - Gospel meetings being conducted by brethren Murray McCandless and Jack Nesbitt have seen some trust Christ with an excellent attendance including a number of outsiders.

**Rosebank, PEI** - Brother Albert Ramsay had a week with the Christians speaking from his chart "Egypt to Canaan." Also, brother Noel Burden who is visiting his family in Northern Ireland, the first in twelve years, has seen his sister profess faith in Christ.

**St. Gabriel, Que.** - Through the consistent testimony maintained by a Christian wife and mother after fifteen years, around twelve have recently professed, including her husband and a number of her children. This is a great encouragement to the French-speaking work carried on in eastern Quebec and northern New Brunswick. Price, Quebec is the nearest assembly to this community.

**Bolton, Ont.** - The saints were cheered in blessing in salvation during three weeks of gospel meetings conducted by brother Timothy Walker.

**Chatham, Ont.** - Brother Paul Kember has been carrying on a gospel effort on Saturday night for some time with encouragement and blessing. Brethren Albert Hull and Eugene Higgins were present for a meeting in March, which was well advertised, and nearly 300 attended, with a good number of people from the community.

**Kapuskasing, Ont.** - Brethren Murray Pratt and Bruce Rodgers helped by brother Edward Doherty began gospel meetings after their conference held the last weekend in March, which was a time of spiritual refreshment to the believers in this far northern district of Ontario.

**Kenora, Ont.** - The assembly had two nights with brother James Ronald, Sr. Brother Lorne Langfeld also visited them for a Lord's Day.

**Newmarket, Ont.** - Brother Timothy Walker had a week of profitable ministry on assembly truths.

**St. Thomas, Ont.** - Brother Eugene Higgins, speaking from his chart on "Coming World Events from the Bible," saw blessing in salvation of a few.

**Toronto, Bracondale Gospel Hall** - Brother James Ronald, Sr. had a week of ministry on the book of Joshua. He also visited other assemblies in the Toronto area for the building up of the saints.

**Toronto - Fairbank Gospel Hall** - Brethren Vern Markle and George Yocum had two weeks in the Gospel conducted in Italian and English. One youngster professed faith in Christ.

**Toronto - Highfield Road Gospel Hall** - Gospel meetings which ended before the Easter conference resulted with six professing faith in Christ, some of them outsiders.

**Toronto** - The conference was considered a time of profit, with the highlights being the Bible Readings led by brethren Norman Crawford, Sydney Maxwell and Tom Bentley and the gospel meetings, wherein four professed to be saved - a real boost to any conference.

## REPORTS - FOREIGN

**Roseau, Dominica, WI** - Ken Taylor writes: "A little blessing has been seen in cottage meetings in a nearby area. Three adults have professed to be saved. One, a man in his early forties, was shaken by an attempt on his life in a drunken brawl just before the meeting began. It caused him to see the terrible hold sin had upon his life and resulted in a deep desire to be delivered from it and right with God. He trusted the Saviour several weeks ago and radiates the joy of God's salvation. His married sister was saved while reading the Bible in her home two weeks ago, and the girl's mother-in-law, illiterate, and from a R. C. background, rested in the Saviour's

finished work a few days before. They have since shown an interest in the meetings of the assembly."

**St. Lucia, WI** - Brian E. Owen writes: "Here in the Soufriere Assembly we are keeping busy with the regular assembly activities, plus our outreach in the open-air, and now a cottage meeting once a week in the village of Laborie. Next month, we hope to have a series in the gospel if the Lord will. Jack Gould and Ross Vanstone are labouring together in the gospel in the Forestiere Assembly. There is some interest although none have professed to date. Jack and Sadie Noble will be here with us this weekend, Lord willing, and then on to Castries for a few days. We commenced the New Year with a conference here in Soufriere. All four assemblies were well represented. It was most encouraging to see the nice number gathered and their interest in the things of God."

**Brazil** - Brethren Harry Wilson and Wilfred Glenn commenced gospel meetings in Sao Gabriel on March 6. Brother Sam Curran is exercised about Stati, a country district. Brother Thomas Matthews is in a gospel effort in his home assembly at Novo Hamburgo. Here in the Rio Grande do Sul district of Brazil, there are ten small assemblies which occupy the time of the brethren who have gone into that region from Northern Ireland along with two brethren who have been commended from the assemblies there.

**Northern Ireland** - Brother Harold Paisley spent February in this country with a number professing to be saved and good attendance each night in a two week gospel effort in BANBRIDGE. He also had ministry meetings in his home assembly in Ballymena as well as Ahoghill and Buckna.

Brethren Jack Lennox and Jim Brown had 9½ weeks of gospel meetings in the Kells Gospel Hall with two professing to be saved. Later these brethren were to start a gospel effort in the Ballyclare Assembly.

## CONFERENCES

**Hickory, NC** - Conference on May 28 and 29 - see February issue. Visitors requiring accommodations, please contact in advance, Stanley H. Moore, Route #6, Box 35, Statesville, NC 28677. Tel. (704) 872-4806.

**Halifax, NS** - The assembly is planning, D. V., to have their second Bible Reading conference on June 18 and 19 with Prayer Meeting on Friday at 7:30. Readings on both days at 9:00 and 1:00. Subject - Foundation Truths of the Faith. Breaking of Bread at 10:15. All meetings to be held in the Cole Harbour High School, Dartmouth, NS. Please give advance notice before June 10 of arrival time and number expected to Lloyd Cain, 76 Spence Drive, Dartmouth, NS B2V 1W5. Tel. (902) 435-4508 or Sam R. Cairns, 118 Dorothea Drive, Dartmouth, NS B2W 2E8. Tel. (902) 435-1709, School Tel. (902) 434-8800. Those coming without advance notice may have to find their own accommodations.

**Victoria Road, Ont.** - Conference to be held on June 18 and 19 with Prayer Meeting on Friday at 8:00. Breaking of Bread at 10:30. All meetings to be held in the Gospel Hall. Corr. Arthur J. Stone, R. R. #3, Kirkfield, Ont. K0M 2B0. Tel. (705) 374-4230.

**Portage La Prairie, Man.** - Conference to be held on June 17, 18 and 19 with Prayer Meeting on Thursday at 7:30. Breaking of Bread at 10:30. Prayer Meeting and meetings on Friday to be held in the Gospel Hall, 102 First St., N.W. On Saturday and Lord's Day, meetings in the Yellow Quill School, 2400 Crescent Road West. Accommodations freely provided for all visitors. Corr. David Ronald, S. S. #1, Site 3, Box 30, Portage La Prairie, Man. R1N 3A6. Tel. (204) 857-0831. Gospel Hall Tel. (204) 857-7218.

**Augusta, ME** - Conference to be held in the Gospel Hall on June 25 and 26 with Prayer Meeting on June 24 at 7:30. Bible Reading each morning at 9:00. Breaking of Bread at 10:30. Corr. James P. Thompson, Route #4, Box 971, Augusta, ME 04330. Tel. (207) 495-3590.

**Glen Ewen, Sask.** - Annual conference (their 84th) to be held on June 24, 25 and 26 with Prayer Meeting on June 23 at 7:30. Breaking of Bread at 10:30. 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.

**West Union, IA** - Annual all-day meeting on Monday, July 4th, at the Fayette County Fairgrounds, starting at 10:00 and finishing at 4:00. Please bring a Believers Hymn Book. Corr. Lester Crain, North and Spring Streets, Clermont, IA. Tel. (319) 423-5586.

**Pugwash Junction, NS** - Annual conference will be held at the Gospel Hall on July 2, 3 and 4 with Prayer Meeting on Friday at 7:45. Breaking of Bread at 10:00. Bible Readings each morning on the Epistle to Titus. Lord's servants walking in the old paths welcome in ministry. Visitors freely entertained. Corr. M. C. MacLeod, Pugwash Junction, NS B0K 1M0. Tel. (902) 243-2334.

**Northern Ont.** - Annual conference of the assemblies at Englehart, Kirkland Lake, Charlton and Earlton Assemblies will be held on July 1, 2 and 3 with Prayer Meeting on Thursday at 8:00 in the Englehart Gospel Hall. Breaking of Bread at 10:30. Bible Readings each day at 9:00 and 1:45 on I Timothy. Supper will be served on Thursday at 5:30. Conference to be held in the Englehart Public School (*NOT* the Englehart High School as in former years), corner of 8th Avenue and 3rd Street, behind the Dept. of Highways Bldg. Corr. Harvey Pratt, R. R. #1, Charlton, Ont. P0J 1B0. Tel. (705) 544-7758 or Norman Fergusson, Earlton, Ont. P0J 1E0. Tel. (705) 563-2509.

**Taylorville, Sask.** - Conference to be held in the Gospel Hall, west of Melfort, past cemetery, on July 1, 2 and 3 with Prayer Meeting on June 30 at 8:00. Breaking of Bread at 10:30. Corr. Robert S. Forsyth, Box 445, Kinistino, Sask. S0J 1H0. Tel. (306) 864-3762. Gospel Hall Tel. (306) 752-3810.

**Sioux City, IA** - Annual conference to be held on July 17 with Prayer Meeting on Saturday at 7:30 at the Gospel Hall, 1520 Rebecca Street. Meetings on Lord's Day to be held at the Sanford Community Center, 1700 Geneva Street. Breaking of Bread at 9:45. Bible Reading on Esther 2. Corr. Sam Hayes, 1520 Rebecca Street, Sioux City, IA 51103. Tel. (712) 255-8308. Center Tel. (712) 252-0581.

**Green River, NB** - The assembly is convening their third annual conference on July 16 and 17, with the first meeting starting on Saturday at 2:30. Breaking of Bread at 10:00. All meetings to be held in the tent in Green River and will be in French. For brethren ministering in English, the ministry will be translated. Brethren will be welcomed to minister the Word who are walking in scriptural paths and teaching the same. Corr. Alderic Lavassuer, Station Street, Green River, NB E0L 1E0. Tel. (506) 263-8071.

### HOME CALLS

**Pawtucket, RI** - Our dear brother, William Crooks, age 87, of the old Pawtucket Assembly, went to be with Christ on January 11. He was saved in 1926 in gospel meetings held in the Pawtucket Gospel Hall by the late

brother W. J. McClure. For the past number of years he has been confined to a nursing home. Remember in prayer his wife, Mary.

**Kitchener, Ont.** - Our esteemed sister, **Mrs. Esther White**, age 91, went to be with Christ on January 28. She along with her late husband and youngest son were saved at gospel meetings held by the late brother John Govan in Chatham in 1943. She was baptized and received into assembly fellowship shortly afterwards, first in Merlin, then in Newbury and more recently in Kitchener. Very faithful in attending all of the meetings while health permitted. Words of comfort for the saved and warning and intreaty for the unsaved were fitly spoken at the funeral services.

**London, Ont.** - Our dear sister, **Mrs. Grace Black**, age 81, went to be with Christ on February 12. She was saved in the 20's in Newbury, Ont. where she and her husband were in assembly fellowship until moving to London in 1963, when they became part of the Highbury Assembly. Her husband, Harold, went to be with Christ on August 19, 1976. A good number heard the gospel preached at her funeral, and prayer is requested for members of her family.

**Huntsville, Ont.** - Our dear sister, **Miss Adeline Johnson**, went to be with Christ on February 16, at the age of 86. She was saved 63 years ago in cottage meetings held by the late brother F. G. Watson. Shortly thereafter, she was baptized and received into assembly fellowship and has continued faithful until unable to attend meetings because of ill health.

**Longport, NJ** - Our dear sister, **Mrs. Margaret Wiseman**, who has been a resident of the Home for the Aged for 21 years, went to be with Christ on March 14. Born in Ireland on April 1, 1871, and saved on March 17, 1917. She was in fellowship in the Midland Park, NJ Assembly before going to the Home. A quiet and steadfast sister, she will be missed.

**La Crosse, WI** - Our beloved sister, **Lois V. Rowe**, age 71, departed to be with Christ on March 14. She had not been well for some time, but her death was unexpected. She was saved on May 15, 1932 under the preaching of the late brother Samuel Hamilton, obeyed the Lord in baptism and was received into fellowship in the La Crosse Assembly where she has continued since. She was faithful and godly in character and will be missed, especially by her sister, Laura Snider, with whom she made her home for most of her life.

**Bryn Mawr, PA** - Our dear sister, **Mrs. Sarah Oliver Crawford**, was called home on March 17, just eleven days after her 88th birthday. Born in Mealough, County Down, Northern Ireland and raised under the sound of the gospel. However, it wasn't until April 21, 1920, in a series of gospel meetings conducted by the late brother Tom Dempsey in Bryn Mawr that she was saved. Later that year, she was baptized and received into the Bryn Mawr Assembly where she has been faithful in attendance of the meetings and will be greatly missed. She leaves a daughter, Sarah, in fellowship in Bryn Mawr and a son. The gospel was preached to a large number including grandchildren and great-grandchildren in need of Christ.

**Longport, NJ** - Our beloved sister, **Mrs. Reba Sprigg**, went to be with Christ on March 29 at the age of 93, of which 73 of those years had been spent in assembly fellowship. She was born July 8, 1889, and born again in 1910. She was in fellowship in the Old Atlantic City Assembly from its beginning and in more recent years in fellowship at Longport, though not a resident of the Home. She was always cheerful, pleasant and smiling. Truly a happy soul. She leaves three sons who share that blessed hope.



# Words in Season

THE BIBLE FAMILY MAGAZINE



## THE ROSE . . .

It is only a tiny rosebud —  
A flower of God's design;  
But I cannot unfold the petals  
With these clumsy hands of mine.

The secret of unfolding flowers  
Is not known to such as I —  
The flower God opens so sweetly  
In my hands would fade and die.

If I cannot unfold a rosebud  
This flower of God's design,  
Then how can I think I have wisdom  
To unfold this life of mine?

So I'll trust in Him for His leading  
Each moment of every day,  
And I'll look to Him for His guidance  
Each step of the pilgrim way.

For the pathway that lies before me  
My heavenly Father knows —  
I'll trust Him to unfold the moments  
Just as He unfolds the rose.

JUNE, 1983

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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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**QUESTIONS** to Harold S. Paisley, 554 Sugarbush Drive, Waterloo, Ont. N2K 1Z8.

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### **PRAYER REQUEST**

Prayer is requested for the recovery of our brother James Walmsley who has sustained three operations within a month. As we go to press, the latest reports we have received are hopeful that the antibiotics which they are presently administering will clear up the infection and reduce the fever. He is in the hospital in Valencia and can receive mail at the following address: Apartado 646, Valencia, Venezuela 2001A.

### **CHANGE OF ADDRESS**

**Windsor, CT** - James N. Smith; 97 River Street; Windsor, CT 06095.

**Central America** - David Bodnaruk; Apartado 244; Santa Rosa de Copan; Honduras, Central America.

**Venezuela** - Noel McKeown; Apartado 4062; Puerto La Cruz; Estado Anzoategui; Venezuela 6023.

### **CHANGE OF TIME**

**Black Earth, WI** - Lord's Day: Breaking of Bread - 9:30, Sunday School - Gospel Meeting - 10:45. Wednesday: Prayer Meeting - Bible Study - 7:30.

**Robichaud, NB** - A new assembly was formed as of April 10 with the following order of meetings: Breaking of Bread - 10:00, Gospel - 7:30, Prayer and Bible Study - Thursday, 7:30. The assembly meets in the home of the correspondent, Luc Bergon, R. R. -1, Robichaud, NB E0A 2S0. Tel. (506) 532-3826.

### **REPORTS - UNITED STATES**

**Cambridge, MA** - Brother Ernest Moore visited here as well as Mt. Auburn and East Boston following the Manchester conference. He went on to Pennsauken, NJ where he visited some of the assemblies in that area, including Longport.

# 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, Fred Hill, Andrew McPhee,  
Joseph Procopio, Charles Strom, Frank Tornaquindici

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"On Pioneering" .....	Albert Ramsay
Questions And Answers.....	Harold S. Paisley

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## TREE OF THE CURSE

Tree of the curse, O wretched tree,  
The work of men, in hate and pride:  
Behold the Saviour, this is He  
With riven hands, and feet, and side.

Tree of the curse, O Blessed Tree,  
The work of God — Believe and live!  
Behold the Saviour, this is He  
Who came the lost to seek and save.

Tree of the curse — Man at his worst  
Depraved, corrupt, deceived and base:

Tree of the curse, God at His best,  
A ransom here — O sinful race!

*W. H. Ferguson*

## THE KING IN HIS BEAUTY (Isaiah 33:12)

*By Harold S. Paisley*

Every human heart responds to beauty, which is excellence displayed. What wonderful beauties the Lord has given us in the perfection of His creation. In the heavens, he gives us the beauty of the stars, and on earth the beauty of the flowers. In the morning, we see the beauty of the sunrise, and in the night, we see the beauty of the moon. He hath made all things beautiful in its time (Ecc. 3:11). However, all these beauties will fade, the earth and the heavens shall wax old as doth a garment, and shall perish. All human loveliness will pass away, but the excelling beauty of the Lord Jesus is permanent. He is the Same (Heb. 1:10, 12). David's great desire was to behold the beauty of the Lord. John beheld His glory and the beauty of His steps. Paul's heart was won by a sight of the surprising beauty of the risen Lord. The glorious work of the Holy Spirit is to testify of Christ, to unfold His glories, and present His unfading beauties. May He indeed take these things of the Lord, and impress His beauty upon our hearts.

### THE BEAUTY OF HIS PATHWAY

All who love the Lord appreciate the stately steps of Christ. We trace again and yet again the beauty of His walk, His ways, His words and His work. Our adoring hearts never cease to wonder at the absolute perfection of His obedient path of purest grace and intrinsic holiness. No step retraced and no word recalled. His path was fragrant as Mary's ointment, and variegated as the colours of Joseph's coat. All the beauty of unending love which many waters could not quench. His path to the cross was sorrowful, even as His path of life was joyful in resurrection to the throne. Grace also filled His lips, causing hearts to be filled with peace, joy and comfort. He is fairer than all the earthborn race, and grace is poured into His lips. We can say, "His mouth is most sweet." The confession of his enemies was, "Never man spake like this" (John 7:46) (i.e., the word "man" is not in the text), revealing His words which were beautiful and wonderful, the words of God Himself.

Once, we saw *his* beauty in Him that we should desire Him (Isa. 53:2). He was a tender plant before the eye of God, but a man of sorrows to the eyes of men. The wonderful dwelling place of God in the wilderness looked uninviting; there was no beauty in the outward badger skins, but within were the beauties of the golden treasures and the curtains of glory. To the anointed eye of His people, we see in Him One who is altogether lovely, One Who is white and ruddy, the chiefest among ten thousand. His beauty excels all others in spotless character, moral perfection and eternal sym-

pathy. One could ask as we contemplate Him, is He altogether lovely to my soul, or has any veil of earth shut out His beauty?

### THE BEAUTY OF HIS PREMINENCE

He is the Lord of Glory, in power at the right hand of God today. His beauty is above angels, and His name above all others. God's desire for us is that His beauty would be seen in us. The Psalmist expressed it thus, "Let the beauty of the Lord our God be upon us" (Psa. 90:17). Men understood the features of His beauty as seen in Peter and John in their life witness, and in Stephen in his death witness. As we are occupied with His blessed person, His beauty will become ours in a measure. "But we all with unveiled face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Lord the Spirit" (II Cor. 3:18). In the day of final transformation, we shall be like Him, we shall see Him as He is. Then our eyes will behold the Saviour, the Friend and the King in all His beauty. May we in some degree reflect the beauty of the Redeemer in a world where He is rejected, that we may attract men to the Lord in all His beauty and God be glorified in us.

"Oh fix our earnest gaze,  
So wholly Lord on thee,  
That with Thy beauty occupied,  
We elsewhere none may see."

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### THE PRIESTLY MAN PROTECTING

*By Phillip Harding, England*

In II Chronicles 23, the priestly man Jehoiada gave instruction that a third part of the priests and Levites was to be at the doors as porters, a third part at the king's house and a third part at the gate of the foundation (v 4-5). Again, Jehoiada set the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and temple by the king round about (v 10). Thus, Jehoiada made sure that the king, the altar and the temple were protected. How illustrative this is of the priestly man today protecting the Person of Christ, the Work of Christ and the local assembly which is the House of God in character. The weapons used to protect the king, the altar and the temple had belonged to David and were taken from the House of God. The weapons used by the spiritual man today are spiritual and the provision to protect the Truth of God is seen in II Timothy 3:16-17.

There is certainly a need today to maintain the doctrines relative to the Person and Work of Christ. The impeccability of the Lord Jesus is being challenged and His Godhead attributes, while in

this scene, are being undermined. We need to emphasize the impeccability of Christ (II Cor. 5:20; I Pet. 2:22; I John 3:5). It is not only true that He did no sin, but it was an impossibility for Him to sin. The incarnation never changed His eternal nature, and thus, if it was possible for Him to have sinned while here in manhood, it was possible for Him to have sinned before, and this could never be entertained. Again, the death and resurrection of Christ in no way changed His human nature, so that, if it was possible for Him to have sinned while here, it is still possible for Him to sin, and our salvation hangs on a very slender thread, which in reality is no salvation. Perish the thought! How can we insist that the principle of life we have received cannot sin (I John 3:9; 5:18) and yet entertain the thought that the One through Whom we have received that principle could have sinned. We must differentiate between innocent manhood that belonged to Adam before the fall and holy manhood that belongs to Christ (Luke 1:35; 4:34; Acts 3:14; Heb. 7:26). Those who teach that it is possible for Christ to sin insist they are not retracting from His blessed Person, but emphasizing His moral glories in that He did not sin. However, this, together with the undermining of His Godhead attributes, is the result of seeking to dissect the deity of Christ from His humanity. We must always remember that the Lord Jesus Christ is not a dual personality, i.e., two persons, one divine and the other human, but One Divine Personality possessing two perfect natures. The incarnation is truly a mystery which man with all his intellect can never fathom or understand. It is not for human speculation or for human intellect to grasp, but for acceptance by faith. "The Word was God - The Word became flesh" (John 1:1; 14). The Lord Jesus became what He was never before, but He did not cease to be what He eternally is - God. Again, He will never cease to be what He became, so that He is now One Divine Personality, truly God and truly Man. Acceptance, by faith, of this fact will dispel any thought of the possibility that Christ could have sinned and shatter the suggestion that He laid aside His Godhead attributes.

The Work of Christ is also being attacked in the form of the doctrines of Partial Rapture and Limited Atonement. Those who teach such things may have no intention of detracting from the Work of Christ, but nevertheless, though unwittingly, they are doing so. The theory of partial rapture (insisting that faithfulness is the believer's title to be taken when the Lord comes) necessitates that some believers will be left behind, when the Lord comes, to suffer through the great tribulation for their unfaithfulness. This, of course, necessitates some place for the unfaithful saints, who have died, to suffer for their unfaithfulness, and thus we are not far from the Roman Catholic doctrine of purgatory. Brethren, this will not do! The Work of Christ is sufficient to save completely and is the

basis of our acceptance. The title to being taken at the rapture is the Work of Christ, not faithfulness, and thus "the dead in Christ" and "we which are alive and remain," without any added qualification, is the clear statement of I Thess. 4:16-17. This fact does not sanction unfaithfulness but is rather a powerful lever to a life of faithfulness. In view of what the Work of Christ has accomplished for us and because of the imminent return of Christ for us, we, as children of the light and of the day, should watch and be sober, not sleep (I Thess. 5:5-10). Again, to say that the Work of Christ is only sufficient to save the elect (essential to the limited atonement theory) is surely undermining the value of the Work of Christ. We must be guided by the Word of God and two passages will suffice: I Tim. 2:6 states "Who gave Himself a ransom for all" and Matt. 20:28 states "The Son of Man came . . . to give His life a ransom for many." It is important to note the Greek prepositions translated "for" in these two verses. In I Tim. 2:6, it is "huper," whereas in Matt. 20:28, it is "anti." The preposition "huper" has the meaning 'on the behalf of' (see I Tim. 2:1-2) and carries the idea of propitiation in I Tim. 2:6, but "anti" which means 'instead of' (see Matt. 5:38; Rom. 12:17) carries the idea of substitution in Matt. 20:28. So, then, although the Work of Christ is sufficient to meet the need of all, only those who trust Christ come into the good of that work. The Work of Christ is beyond our conception; it is the centre of God's purposes and is the basis upon which God will bring in a new heavens and a new earth, wherein dwelleth righteousness.

We also find that the principles of gathering are being attacked. It is claimed that baptism is not necessary before being in the fellowship of the local assembly, and some even suggest that if a person doesn't "see" baptism, well, it doesn't matter if he is never baptised. Let those who teach such things remember that baptism is part of the Lord's commission (Matt. 28:19) and is the answer of a good conscience towards God (I Pet. 3:21). Baptism is also a testimony to salvation (Rom. 6:3-5 with Rom. 10:9). A careful reading of the Word of God will show that believers' baptism is closely linked with salvation and is a step to be taken before being linked with a local assembly. It is not, however, the door to the assembly, giving a believer the right to the fellowship of the assembly, for these are separate exercises and steps (Acts 2:41-42; 9:18, 26).

The subjection of sisters and the necessity of the headcovering in assembly gatherings are also being set aside in some quarters. That sisters are to be silent and in subjection is clearly taught in I Cor. 11:2-16; 14:34-35 and I Tim. 2:11-15. That I Cor. 11:5 implies that a woman can take a public part if her head is covered has no foundation. It is a dangerous practice to infer or take the inverse of a statement to be correct unless the Word of God shows clearly that

it is true. Some would claim that the inverse of I Cor. 11:5 - "a woman praying or prophesying with her head covered honours her head" - is true. However, the inverse of a statement is only true when borne out by fact, which in this case must be the Word of God. In I Cor. 11 and I Cor. 14, we have two distinct themes. In I Cor. 11, the subject matter is headship, whereas in I Cor. 14, the theme is the functioning of gift in the assembly. Thus, the head-covering is fittingly brought in where the passage is dealing with headship and the silence of women in the passage dealing with the functioning of gift. The argument that "silence" in I Cor. 14:34 means "chattering" is self-refuting as the same word occurs in verses 28 & 30. The public part does not belong to the woman, thus no woman was chosen by the Lord as an apostle and no woman is mentioned in I Cor. 15 as a witness of the resurrection because public witness is in view. Subjection is not inferiority, as is evident in the subjection of Christ, but a particular sphere. With regard to the head covering, I Cor. 11:2-16 makes it clear that there is a permanent head covering in the "long hair" (v 15) and a temporary covering that is taken to cover the head (v 5, 10). The "long hair" is given to the woman to show the creatorial order of headship in the man, who should not have long hair. The modern trend of men having long hair and women having short hair sets aside the divine order. Long hair is a glory to the woman but a shame to the man (I Cor. 11:14-15). We point out that the word translated "hair" at the beginning of verse 15 should be translated "long hair" as at the close of the verse (see Newberry margin). The head covering that the believing woman takes to cover her head in the gatherings of the Lord's people shows her willing acceptance of that sphere in which God has placed her. Can we venture to suggest that angels are being reminded of the subjection of Christ to God, are being shown the creatorial order of God, are seeing the willing obedience of the saints and are beholding the headship of Christ in uncovered men and covered women in the assembly gatherings. However, we must differentiate between believers who fail to carry out the truth of God through ignorance and those who deliberately set aside the truth. We also emphasize that it is possible to maintain all these principles in a cold legal way and in a proud spirit of being right, yet with little devotion to Christ. Dear child of God, true devotion to Christ will give an earnest desire to maintain the truth of God for His pleasure and glory and will do it in a spirit of humility and dependence upon God.

May we be priestly men and women, seeking to protect the Person of Christ, the Work of Christ and the Principles of Gathering and doing it in love.



## DOES GOD KNOW THE VALUE OF PI?

*By Dennis O'Hare, France.*

I was recently asked this question. It was asked quite seriously, and the person who posed the question told me that he could prove to me that the author of the Bible didn't know the value of PI. If the Bible were really inspired, then such an error would not be possible.

For the benefit of any readers who have long since forgotten such things, I would remind them that PI represents the circumference of a circle divided by its diameter. This is equal to approximately 3.14 or 22/7. In any circle, the circumference is always 3.14 times longer than the diameter, so that if a wheel is 7 meters high, then its circumference will be 22 meters.

Now in II Chronicles 4:2, we have a description of the molten sea of the temple: "Also he made a molten sea of ten cubits from brim to brim . . . and a line of thirty cubits did compass it round about. . . the thickness of it was an handbreadth."

According to the person who raised the matter, if the diameter was ten cubits, then the circumference ought to have been 31.4 cubits and not 30. He deducted from this that the author of the Bible ignored the value of PI. Was he right? OF COURSE NOT!

First of all, let us notice that the inspired writer tells us that the thickness of the molten sea was one handbreadth. Now, what are the respective values of a cubit and a handbreadth? It is not very easy to determine them as there were differences according to the periods and countries. However, for the cubit we have a testimony in stone dating from the epoch. At the time of king Hezekiah, an underground water duct was constructed at Jerusalem. Carved on the stonework was a mention that the duct was 1200 cubits long. Now, this duct measures 350 meters, which gives us 44 centimeters as the length of a cubit.

According to historians, the most common length attributed to the "handbreadth" or "palm" was 9.2 centimeters.

It is suggested that the dimensions given in II Chron. 4:2 are to be understood as follows: the diameter is the overall dimension (10 cubits), whereas the circumference is the interior dimension of the molten sea. Thus, the diameter in meters is:  $10 \times 0.44 = 4.4$  meters. The inner diameter is therefore 4.4 meters minus the thickness of the molten sea, i.e.  $4.4 - (0.92 \times 2) =$  approximately 4.2 meters.

To calculate the circumference on the inside of the molten sea, it suffices to multiply 4.2 meters by PI or 22/7, which gives us a length of 13.2 meters. Now, the inspired text tells us that the circumference was 30 cubits, or expressed in meters  $30 \times 0.44 = 13.2$ . Yes! God knows the value of PI!

## GOD'S HONOR IS NOT ALWAYS A JUNE WEDDING

*By A. J. Higgins, M.D.*

At a recent wedding reception, amid the usual round of speeches that mark these happy occasions, a most sincere and well-intentioned elder mentioned that the bride had sought to honor God in her social life, and now God had honored her by a fine Christian husband. Reference was made to I Sam. 2:30 "them that honor Me, I will honor; and they that despise Me shall be lightly esteemed." Doubtless in the heart of each believer, a hearty amen was given as heads nodded in approval of this explanation of the ways of God.

The only problem was that in the audience being addressed were a number of sisters to whom this clear maxim of divine dealings applied in this way might be confusing or condemning. Some were there who were in their twenties or thirties with little prospect of marriage. Some there in their forties and fifties perhaps had already reconciled themselves to never being married. Though God had honored this bride with a husband, what happened in their cases? Did this age old scriptural principle somehow not apply to them? Perhaps they had failed to live up to their part of the principle, to honor God. Yet a quick glance around the audience revealed these very sisters to be some of the gems of our assemblies; the "cornerstones polished after the similitude of a palace" (Psa. 144:12). Dates, engagements, social life with unsaved men could have been theirs. Yet they were still single.

Had God forgotten them? Was it simply a test of their faith and endurance? Could it perhaps be judgment for some secret sin? Or could it be that we really don't understand what God is saying in I Sam. 2?

A good principle to follow is to go back to the context whenever we don't understand a scripture. Now the context of I Sam. 2 is well known to all. Eli, the aged priest, though aware of the behavior of his sons, has failed to check their sinful activity. A man of God visits Eli and delivers God's solemn charge. By allowing his sons to continue as priests, he was in effect honoring his sons above God (I Sam. 2:29) or to paraphrase, putting their interests before God's. Next follows the annunciation of the principle that has been a cheer to many, "Them that honor me I will honor . . ." Would you allow me to again paraphrase? "If you put My interests first, I'll put your interests first with Me." Now, perhaps, we are beginning to bring this great principle into better focus. It is not simply a case that if I honor God by not taking something forbidden me, that God will then give it to me. It is something far different. Do we have any scriptural illustrations to help? I think we do.

I recall one of God's noble men in a dark day. Naboth had a vineyard hard by the palace of Ahab. The wicked king set his eyes upon it. Naboth, honoring God, refused to sell the inheritance of his fathers. I can see us cheering Naboth on from the sidelines: "Good for you Naboth. Nothing can happen to you because you're honoring God above even the king." Our cheers and encouragement turn to dismay as through the plotting of wicked Jezebel, Naboth is taken out and stoned to death. Did God forget to honor Naboth? Come with me about one thousand years later and listen to the Spirit of God as He tells us "they were stoned . . . of whom the world was not worthy" (Heb. 11:37-38). God's honor may have come slowly by our standards, but it came and came eternally.

But was Naboth an isolated case? Were there others as well? Remember that valiant man Uriah the Hittite. His heart beat so true to God that he refused natural, legitimate pleasures as long as the ark and Israel were in tents. Could anything possibly happen to a man honoring God so faithfully? We would have whispered in Uriah's ear that he could expect great things from God. Perhaps he would someday be captain of the host, or among the mighty men. Paradoxically, the next day's setting sun set forever upon Uriah, fallen in battle with the valiant men. He died with a heart true to David and God, not knowing the treachery that surrounded him. But God did not forget him.

As the aged king lies upon his bed recounting his mighty men and their deeds, God sees to the inclusion of Uriah the Hittite. It is the last name on the list in II Sam. 23, as though David was embarrassed to add it and God had to force him to include it. Yet there it is for all ages to see. God honoured him at last.

More could be said and other names added: John the Baptist languishing in prison; James the brother of John slain; Jeremiah despised for faithfulness to his God; the three Hebrew servants willing to step into Nebuchadnezzar's furnace even if God didn't deliver them.

Enough though has been said to show that God puts our interest first and gives us the best when we give Him the first place. The honor He bestows may not always be the honor we desire. But from the vantage point of eternity, we would want it no other way.

So dear sister, keep on honoring God. He doesn't always honor with a June wedding, but He always honors: faithfully, fully, and forever.



Study to be habitually calm. "A meek and quiet spirit is in the sight of God of great price." The rush of modern social life is especially fatal to the prayer habit, for until the spirit is hushed and becalmed in His presence, God cannot work His gracious way in us.

## A HOUSE IN ITS FIRST GLORY

*By David Kane, Belfast*

### PART II

"Who is left among you that saw this house in her first glory, and how do ye see it now? Is it not in your eyes in comparison of it as nothing." (Haggai 2:3) This is the third in a series of five which Haggai delivered, and it was a message of encouragement for the faithful remnant who had returned from the captivity of Babylon to rebuild the temple which had been built by Solomon and razed to the ground by Nebuchadnezzar's armies. The remnant had been back in the land for some seventeen years, and the work of restoration had come to a standstill. It is against this background that God raised up a prophet to rebuke unbelief and to encourage the faithful to apply themselves diligently to the task in which they had engaged their exercise. Ezra records in chapter 1 and verse 3 "Who is there among you of all this people? His God be with him and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (He is the God) which is in Jerusalem." Among those who had returned were a number of "The priests and the Levites and the chief of the fathers, who were ancient men, that had seen the first house, and when the foundation of this house was laid before their eyes wept with a loud voice; and many shouted aloud for joy." (Ezra 3:12) The younger generation who remembered only the captivity of Babylon and who had been deprived of both the altar and the temple, could do nothing but praise, but the ancient men, however, wept at this pathetic effort of the weak remnant, for they could remember Solomon's glorious temple. It is they who are being addressed in the question of Haggai 2:3. Our exercise is to draw two lessons from the "first glory" of this house and then to compare them to the "first glory" seen when another "House" was established, namely "The house of God, which is the Church of the living God, the pillar and ground of the truth." (I Tim. 3:15)

### THE GLORY OF ITS DESIGN

In I Chron. 28:11, 12, we read "Then David gave to Solomon his son the pattern of the porch, and of the house thereof, and of the treasuries thereof, and of the upper chambers, and of the inner parlours thereof, and of the place of the mercy seat. And of the pattern of all that he had by the spirit, of the courts of the house of the Lord, and of all the chamber round about, of the treasuries of the house of God, and of the treasuries of the dedicated things." Nothing was left for Solomon to do, other than to follow the instructions given to him; none of the God-given wisdom which he

displayed in other departments of his life as a statesman was necessary in the drafting of the pattern of the temple, for the pattern had been designed by God and could not be improved upon. The dimensions of the temple may seem small in comparison with the ornate magnificence of the idol temples of the other nations, but the beauty was full of hidden meaning and typical value. When we turn our thoughts to the present "House of God," we are again reminded of the glory of its design, for it is built upon Christ, (I Cor. 3:11) so there is no need of or room for human skill or wisdom. The pattern for this house of God, like that for Solomon's temple, is also God-given, and it might appear small and insignificant in the eyes of man, but its glory comes from the fact that it is the house of God and that it is His dwelling.

### THE GLORY OF ITS DEDICATION

This is brought before us in II Chron. 7:1 "Now when Solomon had made an end of praying, the fire came down from heaven and consumed the burnt-offering and the sacrifices, and the glory of the Lord filled the house." We are here presented with the house in its first glory, and it was, in fact, God's presence in the house which constituted the glory. The account of one of the greatest days in Israel's history is portrayed graphically for us in II Chron. 5:13 "It came to pass as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voices with the trumpets and cymbals and instruments of music, and praised the Lord saying, For He is good: for His mercy endureth forever that then the house was filled with a cloud, even the house of the Lord." What joy and gladness can be seen in this great event, as the living God takes up residence in His own house.

Surely this must turn our minds to Acts 2:1, 2 "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind and it filled all the house where they were sitting." We have before us here another house in its "first glory," and on this memorable day, there was a three-fold manifestation of the Holy Spirit. Firstly, He "filled all the house" for the church is now the temple of God (I Cor. 3:16); secondly, He came upon each one in fulfillment of Luke 24:49 "but tarry ye in the city of Jerusalem, until ye be endued with power from on high;" and finally, He filled each one with Himself as recorded in Acts 2:4 "and they were all filled with the Holy Ghost" thus sealing them and securing them as God's possession as outlined for us in Eph. 1:13-14. "... ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory." From this we

learn that "upon believing," we received not only our sealing and security, but the earnest of our vast inheritance and our anointing for service.

Having considered such a glorious subject, our attitude when we turn to reflect on the poverty of the present testimony in comparison with the first glory must be one of sorrow and weeping like that of the ancient men to whom we have already referred. We must not forget, however, that Haggai, despite the weakness of the people, has a message of a greater glory which is yet future; this is revealed in Haggai 2:6 "God's Spirit remaineth among you" and also in verse 8 "the glory of this latter house shall be greater than the former." This anticipates the glorious Millenium and the Messiah's second coming. From this, we can draw three lessons: firstly, in verse 6 Haggai mentions "a little while," and from this, we can draw the lesson that hope lives in the future glory. The same verse also instructs us concerning the last great cosmic convulsion, on which our Lord elaborates in Matt. 24:29, 30.

Finally, we should note that the future glory will eclipse even the glory of the day of the dedication of the temple by Solomon. So it is with these thoughts in mind that the builders were exhorted by Haggai to continue their work and finish the house of God. According to Ezra 6:14-16, the remnant had been in the land for some twenty years before the work was completed, though not all these years had been spent in labour, for it is quite clear from scripture that a number were lost through opposition and neglect. Let us now accordingly direct our minds to the glorious future of the present work, and in spite of human weakness and Satanic opposition, we should seek to encourage one another to "build on," remembering the words of Eph. 3:21 "Unto Him be glory in the church by Christ Jesus throughout the ages, world without end. Amen." With such a glorious prospect before us, the trials and difficulties of the present should be seen very light and unimportant in comparison.

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## CONFORMITY TO CHRIST

*By George Graham*

The conformity of every believer in Christ to the image of Christ in this present age has been in the mind and purpose of God from a past eternity, before the varied ranks of angelic beings were created or ever God had spoken the material universe into existence out of nothing (Psa. 33:6; Heb. 11:3). We read in Rom. 8:29, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren." What a wondrous truth! What a wondrous revelation! What wondrous grace! The desire of the Father's heart to have many sons in glory fully conformed to the image of His son!

I think we have a picture or foreshadowing of this in the book of Genesis, chapter 2. The Lord God had formed man out of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul (verse 7). Then we read, verse 18, "And the Lord God said, It is not good that the man should be alone; I will make an help meet for him." In order to provide that help meet, or one suited to the man, God caused a deep sleep to fall upon Adam, and as he slept, the Lord God took a rib from the man and builded a woman and brought her unto the man. Adam was then heard to say, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man" (verses 21-23). In the deep sleep, I believe we have a picture or foreshadowing of the cross. The cross was a divine necessity if the picture of God had to be accomplished. With this truth in view, we read, "When the fulness of time was come, God sent forth His Son, born of a woman, . . ." (Gal. 4:4 R.V.). He, the eternal Son, took upon Him our humanity, sin apart. In Heb. 10:5, we read, "Wherefore when he cometh into the world, he saith, sacrifice and offering thou wouldest not, but a body hast thou prepared me." That blessed One came through the womb of the virgin Mary (Luke 1:26-38), according to the prophecy of Isa. 7:14, ". . . Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Immanuel means "God with us" (Matt. 1:23). Here we have the great mystery of which Paul writes, ". . . great is the mystery of godliness: God was manifest in the flesh . . ." (I Tim. 3:16). There are a number of scriptures related to this great event, as in Phil. 2:5-9; Rom. 8:3; Heb. 2:14, etc. Near the close of His public ministry, the Lord said, "Except a corn of wheat fall into the ground and die, it abideth alone: (and would always be alone) but if it die, it bringeth forth much fruit" (John 12:24). He was that corn of wheat that fell into the ground and died and rose again. Think of the much fruit, "Christ the firstfruits: afterward they that are Christ's at his coming" (I Cor. 15:23).

Let us consider that wondrous relationship into which we have been brought by the grace of God. Ponder the words of the risen Lord to Mary Magdalene (John 20:17), "Jesus saith unto her, . . . go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." We have been brought into the family of God, made His children on the ground of the death and resurrection of the Lord Jesus. What wondrous grace! This is not something yet future, but a relationship we enjoy here and now. John writes, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (I John 3:1-2) (not

as He was, but as He is). Presently, we read in Heb. 2:10-13 that God is bringing many sons unto glory and the Lord is not ashamed to call us brethren. Never let us presume to call him our elder brother as some good brethren have.

One of these days, how soon we cannot tell, the Lord shall come, and we shall hear the shout and rise to meet Him in the air. These bodies will be changed and fashioned like unto His body of glory (Phil. 3:21). Then He will escort us into the Father's house, saying ". . . Behold I and the children which God hath given me (Heb. 3:13). Fully conformed to the image of His Son, to share His love, and give Him all the glory throughout eternal ages in heaven above. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (I Cor. 15:49). Never again will we grieve His holy heart. What a blessed prospect! It is all of God's sovereign grace.

In II Cor. 3:18 R.V., we learn something of the present purpose of God for us while we live here in this earthly scene: "But we all, with unveiled face, beholding as in a mirror the glory of the Lord, (that is His moral glory, manifested in His life here below) are changed into the same image from glory to glory, even as by the Lord the Spirit." God's purpose for us now is that we should become more and more like His Son in a moral and spiritual sense. This is most desirable, but how can it take place? The verse we have just quoted explains how this is possible. The more time that we spend reading and musing upon our Lord as revealed to us in the Holy Scriptures, especially the gospels, the greater will be our conformity to Him. Only in this way will the Spirit of God be enabled to produce likeness to Christ in our lives. This is a process going on in our lives day by day. May the Lord give us grace to spend time with Himself and His Word, that His likeness will be truly manifested in our individual lives.

There is another conformity spoken of in the Word of God. We are warned against this - it is conformity to the world. Romans 12:2 reads, "Be not conformed to this world . . ." In Gal. 1:4, we learn that we have been delivered out of the world by means of the death of Christ. We do not belong to it; we have been crucified to it and it has been crucified to us (Gal. 6:14). The Lord Jesus, in His High Priestly prayer in John 17, says of us that we are in the world, but not of it, even as He is not of the world. This takes in every aspect of our lives: demeanor, deportment, dress, etc. What about ourselves, you and I? Am I becoming more Christ-like? Am I a Christian in the real sense of the word? Or, am I living like a worldling? In Psalms 28 and 143, we hear David cry to the Lord in prayer, "Hide not Thy face from me, be not silent to me, lest if Thou be silent to me, I become like them that go down into the pit."



We shall never go down into the pit, for we are saved with an eternal salvation (John 10:28-29), but there is, however, the terrible danger that we may become like those who are going down to the pit. May the Lord preserve us and keep us close to Himself, until we see Him face to face, fully conformed to His image.



### "ON PIONEERING"

*By Albert Ramsay, P.E.I.*

The first night of the meetings there was a raging blizzard so that no one could move. This was disappointing, as Brian had looked forward to these meetings very eagerly, and I had just arrived on Saturday to join him. However, God's weather never interferes with God's work. We were invited to the neighbors' for supper, and some others came in because of the storm. All evening we sat and answered questions from the scriptures. This impressed the Matchems, and we feel the Lord started to work there that night. It was only a short time until they were saved. This reached out to other relatives. Although we never had over twenty at the meetings in the portable, God saved a number of souls and there is a healthy assembly there at the time of this writing. The Lord is still working — relatives in St. John's were also saved and are in fellowship. Others in Calgary, Alberta, as well as other parts of Newfoundland, were saved and are now in fellowship. This proves that there is still land to be possessed for God, and there is no better training for a young man than to get into new places like this and see God opening doors. Men who never have had such experience seeing a work started and watching it grow, facing the difficulties that present themselves from a hostile world and guiding the young converts as they seek to get their lives adjusted after salvation will always lack a certain touch that can only be gained in such circumstances. This should be an encouragement for any young man with an exercise to serve the Lord. There must be basic training. A young man may have the right motive, plenty of knowledge and a gift to speak, but he must not forget that "God trains the heart of his servant." This can only come through experience. No other form of study, however helpful it may be, can put into the heart of the man of God what the Lord teaches by experience. The Lord's people will always assess the speaker by the "feel" he has, not the facts he knows. I write this kindly, for the sake of younger men who, if the Lord tarry, must come to the forefront. We thank the Lord for the number of young men who have launched out into the

Lord's work among the assemblies today. Most of them could have "made it to the top" in the business world. But in the things of God we must remember that the way to the top is down. "He that will be great amongst you, let him be your servant." This was the lesson the Lord taught His disciples and the disciple in the 1980's who has learned this lesson will be truly useful for God. Never speak beyond your experience; the Lord's people will sense it. These lines once came to mind:

It is good to know and to know you know,  
 But you must keep low with your 'know,' you know.  
 For unless you've grown with your 'know,' you know,  
 The crowd will lay you low, you know.  
 It is not enough to show you know,  
 But you must carry weight with your 'know,' you know;  
 This weight is experience added to your 'know'  
 Which commands attention to your vocal flow.  
 So with all your 'know' you must keep low  
 For the way to the top is down, you know;  
 The humble soul will be very slow  
 And sometimes embarrassed to show they know.  
 But nothing can hinder the upward flow  
 Of praise to the one that has the 'know'  
 Providing it is not on display for show —  
 For the crowd will be quick to lay you low  
 If they detect in your speech, you know,  
 That you're proud of the fact that you know, you know.

If these lines provoke any who are in the Lord's service to examine their "know" and adjust themselves accordingly, they will have accomplished the purpose for which they were written.

The preceding paragraphs were excerpts from our esteemed brother's book concerning the work of the Lord on Prince Edward Island and other parts of the Maritimes. Entitled "Sowing and Reaping in the Garden of the Gulf" it follows the work among the assemblies gathered unto the Lord's Name starting in 1934 and right up to 1982. Written in our brother's own warm style, it is excellent reading — available at \$9.95 from Gospel Literature, 143 Upper Prince Street, Charlottetown, PEI C1A 4T1.

\* \* \* \* \*

Men are eagerly grasping after some new religion which promises healing, or holiness, while on every hand disease and unholiness are as markedly on the increase. Why? Because they have forsaken the "Fountain of living waters."

## FELLOWSHIP IN THE LIGHT (I John 1:5-7)

*Words in Season, 1911*

*By Alex Matthews*

The word, "Fellowship" has in it the thought of partnership, joint participation, and in addition to this, communion of thought. See I Cor. 10:16, II Cor. 1:7, Heb. 10:33. Though variously rendered in these places, it is the same Greek word. Fellowship with God and with one another is conditional. "If we walk in the light as He is in the light, we have fellowship one with another;" this being so, we must never go out of the light for fellowship, must never leave God's presence in order to have fellowship with others. Any other fellowship is the fellowship of darkness, and defiles the spirit. Upon self-judgment God purges and restores, but it is to His own presence He restores, nor will He admit of darkness in any measure. I am to keep in His presence; there only is fellowship.

Then as to our associations with others. Fellowship being with the Father and with His Son, Jesus Christ, the first essential to practical fellowship is to abide in Christ, in the light; and if another admits darkness into his soul, I must seek His restoration into the light where I am, if in communion with the Father and the Son; but on no account am I to go where he is. No doubt but Satan will make every effort to get me to do so, and will try to make me appear unloving if I do not; but fellowship individually in an assembly can not be secured where obedience to God is ignored. Of this divine principle we need to be continually reminded, or else we will be found attempting to form fellowships one with another by compromising the truth, which attempts can result only in confusion. FAITHFULNESS and FELLOWSHIP are joined together: the one cannot exist without the other.

\* \* \* \* \*

### QUESTIONS AND ANSWERS

*By Harold S. Paisley*

**Question:** Was there any man on this earth before Adam?

**Answer:** The answer to this question is clearly given in I Cor. 15:45. Adam is described as "The first man Adam." It is obvious, therefore, there could have been none before him. There is not the slightest hint of any pre-Adamic race in Scripture. Satan doubtless fell before man was created. This earth may have been brought under a waste and desolate condition by his fall (Isa. 45:18; Ezek. 28:13-15). There will be no other race of men after the present, for our Lord Jesus is "the last Adam."

**Question:** When and where will the judgment seat of Christ be? Will it take place "in the air, at the Rapture, or in Heaven?"

**Answer:** It is our belief that the judgment seat, before which we will be rewarded, will take place in Heaven, between the time of our being caught up to meet the Lord in the air, and our appearing with Him in glory.

It cannot take place in this life. We are to judge ourselves now, and it may be that we may need the Lord to judge us in the way of trials, sickness and other losses for our spiritual good (I Cor. 11:30-32). The proof that the judgment seat is a future event is clearly outlined in the language of II Cor. 5:10. Paul's great ambition to be acceptable to the Lord was based upon the prospect of being manifested, with all believers, at the judgment seat of Christ. This must never be confused with the final judgment of the Great White Throne of Rev. 20:11-15, for to us who are saved, there is "no condemnation, and into judgment we shall not come" (Rom. 8:1; John 5:24). Only true believers will be at the judgment seat, and not one will be missing. We must all be manifested. The great objective of the judgment seat is that everyone may receive reward from the Lord Himself for his service since conversion, while in the body. The words "good or bad," being in the singular, must not be applied to the deeds done in the body, but to the nature of the reward. To hear from the lips of the best of all Masters "Well done" will be to receive good, whereas to suffer the loss of His approval will be bad. The words of the hymn gather up this thought.

"Deeds of merit as we thought them,  
He will show us were but sin,  
Little acts we had forgotten  
He will tell us were for Him."

The passage in Rev. 19:8 is evidently what follows the manifestation at the judgment seat. "And to her was granted that she would be arrayed in fine linen, clean and white; for the fine linen is the righteous acts of the saints." The first verse of this chapter shows this to take place in Heaven, and in verse 11, we then shall appear with the Glorious Lord out of Heaven. Read also Col. 3:1-4.

**Question:** In Ex. 28:38, it is said that Aaron may bear the iniquity of the holy things. Please explain how he could do this.

**Answer:** Aaron as Israel's high priest, who represented the people before God, is a beautiful type of the Lord Jesus Who has now entered into the presence of God for us (Heb. 9:24). When Aaron stood in the Holy Place, he had upon his forehead a plate of pure gold, and graven upon it, like the engravings of a signet, the remarkable words "Holiness to the Lord." Thus, Israel were represented by him and seen in their high priest. Any neglect on their part in the holy things of the Lord were thus borne by him. The believers are today seen before God as "accepted in the Beloved One" (Eph. 1:5).

## REPORTS - UNITED STATES (continued)

**East Boston, MA** - The assembly appreciated a couple of nights with brother Oswald MacLeod, who also visited the assemblies in Terryville and Torrington, CT.

**Springfield, MA** - The monthly Bible Reading of the assemblies in the Connecticut area was held here on April 24 with I Corinthians 15 as their subject. They plan to take up the Epistle to the Philippians in subsequent readings.

**Torrington, CT** - Brother Robert Surgenor began on May 8 with some ministry meetings for the encouragement of the saints. He is expected in Hartford later in May for a week.

**Coxsackie, NY** - Brother Paul Kember is following up the work in this area.

**East Aurora, NY** - Brother Walter Gustafson continues on in the gospel with some encouragement. Brother Fred Krauss was with him for a few weeks. The assembly plans to build a new hall following this series.

**Cherry Hill, NJ** - Brother Eugene Higgins has gotten permission for pitching a tent for meetings in August, in which he will be joined by brother Norman Crawford. This is a scene of tent efforts in past summers.

**East Orange, NJ** - The annual conference held over April 30-May 1 was a time of refreshment for the Christians. The Bible Reading on Hebrews 7, taken up on Saturday afternoon, was led by brother Thomas Bentley.

**Longport, NJ** - The annual dinner on April 16 for the Christians at the Home was well attended by a number from surrounding assemblies. After reports were given by the officers, brother Thomas Bentley gave an encouraging word from Isaiah 40.

**Bryn Mawr, PA** - Brethren Thomas Bentley and David Oliver continue their effort in the gospel here, with a ministry meeting each Lord's Day afternoon for the believers.

**Hatboro, PA** - Gospel meetings conducted by brethren Eric McCullough and William Lavery are still going on.

**McKeesport, PA** - A good number gathered for the conference held the last weekend of April. The timely word given at the Prayer Meeting of how holy men of God spoke being moved by the Spirit of God set a good tone for the ministry that followed. One boy professed to be saved.

**Toronto, OH** - Three sisters from Toronto and a brother from Steubenville obeyed the Lord in baptism. Local brethren from Mansfield and McKeesport, PA gave suitable words in the gospel and in ministry to a large number that were present including several strangers.

**Broadhead, WI** - Brethren Robert Orr and Joe Clarquist had some gospel meetings in the Gospel Hall.

**Maquoketa, IA** - Brethren Allan Christopherson and Joel Portman plan tent meetings here in June. There is no assembly in this city.

**Stout, IA** - Happy memories remain as to the character of ministry spoken at their recent conference. Brother Jack Noble left for Glen Ewen, Sask. after the conference.

## REPORTS - UNITED STATES (continued)

**Waterloo, IA** - The joint conference of the Waterloo-Cedar Falls Assemblies was their largest yet.

## REPORTS - CANADA

**Carbonear, Nfld.** - A mall display sponsored by the assemblies at Carbonear and New Harbour resulted in many interesting contacts and good conversations. Brethren Gaius Goff, Bryan Funston and Jonathan Procopio were involved in this work.

**New Harbour, Nfld.** - The second annual conference held over April 9 and 10 was a time of cheer for the Christians here.

**Newtown, Nfld.** - Brother Gaius Goff began a series in the gospel in this suburb of St. John's on May 1.

**Charlottetown, PEI** - In gospel meetings conducted by brethren Murray McCandless and Jack Nesbitt, four professed, all in their 20's. The brethren also gave help in ministry on Saturday nights in the other assemblies on the Island.

**Sydney Mines, NS** - Brother Albert Hull was with the assembly for some ministry meetings.

**Wellington, NS** - Brethren Albert Hull and James McClelland have been engaged in a Gospel effort for a few nights each week in the Community Hall. A young woman, who attended one of the last meetings to date, told them that that was the first time she had ever heard the gospel and the first time she had a Bible in her hand.

**Fredericton, NB** - Brother McCandless began a week of Bible Readings on May 9 taking up the Church and the Churches. He plans to be in tent meetings in Madawaska, ME for July.

**Azilda, Ont.** - Brother Kenneth Moore expects to be in tent meetings in this community. Azilda is located near Sudbury.

**Chapman Valley, Ont.** - Brethren Timothy Walker and Don Nicholson saw a nice number profess in a gospel series. A real encouragement to the small number that meet here.

**Crediton, Ont.** - Brethren Norman Crawford and Paul Kember are planning tent meetings in July in this town, twelve miles east of Grand Bend.

**Kapuskasing, Ont.** - The assembly purposes starting building their new hall in May, which is quite an undertaking for the new assembly of less than four years.

**Kitchener, Ont.** - Brother Harold Paisley saw blessing in a gospel series held in his home assembly which was well attended and to which many strangers came. He purposes being in Lake Shore for tent meetings in August.

**Lindsay, Ont.** - Brethren Don Nicholson and William Metcalf are planning to be laboring under canvas in August.

**Mimico, Ont.** - The weekend of Bible Readings was considered very good this year. Brother Jack Noble is expected for two weeks of ministry in May speaking from his Model of the Tabernacle.

**Newmarket, Ont.** - The one-day conference held on May 1 was well attended. A 25-year-old man professed to be saved.

## REPORTS - CANADA (continued)

**Sarnia, Ont.** - Brother John Slabaugh had two weeks of Bible Readings on things most surely believed among us.

**Toronto, Ont.** - **Pape Avenue Gospel Hall** - Brother Lorne Langfeld had a week of children's meetings.

**Wallaceburg, Ont.** - Brethren William Metcalf and James Beattie expect to be in tent meetings here in June and July.

**Welland, Ont.** - Brother Robert Surgenor had two weeks with the assembly, speaking on "The Seven Churches of Asia."

## REPORTS - FOREIGN

**Venezuela** - Brother Noel McKeown writes that in Los Altos, the conference will be held on the first weekend of May, when they expect to baptize 20 new believers, which will be taking their place in fellowship in the three local assemblies in the Los Altos area.

**Northern Ireland** - **Ballyvaddy** - J. Thompson helped by A. Graham of Craigyhill Assembly have commenced gospel meetings in Longfield School near Glenarm. **Lisburn** - Phillip Harding had one week of ministry at the Plantation Gospel Hall, and also one week at Edenderry. **Ballyclare** - J. Lennox and J. Brown hope to commence gospel meetings in the Gospel Hall. **Tynan** - T. McNeill is having gospel meetings in a portable hall here which is about 8 miles from Armagh City. Some have professed to be saved. **Armagh City** - Jack Hunter (Kilmarnock) had one week of ministry in the Gospel Hall. **Kilmore (near Lurgan)** - D. Kane and J. McCann are in the gospel here. **Newry** - J. G. Hutchinson and T. McKelvey are expected for gospel meetings in a bandroom near the town. **Katesbridge** - J. Fisher and D. McBride are having good attendance at a gospel series in a portable hall here, which is near the town of Banbridge. **Kilkeel** - Two weeks of Bible Readings were conducted by E. Fairfield and W. J. Nesbitt. **Kilmore** - S. McBride is conducting a gospel series in the local Gospel Hall. **Omagh** - S. Ferguson and N. Turkington are labouring in the gospel in this town. **Martry** - G. McKinley is expected here soon for a series of gospel meetings. **Limavady** - A. McShane and J. Hawthorne are encouraged by the numbers attending the gospel meetings which they are presently conducting here. **Coleraine** - There was a fair attendance at two weeks of ministry on Song of Solomon, conducted by W. Nesbitt. **Maghera** - J. Martin and W. Jennings have commenced gospel meetings at Beagh, which is two miles from the town of Maghera. Some outsiders are attending nightly. **Belfast City** - R. Eadie (Parkgate Assembly) and R. Johnston (Ebenezer Assembly, Bangor) have commenced in the gospel at Cregagh Street Gospel Hall.

**Republic of Ireland** - **Co. Cavan** - Jim Kells and Emanuel Stewart are having good numbers at gospel meetings in Stonewall. **Co. Donegall** - G. Stewart and S. Patterson are seeing some of the local unsaved attend gospel meetings in a Community Hall at Trentagh.

## CONFERENCES

**Victoria Road, Ont.** - June 18 and 19.

**Portage La Prairie, Man.** - June 17, 18 and 19.

**Augusta, ME** - June 25 and 26.

## CONFERENCES (continued)

**Halifax, NS** - June 25 and 26.

**Glen Ewen, Sask.** - June 24, 25 and 26.

**West Union, IA** - July 4.

**Pugwash Junction, NS** - July 2, 3 and 4.

**Northern Ont.** - July 1, 2 and 3.

**Taylor's Side, Sask.** - July 1, 2 and 3.

**Dawson Creek, BC** - July 2 and 3.

**Sioux City, IA** - July 17.

**Green River, NB** - July 16 and 17.

**Halifax, NS** - The Bible Reading conference announced in the May issue for June 18 and 19 has been postponed to June 25 and 26.

**Nipissing Junction, Ont.** - On June 11 and 12, with Prayer Meeting on June 10 at 7:30, the assembly will hold their first conference in the new hall located at Lakeshore Drive at By-Pass. Bible Readings on Saturday at 8:30 and on Lord's Day at 11:30 - subjects "The Local Church" and "The Church which is His Body." Breaking of Bread at 9:30. Contact either Fred Culin, 409 Anita Avenue, North Bay, Ont. P1B 8G4. Tel. (705) 474-4879 or the correspondent, Clarence R. Black, Route #1, Callander, Ont. P0H 1H0. Tel. (705) 752-2187.

**Westbank, BC - Highway Gospel Hall** - The assembly is convening their first conference which will be in conjunction with the opening of their new hall located at 5th Avenue & 2nd Street South, on June 11 and 12 with Prayer Meeting on Friday at 7:30. Breaking of Bread at 9:30. Corr. W. A. Stewart, Box 245, Westbank, BC V0H 2A0. Tel. (604) 768-5358. Gospel Hall tel. (604) 768-3923.

## HOMECALLS

**Winnsboro, IA** - Our dear brother, **Lester Brandt Kramer**, age 75, went to be with the Lord suddenly on April 4. He was born in Garnavillo, IA on November 21, 1907 and was saved on June 18, 1938, while his wife was reading Romans 10:9 to him. At this time there was a great ingathering of souls in Garnavillo. Later baptized and received into the fellowship of the assembly where he served as an elder until he and his wife moved to Winnsboro in 1980. He will be remembered as a kind and faithful brother and will be greatly missed in the Winnsboro Assembly as well as by his widow, Alberta, three daughters and their husbands, one brother and seven grandchildren. The gospel was faithfully spoken to a large number of unsaved who were present at the funeral service.

**Lake Shore, Ont.** - Our dear brother, **David H. McCloy** of Forest, Ont., age 90, went to be with Christ on April 10. He was born in Northern Ireland where he was saved over 65 years ago under the preaching of the late brother Alexander Marshall. He came to Toronto in 1921 and later to Southwestern Ontario, where he was part of the assembly at Merlin and was appreciated as an helper and overseer for many years. Of late years, he and his wife have been in fellowship at Lake Shore. It can be well said of him that "he was a good man, one who loved the Lord and the place of His Name." The large funeral was a testimony to his consistent life where suitable words of comfort and warning were spoken.



# Words in Season

THE BIBLE FAMILY MAGAZINE



REBEKAH

Oh the story that He told me  
Of the Living One who died,  
Of the Father's Love and counsel,  
Taking unto Him a Bride.

Nothing I remember, nothing  
But that Sacrifice and choice;  
Never music filled my spirit  
Like that penetrating voice.

Could I hear Him 'Eliezer'  
And for Isaac not be won?  
Oh, the Father loved and sought me,  
Sent and claimed me for His Son.

Let the token on my forehead,  
Let the bracelets on my hands,  
Prove me now the chosen daughter  
Of the Heir of all the lands.

I will go; I would not tarry,  
Object of my heart's delight,  
He was unto death obedient -  
I would walk with Him in white.

Jewels, raiment, gifts, the Servant  
Brought for me from Isaac's hand  
Precious things that else had never  
Shone in any foreign land.

I shall see Him in His beauty;  
He Himself His bride shall meet;  
I shall be with Him forever  
In companionship complete.

*Anonymous*

JULY, 1983

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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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**QUESTIONS** to Harold S. Paisley, 554 Sugarbush Drive, Waterloo, Ont. N2K 1Z8.

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### **CHANGE OF ADDRESS**

**Windsor, CT** - James N. Smith, 97 Sunrise Circle, Windsor, CT 06095. Tel. (203) 683-0575. (This is a correction of that which was reported in the June issue.)

**Malaysia** - Tom Bentley, 44, Jalan SS 2/47, Sungai Way, Sukang, Selangor, Malaysia. He leaves for Malaysia from Northern Ireland on July 26th.

**Venezuela** - James Walmsley, Apartado 38, Puerto Cabello, Venezuela 2024A. Now home, but still recovering from three operations he underwent in one month.

### **CHANGE OF CORRESPONDENT**

**Collingwood, Ont.** - Stanley Seymour, 683 Ste. Marie Street, Collingwood, Ont. L9Y 3L4. Tel. (705) 445-3644.

### **CHANGE OF TIME**

**Dunkerton, IA** - Prayer Meeting on Wednesday at 8:00. Formerly on Thursday.

### **REPORTS - UNITED STATES**

**Franklin, NH** - Brethren Jonathan Procopio and Marvin Derksen expect to labor under canvas during July and August. They value prayer as there is no assembly in this area.

**Byfield, MA** - The 102nd conference was a season of refreshment for the saints. Ministry pertaining to the assembly was the theme on Lord's Day which was appreciated.

**East Boston, MA** - The weekend of Bible Readings on Romans 12-16 was a time of profit with over 250 in attendance, many from a distance.

**Methuen, MA** - Following the East Boston Readings, brother Norman Mellish came here for a week of ministry on the Offerings.

# 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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*Associates*

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\* \* \* \* \*

Man earthy of the earth, an hungered feeds  
On earth's dark poison tree,  
Wild gourds and deadly roots and bitter weeds,  
And as his food is he.

And hungry souls there are, that find and eat  
God's manna day by day,  
And glad they are; their life is fresh and sweet,  
For as their food are they.

*"Meditate upon these things; give thyself wholly to them;  
that thy profiting (progress) may appear unto all"  
(1 Timothy 4:15)*

*Submitted By Robert Surgenor*

## THE GREAT WHITE THRONE

*By Robert Surgenor*

Some people have tremendous imaginations and write fantastic things, but what you are about to read is not the product of an imaginative mind, science fiction or a wild "far out" dream. The contents of this little tract contain FACTS. Solid, sobering FACTS! To the natural mind, they may appear fantastic, unreal and impossible; nevertheless — they are true!

Before us lies a divine revelation given to a man on an Island about 1900 years ago. That Island was Patmos, in the Aegean Sea, off the coast of Asia. The man was John, spoken of as "the disciple whom Jesus loved." The Author of the divine revelation was God. When John, by the Holy Spirit, completed the Book of Revelation and the Gospel of John, all divine revelation from God to man ceased. We have absolutely no other divine revelation today, apart from the Holy Bible. Any claims of such are false. The Word of God is divinely complete. God says nothing can be added to it, nothing can be taken from it (Rev. 22:18, 19). It alone is all-sufficient to meet our need, guide our path and show us God's way of salvation.

As John was in the Spirit on the Lord's Day, the voice of the Lord Jesus commanded him saying, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter" (Rev. 1:19). This John did, thus the Book of Revelation came into being! As John, by the Spirit, draws to a close the revelation given of the awful times that await this world in the end time, he sees something that should be enough to strike terror into the heart of every unsaved mortal. He beholds an event that is to take place immediately upon the passing away of this universe (II Pet. 3:10). Notice his awe inspiring words! "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened" (Rev. 20:11, 12).

What an array of sin the opened books will reveal! Every idle word (Matt. 12:36). Every secret (Rom. 2:16). Every imagination of the thoughts of the heart (Gen. 6:5). Not one single item in one's lifetime will be overlooked. Once living on earth, treasuring up wrath against the day of wrath, they will stand condemned — with their mouths stopped (Rom. 2:5; 3:19). This will be the plight of those who died in their sins, without Christ! "And the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12). Judged, not to determine their destiny, for that is set and sealed upon physical death, but judged to determine the intensity of their punishment for eternity in the lake of fire.

The throne is white because of its holiness and righteousness. It is great because of the One who will sit on it — Christ the Judge! A Judge of infinite wisdom, absolute integrity and of supreme authority and power. What dreadful circumstances for the lost. No lawyer to plead their case. No strength to resist. No place to hide. There they will stand, fully exposed to the all-searching eyes of Christ as their sins of a lifetime rise up one by one to condemn them. Harlots will be there, without their men. Whoremongers will be there, without their women. Drunkards will be there, without their drink. Priests will be there, without their idols. Rabbis will be there, without their robes and ritual. Preachers will be there, who died without a Savior. The cult member will be there, without a leader. Those who were afraid to trust Christ will be there, without hope. Church members will be there, who were never born again. Pleasure lovers will be there, without their wordly amusements. Oh dear soul, what a calamity for mankind! The book of life will be opened to show their names are not there. Oh yes, many of them had their names on a church roll, but never in the Lamb's book of life. "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15). This will be their eternal state.

Is there an escape from this? Yes! Christ by His death on the Cross can deliver you from the wrath to come. Listen to His words, "Verily, verily I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation (judgment); but is passed from death unto life" (Jn. 5:24). May it be so with you — this moment.

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## BEAUTY FOR ASHES

*By C. White*

Shut in with pain. Is this of God's appointing?

Will beauty spring where ashes mark the fire?

He promised oil of joy for thine appointing;

Shall mourning be the end of heart's desire?

A bruised reed, maybe, but not forsaken

Mutely to hear the instrumental throng;

His breath shall heal and use thy hurt, to waken

The music of the Chief Musician's song.

Thy friends who call to comfort thee in sorrow,

Shall find the fragrance of the guest Divine;

And from thy confidence will long to borrow

The grace wherewith He makes thy face to shine.

## THE MYSTERY OF THE PERSON OF CHRIST

*By Harold S. Paisley*

He was the light, yet He hung in darkness on the cross.

He was the life, yet He "poured out His soul unto death."

He was the Rock of Ages, yet "His feet sank in the deep mire."

He was the Son of God, yet He died a felon's death.

He was holy, undefiled, separate from sinners, and knew no sin, yet He was "made sin" when He took the guilty sinner's place, and suffered in his stead.

He bade the weary come to Him for rest, yet not on earth could He find rest until He said, "It is finished," and gave up His life to God.

He was the Lion of the Tribe of Judah, yet He was led as a lamb to the slaughter.

He was the root and offspring of David, yet He grew as "a root out of a dry ground."

He was the chiefest among ten thousand, and the altogether lovely, yet it is written, "He has no form nor comeliness; and when we shall see Him there is no beauty that we should desire Him."

He was the Ancient of days, yet He was "cut off in the midst" of His days.

He was the Father of eternity, yet He became the Babe in the manger at Bethlehem.

He was the mighty God, yet He became a Man, and "was crucified through weakness."

He upholds all things by the word of His power, yet in Gethsemane, an angel came to strengthen Him.

He was the image of the invisible God, yet His visage was "marred more than any man."

All the fullness of the Godhead dwells bodily in Him, yet He took on Him the form of a servant, and was made in the likeness of men.

"He spake and it was done, He commanded and it stood fast," yet "He humbled Himself and became obedient," to the extent of death.

He was the desire of all nations, yet He was despised and rejected of men.

He is the fountain of life, yet upon the cross He cried, "I thirst."

Can you understand these mysteries? These are things that angels desire to look into. The heaven of heavens cannot contain Him, yet He comes to dwell with us: "I will come into him, and will sup with him."

## THE CHURCH IN ITS FIRST LOVE

### Part III

*By David Kane, Belfast*

"I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love." (Rev. 2:2-4)

Having considered a king in his first ways and a house in its first glory, let us now look at a church in its "first love." We find the beginning of the work at Ephesus recorded in Acts chapter 19, and we can glean many precious lessons from the traits of "first love" displayed in the lives of the saints in the assembly at Ephesus, for we find there a love for the Lord Jesus Christ which must surely have brought delight to the heart of God. There is no doubt as to the separation of the assembly at Ephesus, as we can see from Acts 19:9 "But when divers were hardened and believed not, but spake evil of that way before the multitude, he departed from them and separated the disciples, disputing daily in the school of one Tyrannus." This is the background to the assembly from which we will seek to draw lessons in "first love."

#### THE CLEAR PLACE OF SEPARATION

There was a clarity as to the distinct place of separation from Judaism and idolatry marking the assembly at Ephesus which proved that it was not merely a branch of Judaism or a variation of an ancient Greek cultural religion. No! The assembly at Ephesus stood out in the clearest opposition to every other centre, and from the outset, it could not be confined in the narrow constraints of a Jewish synagogue. To an ardent Jew such as the apostle Paul, this may have caused a heart-breaking wrench, and the same is still true today, but a young Christian must be prepared to make a complete break at the beginning of his Christian experience, for it is seldom made in later life. It is in the early days that love to the Lord has its greatest impetus and will urge us to go "forth unto Him, without the camp, bearing His reproach." (Heb. 13:13) When first love is allowed to grow cold, many begin to drift back to the organised forms of religion of Christendom, whereas had first love been maintained, the outside place with Christ would have offered so much that nothing would have drawn them back.

#### THE CHANNEL OF BLESSING TO A NEEDY WORLD

It is recorded in Acts 19:11 that "God wrought special miracles by the hands of Paul," so we see that the church in Ephesus

brought blessing to the city, for lives were transformed and God was blessing through His people. There is still a needy world, and God is still blessing through His people, but for this to happen, "first love" conditions must be maintained as at Ephesus.

#### THE CHALLENGE WHICH SHOOK THE CITADEL OF SATAN

We read in Acts 19:15, 16 "And the evil spirit answered and said, Jesus I know and Paul I know; but who are ye? And the man in whom the evil spirit was, leaped on them, and overcame them and prevailed against them so that they fled out of that house naked and wounded." Others may seek to make monetary gain out of this new work of God, but its power cannot be copied. The Lord's Name must never be used as a "lucky charm" or formula to create impressions and exorcise demons for financial gain. What a testimony for the church in its first love to challenge and shake superstitious idolatry. We listen to Demetrius the silversmith who saw his occupation being threatened, saying, "Sirs, ye know that by this craft we have our wealth." (Acts 19:25) He could see the danger of idolatry being exposed and despised. In verse 27, we read "But also the temple of the great goddess Diana should be despised and her magnificence should be destroyed whom all Asia and the world worshippeth."

The same chapter goes on to record a scene of superstitious bawling which lasted two hours, with crowds crying out "Great is Diana of the Ephesians." Clamour is a sign of fear, and in this instance, it was the outcome of idolatry being challenged by a power which had to be acknowledged. What a triumph the work of God at Ephesus was when the church was in its first love! Today, Diana is largely forgotten, yet the triumphs of our risen Lord are seen everywhere and every day.

#### THE CLAIM OF THE NAME OF THE LORD JESUS WAS MAGNIFIED

Acts 19:17 records "the name of the Lord Jesus was magnified" and all honour, praise and glory in this vast achievement must be given to the risen Lord. Many today think that we must copy the religious world in its lavish advertising, its massed choirs or its organising ability. If we were in a condition of first love, however, the world around us would know that we have a mighty Saviour exalted to God's right hand. His power can be seen in transformed lives, which is the clearest evidence that we have a living, powerful, all-sufficient Saviour.

#### THEIR CONTEMPT FOR THEIR OLD WAY OF LIFE

In Acts 19:18, 19, we read "And many that believed came and confessed and shewed their deeds. Many of them also that used curious arts brought their books together, and burned them before



all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed." What a contrast to the silversmiths where the danger of financial loss had turned sane men into bawling mad-men. The Christians saw it fit and indeed necessary to burn their books which had vast commercial value. They did not put them up in a jumble sale for funds, or bury them as Jacob did with the idols in Gen. 35:4. No! They burned them, lest they be resurrected and "Christianised" or popularised. What a rebuke this is to the present day commercialism and the love of having something in one's home which no one else could afford to have. May God help us to treat with contempt our former manner of life and give us the strength to burn our bridges behind us.

### THE COMFORT THEY FOUND IN EACH OTHER

We have recorded for us in Acts 20:1 "And after the uproar was ceased Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia." So we have the great apostle, the mighty preacher with his arms around the new converts. There was no display of haughty pride or self-important aloofness. These are the true marks of first love and these days are worth remembering, and it would be worthwhile striving to recover them. The first love of the Ephesians for the Lord Jesus found expression in their love for each other, and that love was intensified as the world increased its opposition towards them.

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## NECESSARY DEPARTURES

*By John J. Stubbs*

There is a little expression in Scripture that I would like the reader to note. It is used in connection with persons that are taking their leave of others. The incidents we shall look at bring before us departures that were essential in each case. I refer to the phrase "saw no more" or "see no more." There are some valuable and practical lessons to be gathered from these instances of the use of the words. Let us ponder these.

1. **II Kings 2:12.** "Elisha saw him no more" — Elisha the successor to Elijah is about to begin his great ministry in Israel. Hitherto, he had known and enjoyed the fellowship of the prophet Elijah. For about ten years, Elisha ministered unto his spiritual father, and doubtless during this time, he was being prepared by God for his important role, but now the crisis of Elijah's departure has arrived. For the first time, Elisha is without Elijah. What must have been his feelings? What a test now to his faith! Let us mark,

however, his words in v. 14 as he smote the waters of Jordan with Elijah's mantle, "where is the Lord God of Elijah?" He does not ask, "where is Elijah?" He may have gone, but His God remains. Elijah had proved Him as the God that guides, provides and vindicates. Elisha now can depend on the same God. His master has gone, but he is LEFT WITH GOD. Some of our loved ones may have gone on to glory. A brother looked up to has been taken from us, but let us not lose heart. The God of Jacob (Psalm 46:11), The God of Abraham (Psalm 47:9) is the same God who is our God for ever and ever (Psalm 48:14). He will never disappoint us. He will not cause us a needless tear. He will not suffer us to be tempted above that which we are able. Elisha throughout his long ministry proved God. Let us realise more than ever our need of God. It is when we have lost those whom we have looked up to and leaned upon that we can count upon His holy presence and help.

2. **John 16:10.** "I go unto My Father and ye see me no more" — The Lord Jesus tells His disciples that the time is fast approaching when He must leave them. Back in v. 7, He makes this clear. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you. . . ." The descent of the Spirit would be dependent upon the departure to heaven of the Lord. Certainly, the disciples would see the Lord after His resurrection (v. 16), but even after that, they would be without Him. They would have a new responsibility and face new dangers. While the Lord was still on the earth, they could come to Him with their problems. They would know the blessing and safety of His personal presence, but now the situation would be all-together different. In order to uplift their hearts and show them that they would be at no disadvantage by His departure, He promises that He will send the Spirit. So although they would be without His bodily presence, yet they would be LEFT WITH THE GIFT OF THE SPIRIT. Looking back from the vantage point of the post-Pentecost period, they would see how necessary the Lord's departure was. They may have been perplexed at the time, but they would soon know with joy the gracious design of the Saviour. As believers, we too have received the Spirit of God. He indwells us. He is here to form Christ in us and beget in us desires after heavenly things. Do we long to experience more of His power in our lives? The flesh hinders us. Someone has said, "If we pamper the flesh, we hamper the Spirit!" How solemnly true. This is the great dispensation of the Spirit, yet how as Christians we neglect Him in our lives. Have you ever thought, dear fellow-believer, that while the world is rejecting Christ, we can be guilty of rejecting the Spirit of God — wanting our own way and refusing His guidance and help. How we need to thank God that the Spirit has been left here. What would we be without His gracious help?

3. **Acts 8:39.** "the Eunuch saw him no more" — So very soon after the Eunuch was saved and baptised, the instrument God used to bring him into gospel blessing was gone. The man was taken, but the message was left. Here is a new-born soul left without the preacher. Miraculously and suddenly, he was bodily transported away. No doubt the Eunuch would have liked to ask him plenty of questions and would have appreciated his company a little longer. He is now learning not to depend upon the preacher, but the Saviour. We all thank God for the servants God used to bring us to Christ, but the time comes for us to realise the need of separate usefulness and to go in for our own soul growth in the things of God. We may think the servants are indispensable, and that we just could not do without listening to their ministry. While, however, we should esteem God's true servants and be thankful for their help, let us not lose out in personal communion with Christ and trying to get something for our own souls from the Word of God. The arrival of Philip the Evangelist in meeting the Eunuch was so timely. Can we not say that his leaving the Eunuch was timely too? God knew what He was doing and was wise in His plan. So while the Eunuch lost Philip, he certainly was **LEFT WITH THE SAVIOUR**. We too have the Saviour with us no matter how trying the separations we face. What a comfort. What a blessing. True the Eunuch had God and the Spirit just like Elijah and the disciples, but the main emphasis of this passage is on the Lord Jesus. Of Him he had been reading in Isa. 53 and in Him he had come to trust.

4. **Acts 20:38.** "they should see his face no more" — In the closing verses of Acts 20, we have a most touching scene recorded. Paul, in parting from the Ephesian elders, had told them that they would see his face no more (v. 25). The whole chapter is one of affection. In v. 2, Paul embraces the disciples. In v. 10, Eutychus was embraced, and at the end here we have this beautiful incident as they kissed Paul. Does this not show the love that existed between this great servant and those whom he served? Here again, we have a departure that had to be. These elders were loathe to see Paul go. They would have so much preferred that he stay longer among them, but the apostle must move on to other fields of labour. Ere he leaves them, he does something very significant. In v. 32, he commends them to "God, and to the word of His grace which is able to build you up." The beloved apostle must of necessity leave them, but we can say these Ephesians were **LEFT WITH THE WORD OF GOD**. In commending them to the word of His grace, Paul thus clearly indicates to them the inherent ability of Scripture to do this. It certainly would have no meaning, to commit the brethren not only to God but also His word, if the Word were not in itself also powerful. What does this mean in practical terms? There is need more than ever today to place a very high value upon the Word of

God. The daily calendar meditation, the helpful Bible commentary book are no substitute for the Word of God. "The Word of the Lord endureth forever" (I Peter 1:25). Let us then read it, love it and obey it, the more especially if we have had to face the trying experience of being bereft of someone we needed and miss. It is in these circumstances we should appreciate all the more the Word of God.

Putting together all these scenes of necessary departures, we can see as believers in our Lord Jesus Christ, we have not been left to ourselves in this dark world. Some may have lost a beloved partner in life. Others are missing the absence of a godly overseer. Still others feel lonely and cut off. Young converts are sorry to see the preachers go, but all of us can rejoice that we still have **GOD, THE SAVIOUR, THE SPIRIT AND HIS WORD**. These four are grand and abiding realities in a changing and difficult world. So, beloved reader, my word to you is this, **DEPEND** more on your God, **DELIGHT** more in your Saviour, be **DIRECTED** more by the Holy Spirit and finally **DELVE** more into the Word of God and you will never feel that all is hopeless because those you hold dear have had of necessity to depart.

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## ADDRESSING GOD

*Selected*

It is reported that a man who was grieved at the use of the word "you" in addressing God in prayer compiled the following facts about the use of the words "you," "thee," and "thou" in the Bible.

In our English Bible, the word "you" is found in 2,011 verses. It is used when God addresses men and when men address one another, but **NEVER** when man speaks to God.

In the Book of Psalms, "you" and "yours" occur thirty times and **NEVER** in addressing God, but "thy" and "thou" occur 2,860 times. Solomon's great prayer recorded in II Chronicles uses "thy" 61 times, but "you" is **NEVER** found.

The prayer of our Lord in John 17 lacks a single "you," but contains "thou" and "thine" 41 times.

In view of these facts, it seems only proper that we address God according to the pattern set forth in His Word. God is sovereign, eternal and infinite. As such, He deserves utmost respect from His creatures, especially is this true of believers who have been taught God's ways.

While "thee," "thine," and "thou" may not be familiar terms to the world in general, it is for that reason that they lend themselves aptly to addressing God in a distinctive and reverent manner.

## THE POWER TO STAND FOR GOD

*A WIS Reprint - 1957*

*By William H. Ferguson*

That it takes energy or stamina to stand and withstand in these evil days is evident to all who have such desires. And, further, that as the days darken, and the pressure to capitulate and compromise with the trend gets heavier, more strength, more divine energy will be required. The question may arise — "How shall I be able?" "Where does this strength come from?" These are logical questions in many minds, but the answer is not in logic but in the Word of the Living God.

We must remember that this pressure to capitulate or compromise is not new. It is an "old story" in the Word of God. Behind the scenes is the master mind of the "old serpent" — Satan, the adversary. Anyone who seeks to take a stand for God becomes his target for Satan hates to see "Godlikeness" in any believer. He leaves alone pretty much those who trim their sails to the world's winds and will even allow a good measure of religion and all its trappings and innovations, but when a man or woman takes a definite stand for God (and the sisters have a valuable contribution to make to the cause of God in their deportment, their abstinence from worldly fashions as to dress, the cutting of the hair, and the "working out instead of being keepers at home" save in cases of necessity, etc.), the enemy seeks to corrupt, not too infrequently by flattery and, failing that, he seeks to destroy if possible. Thank God, as in the case of Job — God will not permit such designs against His servants.

Witness the galaxy of names in the Scripture who thus stood for God in an evil day. We think of Abram — Satan sought his downfall in Egypt — the world's most advanced civilization then — he entered the family circle and relationship and used Abram's love for Sarah, his wife, as a basis for lying about her to evade possible harm or loss. God, as it were, chased His servant back to the pilgrim land and life where he belonged since he had commenced the life and walk of faith. Abram's strength and ability arose when his tent and altar again became prominent in his life, and, later on, as a pilgrim warrior, he could withstand the compromising suggestions of the king of Sodom. Communion with God in the place of God's choice and a worshipful spirit produced the strength he so much needed. Truly his life was a life of faith. Faith does not end at conversion.

Then we think of Moses. What forces were arrayed against him by Satan. The power and might of Egypt were used against him when he refused its honors for the lowly life of a shepherd or herdsman, and, when later, as the great leader of God's people through the wilderness, he sought to maintain God's honor and

order of His house — "being faithful in all God's House" — (Heb. 3:5), how hateful and Satanic was the opposition, as in the matter of Korah in Numbers 16 and, still later, in the murmuring and complaining of an ungrateful people. Where did Moses' strength to stand, and withstand, come from? Think on his lowly shepherd life, his times of communion, his fellowship with God where his proud spirit was broken and made pliable. See him in the mount with God and in the Sanctuary hearing God's voice — on his face speaking to God on behalf of a wayward people. Why question further where his strength came from?

Many others press themselves forward for our consideration. Samuel, David, even a Samson tells us the secret of his great strength — in his Nazariteship or separation to God. It all adds up to one great outstanding theme, and that is strength to stand for God comes through knowing God, through fellowship and communion with God, through obedience to God's voice as revealed in His Word and an acceptance of the path He has chosen for us as those who are His witness bearers and who must tread the same path of reproach which He trod.

Ezra in the days of the remnant which came back to build the temple for God after the Captivity, "prepared his heart," and God produced him on the scene at the right moment years after the return to teach the people the right ways of the Lord — Nehemiah, who became a comfort to God's people as he sought to protect them by the building of the wall as a bulwark against the enemy, had his secret dealings with God. Haggai and Zechariah, the prophets in whose days Israel prospered in the rebuilding of the temple, had their messages from God and were not afraid to deliver them — see the Books of Haggai and Zechariah.

As we turn the pages of New Testament history, what strength of character and stamina is seen even in weak men and women. Think of the honorable mention of the many. Aquila and Priscilla, a godly couple, willing to lay down their lives for the brethren — back in Rome at the last from whence they had been expelled by an Emperor's decree. Living for God, for God's servants, for God's people - wise, patient, capable, they were a great asset to the Christians of that day in their testimony. The secret of their strength was seen in godly home life and communion with God which a "Paul" could share and enjoy, and wherein he could find solace. What need for such homes today for God's true servants at times as they move here and there on the Master's business.

Timothy was not strong bodily but was a mighty man of God and for God and could stand for God, even to bonds, cp. Heb. 13:23. One after another, thus come forward, some little known, but noted for their faithfulness, and could we have spent time with such and had seen their private lives, we would have been made

aware of the depth of the communion and fellowship with God which they enjoyed in the "hidden life." The turmoil, strife, and wasted energy of this age is not conducive to strength, and if you would analyze the lives of those who are standing for God today against the tide of worldliness and religious formality and infidelity (for it all adds up to this in the long run), you would find that such lives are quiet, orderly, godly, with time for communion with God and the Lord Jesus Christ in the power of the Spirit of God, and you will further note an earnest desire in all such to live a truly separated "life unto God," turning the back on the world and its giddy crowd and its empty vanities, and you will sense, in their presence, a desire for the real and eternal in contrast to the things which are "seen and temporal" (II Cor. 4:18).

Such is the secret of strength to withstand the compromising enticements of the world in its many forms, and as one traces the lives of men who HAVE compromised, you will notice that some outstanding worldly advantage, or friendship, or the prestige of a religious world, arises on the horizon of their lives, and the simple, God-honoring path is forsaken for the more popular, easy-going, downgrade formalism and a lifeless religion which can carry on religiously without God or His Word. Are we not told in the Holy Scriptures that the outstanding mark of the last days is "having a form of godliness, but denying the power thereof: from such turn away" (II Tim. 3:1, 5).

### DEVOTE MORE TIME TO COMMUNION

Our thought, principally, in writing thus is to urge God's beloved people to more communion, fellowship in prayer and study of God's Word in the quiet of a godly home and to be willing to give to God some of our best hours instead of the last and weakest and most wearisome of a life so full of "cares and things of this life." Only then and thus shall we be able to stand and withstand, and God's grace shall abound to make you, dear reader, if saved, an outstanding example of the fruits of communion and abiding in Christ — John 15. May God grant it for the sake of His beloved Son is our prayer for you!



Why is it that we often fail to see some simple but precious truth of Scripture? It is because we are not walking in the light. If you take a letter into the dark, you will labour in vain to read it. In like manner, we will labour in vain to learn the mind of God, if darkness has blinded our eyes. What great pains are sometimes taken to instruct God's people in the truth, and yet they say they "cannot see it," and "cannot help it." True, but there is one thing they can help; they can help being in darkness. That is where their responsibility comes in. Let God's people come right into the light of His presence, and many a precious separating truth shall become dear in a moment.

## DIVINE COMFORT FOR THE MOURNING SAINT

*Submitted By John Gray*

*By J. Ritchie*

The passing of a loved one who was "in Christ," from this cold world to the homeland on which the heart had long been set, is an event that we usually associate with sorrow and with loss. To us who remain, who shall see the dear face and hear the familiar voice no longer here, it does and must bring deep sadness, and cause our tears to flow. The living Lord "who knoweth our frame" (Psa. 103:14), and is tenderly touched with our sorrows, who Himself wept at the grave in Bethany, does not chide or blame us for such sorrow. But He reminds His people that they are not to sorrow as those "who have no hope" (I Thess. 4:13). And in order that the heart, which has been made tender by the removal of an earthly loved one to the heavenly home, may be set and fixed on "things above," more than it ever has been, He has given us in His Word the story of where our departed loved ones in Christ have gone, in whose company they now are, and how supremely happy they are in their condition and surroundings. If He has not told us all that we would like to know, we may rest assured that love has not withheld anything that it saw would be good for us to know in our present state. Beyond what He has revealed, we do not pry, but thankfully receive the Divine testimony as it is recorded in the Holy Book, as to how "well" (II Kings 4:26) it is with our loved ones who have gone from our view, and entered on the life beyond the present. The language of the Word is very sweet, and its descriptions very beautiful, of their departure from the present world, their passage to that state upon which they have entered, and their present untold bliss in the presence of the Lord with whom they now rest. Like the eager emigrant who would catch the first glimpse of that shore towards which his vessel hies, whither loved friends have preceded and now await to welcome him — a land which he has already heard of, but is now about to see, may all who are Christ's, who say and sing

"Heaven is my Fatherland,  
Heaven is my Home"

be as eager to hear what God has said, and by faith's clear eye, to see what God has prepared for His own, in that unclothed, intermediate, and waiting state, which lies beyond death and before resurrection. Vain speculation and idle conjecture must not enter this region, for we can know nothing apart from what God has revealed. But what has been revealed and is recorded in the Word, faith receives and love enjoys, while hope looks onward to the hour when it shall enter on the blessedness of that "far better" condition, or — best of all — that which the personal return of the Lord



may bring at any moment — resurrection and reunion in person, body and soul, dead and living, those who are there and we who are here, raised and changed in a moment, all with Christ and with each other.

### DEATH

To the Christian, death is a conquered foe. For him, it has been stripped of its power (Heb. 2:14), and has lost its sting (I Cor. 15:56). The valley of the "shadow of death" (Psa. 23:3) is there, but for him the gloom of death is illuminated, and the fear of the grave is dissipated. Christ has been there before him, and a pathway opened up by Him is left for the pilgrim to pass through "dry shod."

### DEPARTURE

The language of the Word of God is very rich and varied in describing the change. The Apostle Paul, in writing to his beloved Philippians, says "I have a desire to depart and to be with Christ" (Phil. 1:23). And when the end was full in view, he wrote, "the time of my DEPARTURE is at hand" (II Tim. 4:6). The word he uses has in it the loosing of a cable, the weighing of an anchor, the unmooring of a ship, so that the voyager may set sail for the Homeland. For him, the cold Roman prison, with its coarse soldier warder, was to be left for the radiant presence of the Lord, and the company of the "spirits of the just."

### DECEASE

Peter speaks of his "decease" (II Pet. 1:15), his exodus, and the word is used by our blessed Lord to describe His own "outgoing" (Luke 9:31) from the world. Thus the saint passes from the place of his strangership to the land of his second birth, the home to which his brethren have one by one passed before him — their true Fatherland above.

### SLEEP

"Our friend Lazarus Sleepeth" (John 11:11). "Some are fallen Asleep" (I Cor. 15:6). "Them which Sleep in Jesus" (I Thess. 4:14). The figure of sleep is used to show that the activities of life in the present sphere are ended, that the Christian rests from his toils and his warfare. The word is never used of the soul, nor to teach that the dead in Christ are unconscious until resurrection. This is far from true. They "rest from their labours" here, but their "unclothed" (II Cor. 5:4) spirits now freed from the mortal body, are "with the Lord." We miss their presence with us, for they are "absent from the body," yet because we know they are "very far better," we would not wish them to be here again.

## WITH ME IN PARADISE

(Luke 23:43). It was to one who had but newly confessed Jesus as Lord and King, that the dying Saviour opened, for the first time, the gates of that world into which He and His own were about to pass, in the ever-memorable words "Today shalt thou be WITH ME IN PARADISE." The word, here found for the first time, signifies "pleasure," and tells of that boundless bliss into which the redeemed enter beyond death, as Rutherford sang, just before his crossing over —

"Twixt me and resurrection,  
But Paradise doth stand;  
Then, then the glory dwelling,  
In Immanuel's Land."

## AT HOME WITH THE LORD

(II Cor. 5:8, R.V.) Yes, "at home." What can be more comforting to the way-worn pilgrim, than to cross the threshold of his long-loved home. And thus it surely will be, when another of the ransomed is joyfully welcomed to the rest and peace of the heavenly home.

\* \* \* \* \*

## QUESTIONS AND ANSWERS

*By Harold S. Paisley*

**Question:** What is the significance of Jesus Christ and Christ Jesus in the epistles?

**Answer:** Jesus is the human Name of the Lord. Christ is His Divine Title as the Anointed or the Messiah. The variant order in the epistles is interesting. The Name Jesus Christ is mostly used by Peter and John, whereas Paul uses Christ Jesus. Why is this? Is it not because Peter and John knew Him first in His Humanity? Afterward, they confessed He was "The Christ." They wrote, therefore, having in remembrance the days of His flesh when they walked with Him, thus using His human Name first. Paul in his unconverted days considered Jesus to be an imposter, but when he was saved on the Damascus Road, he realized that this Jesus was the Lord of Glory, the Christ of God. He, therefore, wrote of Him as Christ Jesus, using the Divine Title before the Human Name.

**Question:** In II Sam. 6:23, it is stated that Michal, the daughter of Saul, had no child unto the day of her death, while in II Sam. 21:8, we read of the five sons of Michal. How can this seeming difference be reconciled?

**Answer:** The most reasonable and simple answer seems to be that in the second Scripture, Merab, who was also a daughter of

Saul, was the mother of the five sons and not Michal. Mr. J. N. Darby casts some light in his excellent New Translation reading the verse 8 of II Sam. 21 as follows: "The five sons of the sister of Michal the daughter of Saul whom she had borne to Adriel." Mr. Newberry substitutes Merab for Michal in his margin. The reading of I Sam. 18:19 shows that Merab was the wife of Adriel. We thus believe that Michal was indeed childless because of her lack of appreciation of David's devotion to His God.

**Question:** Can any reason be given why the Golden Altar of Incense is omitted in the description of the holy place, and, likewise, the Laver is not referred to in the description of the court (Ex. 25, 27)?

**Answer:** The vessels of the Tabernacle are presented in two parts - the vessels of display and the vessels of approach. The describing of these vessels is arranged after the Divine ordering. Thus, in Ex. 25 to Ex. 27, God is seen coming out to man in manifestation from the Ark within to the Altar without. The Divine order is from God to man. In the second part of the description from Ex. 28 to 30, the priest is now seen approaching to God. The Golden Altar is named before the other priestly vessel of approach - the Lavar. The priest is in the presence of God to worship on the merit of the Blood shed without at the Brazen altar. In the value of the work of Christ, we also can appear in God's presence as worshippers. Here we have position. At the Lavar, the priests were continually cleansed for worship and service. In this, we see condition. These two vessels were the God-given means by which a redeemed people could be brought to God for worship. Hence, we believe this is the reason why they are found described after the institution of the priesthood.

**Questions:** Are the two witnesses Enoch and Elijah or Moses and Elijah?

**Answer:** Most commentators seem to express the view that either of these couples will be raised for witness during the great Tribulation (Revelation 11). This is based upon the various acts of their witness: shutting the heavens that it rain not, turning waters to blood, and smiting the earth with plagues. These certainly suggest a striking resemblance to the witness of Moses and Elijah.

It is our belief, however, that their identity is not made known in Rev. 11 or any other Scripture that we are aware of. It would seem more like God to raise up His two witnesses from men already upon the earth, than bring back to earth one who had been translated from earth and another who had already died. No one can go beyond the Word of God, and the simple fact of the Lord bringing forward men suited for His work in any age is the testimony of all Scripture.

**Hartford, CT - Charter Oak Gospel Hall** - Brother Tom Bentley had a week of appreciated ministry.

**Terryville, CT** - Brethren James Smith and Eugene Higgins plan to have tent meetings in the area during July.

**Torrington, CT** - Brother Robert Surgenor was with the assembly for two weeks of ministry. He went on to the Charter Oak Assembly in Hartford for a week prior to the conference in Byfield, MA.

**Midland Park, NJ** - The assembly has been encouraged in a gospel effort conducted by brother Eugene Higgins with some trusting Christ, among them were children of Christians.

**Bryn Mawr, PA** - Gospel meetings held by brethren Tom Bentley and David Oliver resulted in a number trusting Christ with others still concerned.

**Hatboro, PA** - The series of meetings held by brethren Eric McCullough and William Lavery were blessed by some professing.

**Indiana, PA** - Following the McKeesport conference, brother John Gray had a few nights for the encouragement of the saints.

**McKeesport, PA** - The assembly reports appreciated visits with brethren David Rogers, Walter Gustafson and Eric McCullough.

**Frostburg, MD** - The recent conference was larger this year with seasonable ministry. They were encouraged by the good number of young believers in attendance. Brother George Graham had to leave the conference early on Saturday and was admitted to the hospital for a heart condition. He is home now.

**Fairmont, WV** - Our brother Robert Surgenor expects to have cottage meetings where a real interest has developed.

**Hickory, NC** - The saints were encouraged in convening their first conference with help given in the ministry and the preaching of the gospel. One, whose wife had professed last fall, trusted Christ following the conference. Such is always an added note of cheer to a conference.

**Tampa, FL** - Bro. Ed Wickert improved some from heart attack but not able to carry on full gospel work as yet and asks prayer on his behalf.

**Saginaw, MI** - Brethren Norman Crawford and John Gray were present to help in the monthly ministry meeting with visitors from five assemblies present.

**Black Earth, WI** - Brother Robert Orr was with the saints speaking from the "Egypt to Canaan" chart.

**Blue River, WI** - Brother Ernest Moore had a week of ministry meetings. He also visited the assembly in Glen Ewen, Sask.

**Dike, IA** - Brethren Eric McCullough and Leonard DeBuhr expect to have tent meetings here in July where an interest among outsiders has been evident.

**Garnavillo, IA** - Brother Joel Portman with the help of the Garnavillo brethren has built a trailer with a seating capacity for 60 which he purposes using for gospel meetings.

**Los Angeles, CA** - Gospel meetings held by brother Harold Paisley at the Downing Y.M.C.A. were blessed by some trusting Christ. He went on to San Diego for a few nights.

**Arlington, WA** - Brethren Douglas Howard and David Richards had three weeks in the Shoultes Hall in connection with the assembly here with three professing faith in Christ.

## REPORTS - CANADA

**Goose Bay, Labrador** - Brethren Wallace Buckle and David Swan plan to work this area where there is no assembly.

**Cox's Cove, Nfld.** - Brethren J. A. (Bert) Joyce and James Jarvis are expected to be in this district for gospel meetings.

**Gander Bay, Nfld.** - Conference held over Queen Victoria's birthday was a season of encouragement.

**Mt. Pearl, Nfld.** - Brethren Gaius Goff and Bryan Funston are to hold gospel meetings in this suburb of St. John's.

**St. John's, Nfld.** - Brother Frank Pearcey is giving help in different assemblies in this Province.

**Crapaud, PEI** - One of the largest conferences was held on the island. Brother Jim Allen remained with the assembly here for a week of ministry on the "Seven Churches of Asia."

**New Glasgow, NS** - Brother Albert Ramsay was with the saints for four nights of ministry - an encouragement to the testimony there.

**Pugwash Junction, NS** - Brethren Oswald MacLeod and Douglas Howard purpose having gospel meetings after the conference at the beginning of July.

**Carlingford, NB** - Along with the exercise to encourage the work in Madawaska, ME, brother Murray McCandless purposes holding tent meetings here where an interest has been evident for the past number of months.

**Edmunston, NB** - Brother Gerard Roy of the Green River Assembly along with brother Leslie Wells of Northern Ireland are expected to work this area in this French-speaking district.

**Plaster Rock, NB** - Brother Timothy Kember with the help of brother David Kember of the Clinton, Ont. Assembly will be in tent meetings here where a work in the gospel has been carried on for some time.

**Kenora, Ont.** - The assembly enjoyed visits from brethren James Clark, Robert Boyle and H. D. (Doug) King.

**Maberly, Ont.** - Brother Murray MacLeod purposes having cottage meetings in this district.

**Mimico, Ont.** - Brother Jack Noble had two weeks of ministry, speaking from his model of the Tabernacle, which were well attended and profitable.

**Picton, Ont.** - Encouragement was reported from the recent joint conference of Picton and Deseronto.

**Sarnia, Ont.** - Brother John Norris was with the assembly for a week of ministry on the book of Jonah which was appreciated.

**Sault Ste. Marie, Ont.** - Brother H. D. (Doug) King was with the assembly for three nights. He went on to Sudbury.

**Wallaceburg, Ont.** - Brethren Samuel Patton and William Metcalf purpose pitching a tent for meetings to start on July 3rd.

**Calgary, Alta. - West Hillhurst Gospel Hall** - Brother Douglas Reid remained for a week of ministry following their conference. He went on to the Properties Assembly for a week of ministry.

**Mackenzie, BC** - Brethren David Richards and Andrew Bergsma purpose tent meetings in June. Then on July 18th, brother Richards along with the help of brethren from the assemblies in Vancouver, expect to have tent meetings in Williams Lake. There is no assembly in either of these places.

## REPORTS - FOREIGN

**Northern Ireland - Ballyclare** - Brethren J. Brown and J. Lenox are getting good numbers here. **Longfield (near Glenarm)** - Brethren J. Thompson helped by brother P. Graham of the Craigy Hill Assembly are having fair interest. **Tynan** - Brother T. McNeill had 14 weeks here with a number professing faith in Christ. **Kilmore (near Lurgan)** - Brethren J. McCann and D. Kane are getting good numbers here with one professing to be saved. **Newry** - Brethren J. Hutchinson and T. McKelvey in portable hall with sustained interest. **Dromore** - Brother W. J. Nesbitt started here in the tent on May 22nd. **Beagh (near Maghera)** - Brethren J. Martin and W. Jennings here in portable hall with good numbers and blessing. **Limavady** - Brethren J. Hawthorne and A. McShane in Gospel Hall with good interest and some concerned. **Kilmore** - Brother S. McBride has finished after ten weeks here where some outsiders attended. **Omagh** - Brethren S. Ferguson and N. Turkington are preaching in the Gospel Hall. One outsider has professed. **Moygashel** - Brother G. McKinley helped by brother Brian Glendinning of the Cookstown Assembly are here in portable hall with some outsiders attending.

## CONFERENCES

**Akron, OH** - Annual conference at the Gospel Hall, 1225 Wooster Avenue on Sept. 3 and 4. Prayer Meeting - Sept. 2 at 7:30. Bible Reading on Saturday from 1:00 to 2:30. Breaking of Bread - 10:00. Correspondent: Thomas Wright, 1571 - 17th Street, Cuyahoga Falls, OH 44223. (216) 928-2093. Hall 836-6676.

**Beetown, WI** - Annual all-day meeting on Labor Day, Sept. 5th. 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. (608) 723-7156.

**Dunkerton, IA** - All-day meeting on Lord's Day, Sept. 4th at the Gospel Hall, 301 Carroll Boulevard. Breaking of Bread - 9:30. Corr. Harold Stickfort, Route #1, 4303 Rice Road, Dunkerton, IA 50626. (319) 822-4549. Hall 822-7498.

**Arlington, WA** - Three-day conference to be held over the Labor Day weekend, Sept. 3, 4 and 5 with Prayer Meeting at 7:30 on Sept. 2. All meetings to be held in the Gospel Hall, South Stillaguamish Avenue. Breaking of Bread at 10:30. Corr. John H. Portman, 26321 1115th Avenue, N. E., Arlington, WA 98223. Tel. (206) 435-4364. Hall 435-3797.

**Clementsvalle, NS** - Annual conference will be held on Sept. 4 and 5 with Prayer Meeting on Sept. 3 at 7:45. Breaking of Bread at 10:00. Lord's servants walking in the old paths welcome in ministry. Corr. Ronald Berry, R. R. #1, Clementsvalle (Annapolis County), NS B0S 1G0. (902) 467-3287.

**Sault Ste. Marie, Ont.** - The annual conference of the Ontario and Michigan assemblies to be held on Sept. 3 and 4 with Prayer Meeting on

Sept. 2 at 7:30 in the Gospel Hall, Wellington & Spring Streets. All other meetings to be held in the Lakeway Collegiate, 130 Wellington Street East. Bible Reading on Romans 12. Breaking of Bread at 10:15. Corr. Robert A. Clark, 462 MacDonald Avenue, Sault Ste. Marie, Ont. P6B 1H9. (705) 253-2682.

**Kenora, Ont.** - Annual conference to be held on Sept. 3 and 4 with Prayer Meeting on Sept. 2 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. Eddie E. Gould, Box 255, Kenora, Ont. P9N 3X3. (807) 548-4278. Rink (807) 468-7903.

**Sussex, NB** - Conference to be held on Sept. 10 and 11 with Prayer Meeting in the Gospel Hall at 8:00 on Sept. 9. All other meetings to be held in the Sussex Regional High School. The four Bible Readings on I Cor. 15. Breaking of Bread at 10:00. Corr. Howard O. Godsoe, R. R. #3, Hampton, NB E0G 2Z0. (506) 832-5896. School 433-9023.

**Huntsville, Ont.** - Conference on Sept. 10 and 11 with Prayer Meeting in the Gospel Hall, Main Street on Sept. 9 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, R. R. #2, Huntsville, Ont. P0A 1K0. (705) 789-5146. School 789-9955.

**Kamloops, BC** - The second annual conference will be held on Sept. 10 and 11 with first meeting on Saturday afternoon at 2:30. Breaking of Bread at 9:30. All meetings to be held in the Westsyde Gospel Hall, 849 Wawn Road. Corr. Stephen Miller, 693 Sycamore Drive, Kamloops, BC V2B 6R6. (604) 579-9753. Hall 579-8671.

**Hitesville, IA** - Conference on Sept. 17 and 18 with Prayer Meeting on Sept. 16 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., 509 Lincoln Street, Parkersburg, IA 50665. (319) 346-1084. School 347-3421.

**Arnstein, Ont.** - Conference on Sept. 17 and 18 with Prayer Meeting at 7:30 on Sept. 16. Bible Readings on the Epistle to Titus. 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, Ont. P0H 1A0. (705) 757-2030.

## HOMECALLS

**Arnstein, Ont.** - Our dear sister, **Mrs. Augusta Brunne**, age 86, went to be with Christ on March 6 from Bethany Lodge, Unionville. Saved in 1931 during meetings conducted by brother John Spreeman. A godly, consistent sister, faithful to all of the assembly meetings as long as she was able. She was pre-deceased by her husband, Edward, in 1950 and a son in 1981. After her husband died, she divided her time between Arnstein and the Bracondale Assembly in Toronto until she went into the Bethany Lodge in November 1978 where she was lovingly cared for until her homecall.

**Glen Ewen, Sask.** - Our beloved sister, **Mrs. Roy Macfarlane**, age 83 years, went to be with the Lord on March 28. At the age of 16, when under deep exercise of soul, she found Christ as Saviour while singing, "Was it for me, for me alone, the Saviour left His glorious throne?" She with her husband, Roy, lovingly cared for the Lord's people, and was faithful at all assembly activities until ill health laid her aside. Not long before her

homecall, one asked if she remembered December 6, 1916. Her reply was, "He died for me, my Lord the King." Now she is at home with the Lord. Left to mourn and yet to wait the glad reunion day are her loving husband (for over 60 years), Roy, two daughters, sisters and brothers. At her large funeral, words of comfort to the family were spoken, as well as warning to many unsaved present.

**Arden, Ont.** - Our dear sister, **Mrs. Emily Parker**, age 82, went to be with Christ on May 7. She was saved in Welland at the age of 18. In 1935, she and her husband, Andrew, moved to Arden. When the gospel came to that area, they opened their home for cottage meetings and furthered the work there. They were part of the assembly when it was formed in Maberly in November 1972. Since her husband's passing on April 18, 1980, she has suffered much in the body, but now has entered into her rest. "The memory of the just is blessed." Pray for some of the family not yet saved.

**Frostburg, MD** - Our dear sister, **Mrs. Jean Main Foye**, age 77, went to be with Christ on May 17 after a long illness. She was gathered with the saints in Lonaconing before moving to Frostburg some years ago. A large number were gathered for the funeral. Her family, which consists of three daughters and one son, were raised in the Sunday School at Lonaconing, but are still without the Saviour.

**Newbury, Ont.** - Our esteemed brother, **Clinton J. Armstrong**, age 71, went to be with Christ on May 22. At the age of 35, he was awakened and saved through the truth of Romans 5:6. He continued faithfully in assembly fellowship in Newbury. He had a real exercise to see the gospel going forth and was active in tract distribution. A large number of unsaved were gathered for the funeral service.

**Pennsauken, NJ** - Our dear brother, **Jack Draper**, was called home on May 24, 1983. He was born in England on August 11, 1896 and left Southampton for the USA with his wife and son in January 1927. In 1932, they attended meetings in the Gospel Hall, 915 North Front Street, Camden. In the summer of that year, he received a tract from his mother on the two resurrections followed by hearing a gospel message on that same subject. A week later while walking home from work, he trusted Christ. His wife was saved two weeks afterward, and later that year, both were baptized and received into assembly fellowship. He was a quiet, unassuming brother with a consistent interest in spiritual things. He died on Sunday morning while he was preparing for the breaking of bread meeting. Many of the believers remembered that he often called for Hymn No. 5, "Yea while a breath, a pulse remains would I remember thee."

**Garnavillo, IA** - Our esteemed brother, **Elmer Henry Brandt**, went to be with Christ on May 29 at the age of 93. He was awakened to his need of a Saviour through the preaching of the late brother Oliver Smith and trusted Christ on February 26, 1920. His wife was saved the next day. They were among the first believers gathered in assembly capacity in Garnavillo on July 24, 1921. He served as the assembly correspondent for many years. He was faithful in speaking to the unsaved about their need of Christ, and with his wife, visited the sick and needy over the years. Their home was open to the Lord's people. In August of 1979, he became a resident of the Linn Manor Care Center in Marion where he was lovingly cared for until his death. He is survived by two sons, Gerold and Harold, both of the Garnavillo Assembly, six grandchildren, 13 great grandchildren and a sister, Mrs. Nettie Tischhauser of Bay Center, WA.



# Words in Season

THE BIBLE FAMILY MAGAZINE



## OPENED TREASURES

They opened their treasures, the wise men of old,  
And prostrate they fell on the ground,  
Exultant in spirit, they worshipped the Lord,  
For Jesus the Saviour they'd found!

The Treasure of Heaven in Bethlehem lay,  
Incarnate, was God from above;  
No wonder their treasures they opened to Him -  
Their feeble expressions of love!

We may not have treasure of glory or gold,  
Or perfumes to pour at His feet;  
Though if we but knew of the worth of the Christ,  
We would give Him our homage complete.

Our treasured desires we'd open anew,  
Our secrets, our dreams and our all -  
We would offer as incense our praises to Him,  
Adoring before Him we'd fall!

This Saviour from Heaven is worthy indeed;  
And treasures of earth become dim!  
Buy joys everlasting in Jesus are found;  
Oh, open your treasures to Him!

M. L. O.

AUGUST, 1983

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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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**QUESTIONS** to Harold S. Paisley, 554 Sugarbush Drive, Waterloo, Ont. N2K 1Z8.

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### **ERRATA**

Error in spelling of name of correspondent Luc Bergeron of new assembly at Robichaud, NB which appeared in JUNE issue.

### **CHANGE OF ADDRESS**

**Longport, NJ** - Gustave C. Semrau; 32 Tilton Terrace; Pleasantville, NJ 08232; Tel. (609) 645-2642.

**Marion, IA** - Ronald D. Borrett; 2810 23rd Avenue; Marion, IA 52302; Tel. (319) 377-0955.

**West Indies - As of June 11** - Samuel G. Maze; Box 200; Castries, St. Lucia; West Indies.

**As of August 20** - Jack Nesbitt; Box 855; Castries, St. Lucia; West Indies.

**Japan - As of July 18** - Hans Bouwman; 1-30-1 Megurita; Higashi Murayama-Shi; Tokyo; Japan 189.

**Ontario - As of July 9** - Jack F. Gould; Box 255; Kenora, Ontario P9N 3X3; Tel. (807) 548-4278 (Home on furlough from St. Lucia).

**Florida** - E. J. Wickert; 3405 14th Street; Tampa, FL 33605; Tel. (813) 248-3950.

### **NEW ASSEMBLY**

**Burwell, NE** - Gospel Hall, 420 Grand, Burwell, NE. Order of Meetings - Breaking of Bread - 10:30, Gospel - 8:00, Prayer and Bible Reading - Wednesday - 8:00. Corr. Laddie Hulinsky, Burwell, NE 68823. Tel. (308) 346-4194. Gospel Hall tel. (308) 346-5021. The Christians purpose gathering as an assembly on July 24 with a meeting for ministry scheduled for the afternoon, as well. This is the result of gospel efforts which began in 1976. Tent meetings to start on July 17 with brother Roy Weber helped by brethren Talmage Southard and Richard Van Mill of the Stout, IA Assembly.

### **CHANGE OF CORRESPONDENT**

**Moncton, NB** - William Swan, 522 McLaughlin Drive, Moncton, NB E1A 4R6, Tel. (506) 389-1080.

# 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, Fred Hill, Andrew McPhee,  
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## BUSY MEN

God makes choice of busy men, not lazy men, for His work. He chose the following busy men:

Moses was busy with his flock in Horeb.

Gideon was busy threshing wheat.

Elisha was busy plowing with twelve yoke of oxen.

David was busy caring for his father's flock.

Nehemiah was busy bearing the king's cup.

Amos was busy following the flock.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Saul was busy persecuting the saints.

## FULL ASSURANCE

*By Andrew Bergsma*

Is it possible in this life to have the full assurance of being saved or converted? True faith is in itself the guarantee of full assurance. We read in Hebrews 11:1 these words, "now FAITH is the substance of things hoped for, and the evidence of things not seen."

Some say that one can never be sure in this life. Others say, I must do the best that I can, and then wait and see what God does. Again others say that not until death can we be sure where we will be going. Is that true? Are these scriptural thoughts? Shall one's salvation, that is so important, hang upon such slender threads, so that one cannot on earth have the assurance of a positive link with Heaven? The Bible teaches otherwise. The Bible not only teaches the full assurance of salvation, but that it is an absolute necessity to any enjoyment of spiritual things and to spiritual growth. Not to believe it is to discredit the finished work of Christ upon the Cross, when He said with a loud voice, "It is finished" (John 19:30) and to discredit God's Word as sufficient to bring the believing sinner into direct and eternal relationship with God Himself through Christ.

Listen to the personal testimonies of men of God in the Scriptures. Job said, "I *know* that my redeemer lives" (Job 19:25). Paul said, "for I *know* Whom I have believed" (II Tim. 1:12). John wrote, "Beloved, *now* we are the sons of God, and it doth not yet appear what we shall be, but we *know*, that when He shall appear, we *shall be* like Him, for we shall see Him as He is" (I John 3:2). The Jailer, we read, "rejoiced in God with all his house" (Acts 16:34). The Bible leaves no one in doubt, or with a vague hope of the blessing of salvation, but rather, exclaims victoriously, "we *know* that we have passed from death unto life" (I John 3:14). We can be sure of Heaven, and we must be sure. The destinies of Heaven and Hell are in the balance.

But upon what ground rests the assurance of salvation? Let us see what sort of foundation is necessary in order to have full assurance. What happens when a sinner, humbled before a Holy God, bows at the foot of the Cross, and believes that Christ died there for his sins? When one does that, the first thing that he receives is the forgiveness of sins (Eph. 1:7). Then he can truthfully sing,

"my sins are gone, my fears are o'er,  
I shun God's presence now no more."

Then the second is that God recognizes me as His child, born into the family of God (John 1:12, 13). "Behold, what manner of love the Father hath bestowed upon us, that we should be called the

sons of God" (I John 3:1). Now we have the right to call God our Father. We no longer stand before Him as a guilty sinner, but as a child before the Father. Have you this sense of a new relationship? This new relationship gives me inward assurance that I now belong to Him.

Then there comes yet another fact, that when I become His child, I become an inheritor of eternal life, and this inheritance can never be taken from me for it is eternal.

This leads me on to yet another evidence of new life and assures me of His salvation. There is the presence of a new struggle within me. I am now aware that there exists no longer one power residing within me, but two. The presence of Christ within me as a new power to guide and control is opposed by Satan, working through my still fallen nature and desiring to hinder that new life that we have in Christ. This strife within is not the way to life, but is a manifestation of spiritual life present.

And lastly, closely related to the assurance of faith, is the fact that God cannot lie. His Word given is like His character, which is unchanging. Thus, His Word is the absolute guarantee that we shall never perish, for we are in Him, Who is eternal. Christ said in John 10:28, "and I give unto My sheep eternal life and they shall never perish." Do you enjoy this assurance? If not, seek Him, and trust His Word.



## CHARACTER OF THE RESTORER

### *Galations 6:1*

I want you to observe the term — "Ye that are spiritual." To some, the word "spiritual" appears to be exceedingly ambiguous, and many Christians appear instinctively to conjecture to their mind's eye a man of peculiar demeanour, and of a "nice," pleasing outward appearance. Now, Bible spirituality is a solid tangible reality. God has defined it Himself. Read carefully, and meditate upon 1 Cor. 14:37: "If any man think himself to be a prophet or spiritual, let him acknowledge that the things I write unto you ARE THE COMMANDMENTS of the Lord." True spirituality never sacrifices or undervalues a single morsel of God-revealed truth, and any person's spirituality may be known by the measure of his subjection to the doctrines of Scripture.

Note also the manner of spirit which is to characterize the man who seeks the restoration of his erring brother . . . "in the spirit of meekness." How often this is forgotten, and the case made worse by the harsh and unspiritual manner of some. Better far, that those who act in this way left the matter alone. Indeed, it is absolutely essential that they should.

## THE UNIQUE CHRIST

*Anonymous*

His birth was contrary to the laws of life. His death was contrary to the laws of death. He had no cornfields or fisheries, but He could spread a table for five thousand and have bread and fish to spare. He walked on no beautiful carpets or velvet rugs, but He walked on the waters of the sea of Galilee and they supported Him.

When He died, few men mourned. But a black crepe was hung over the sun. Though men trembled not for their sins, the earth beneath them shook under the load. All nature honored Him. Sinners alone rejected Him. Corruption could not get hold of His body. The soil that had been reddened with His blood could not claim His dust.

Three years He preached His gospel. He wrote no book, built no church house, had no monetary backing. But after nineteen hundred years, He is the one central character of human history, the Pivot around which the events of the ages revolve, and the only Regenerator for the Human Race.

Was it merely the Son of Joseph and Mary, who crossed the world's horizon nineteen hundred years ago? Was it merely human blood that was spilled at Calvary's Hill for the redemption of sinners? What thinking man can keep from exclaiming: "My Lord and My God!"

### WHERE IS HE THAT IS BORN KING?

*(Matthew 2:2)*

We went to Bethlehem,  
 But found the Babe was gone,  
 The manger empty and alone.  
 "And whither has He fled?"  
 "To Calvary," they said,  
 "To suffer in our stead."

We went to Calvary,  
 But found the Sufferer gone,  
 The place all dark and lone.  
 "Whither?" we asked.  
 "Into the heavens," they said,  
 "Up to the throne,  
 For us to intercede."

So then to heaven we'll go;  
 The Lamb is not below.

*H. Bonar*

## FATHERS AND SONS

*By Robert E. Surgenor*

What a tremendous contrast is afforded us in the Holy Scriptures regarding the family of Abraham and that of Eli! - contrasts that afford us vital lessons relative to our homes today.

When we turn to the family account of Abraham in Genesis and that of Eli in I Samuel, we notice various ways in which these passages (700 years apart) link themselves together. In Genesis, we have a woman laughing; in I Samuel, the book opens with a woman weeping. In both, we have double calls, "Abraham, Abraham" (Genesis 22:11), and "Samuel, Samuel" (I Samuel 3:10). In both passages, we find first mentions. "Worship, lamb (in the singular), and obeyed," and the promise that in Abraham's seed, all the nations of the earth would be blessed (Genesis 22). In I Samuel, "Lord of Hosts" (1:3) and "Messiah as King" (2:10). In both passages, we have the Philistines: they are watching in Genesis, but warring in I Samuel. Also in both, we have a prophecy concerning the posterity of Abraham and Eli. Abraham's was to multiply (Genesis 22:17). Eli's was to be cut off (I Samuel 2:31), thus bringing before us an Old and New Testament truth, "Whatsoever a man soweth, that shall he also reap" (Galatians 6:7).

We do not, in this writing, desire to touch the prophetic or symbolic aspects of these narratives, but rather to look at them in their natural setting and thus glean some down-to-earth lessons regarding our God-given responsibility as fathers to our children. In many a Christian home today, there is a desperate lack of conformity to God's Word relative to our children, and unless there is a getting back to God's way of raising our children, there will be disastrous results in forthcoming days.

What a tremendous example we have for fathers and sons in Abraham and Isaac! What a testimony borne to him by God, "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" (Genesis 18:19). Now you good fathers, can God say this about you and your house? Also, is this not one of the requirements for elders in the New Testament today? "One that ruleth well his own house, having his children in subjection with all gravity" (I Timothy 3:4). The reason for such a requirement is clear, as the next verse shows. "For if a man know not how to rule his own house, how shall he take care of the church of God?" (Verse 5). Notice the words "take care." We find it in Genesis 44:21, where it is translated "set mine eyes upon him," also in the parable of the good Samaritan, "took care of him" (Luke 10:34). It is the thought of diligent care, attending to and leading. One can usually measure the quality and spiritual condition of an assembly by observing the

elder's children. If they are unruly, they manifest their father's inability to rule the church of God. Fathers, your children are a barometer of you - also of your ability to guide God's sheep.

Looking at Abraham in a purely natural way, I want you to notice his complete and absolute control over his 23-year-old son. In Genesis 22, Abraham is put to a severe test to prove his faith in the promise of God. God draws near, and Abraham hears the command, "Abraham . . . Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering. . . ." Brethren, consider this! What would you do in similar circumstances? Abraham had believed God in 12:7, 13:15, 16; 15:5, 6; 17:7, and he knows that even though he plunge the knife into Isaac, God will be obligated to raise his son up again. Compare his assurance in Genesis 22:5, ("and come again unto you").

Have you ever considered the unwavering obedience of Isaac to his father? Notice the respect and honor that Abraham receives from his son. He doesn't demand it; Isaac voluntarily gives it. In other words, he has raised Isaac in such a way that the lad considers his father worthy of respect and obedience. We wish to point out three experiences in the raising of Isaac and apply them to lessons for today.

#1. - "And Abraham circumcised his son Isaac being eight days old, as God had commanded him" (Genesis 21:4). This was a token of the Covenant (17:5-14). Abraham put a mark on Isaac that made him different from the heathen! Are not your children "holy?" (I Corinthians 7:14). Are they not surrounded by the light of Christianity and brought under its influence? Certainly they are. We, then, as Christian parents have the solemn responsibility to bring our children up in the nurture (training and discipline that regulates character) and admonition (putting in mind of the Lord and His claims) of the Lord (Ephesians 6:4). Many children of the world "grow up," but God enjoins us to "bring them up." Quite a difference. Saul was brought up (Acts 22:3). Esther was brought up (Esther 2:7). Our Lord was brought up (Luke 4:16), even though He needed no correction. Thus, we see the diligence of Gamaliel, Mordecai, and Joseph and Mary. We as parents are encouraged by God to shelter our children, as much as possible, from this wicked world's ways. We can't make them saints, true, yet we are expected to raise them for God. The heathen practice unisex. Women wearing that which pertaineth to a man (Deuteronomy 22:5), cutting their hair, adorning themselves with jewelry and paint. Men letting their hair hide their ears (sign we will not listen) and some with hair down their backs. Brethren - is the mark of God on our little children or do you allow them to conform to these God-dishonoring ways? Abraham circumcised his son, thus setting him apart from the heathen.



**#2.** - "And the child grew and was weaned" (Genesis 21:8). Not only was Abraham interested in the development of his child. Not only did he treat him according to his age, but in weaning the child, he broke its will. This is contrary to the teaching of many child psychologists of our day. Their teaching is - "reason with the disobedient child - spanking should be avoided - it is too primitive!" The natural man cannot perceive the things of the Spirit of God (I Corinthians 3), and just as the preaching of the cross is foolishness to them, so also, in many quarters, is God's way of raising children considered foolishness. Competent authorities on child behaviour will acknowledge that one cannot reason with a child before the child matures to at least six years. So what can be done? The answer is clear, for God tells it in plain words.

First, the NATURE OF THE CHILD AND ITS CURE. "Foolishness is bound in the heart of the child; but the rod of correction shall drive it far from him" (Proverbs 22:15). Second, CONSISTENCY IN CORRECTION. "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes (diligently)" (Proverbs 13:24). Thirdly, STARTING EARLY WITH CORRECTION. "Chasten thy son while there is yet hope, and let not thy soul spare for his crying" (Proverbs 19:18). Fourthly, FOR YOUR OWN TESTIMONY AND HEALTH. "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame." "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul" (Proverbs 29:15, 17). Last of all, FOR HIS FUTURE BLESSING. "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell" (Proverbs 23:13, 14). May the Lord help fathers and mothers to acknowledge God's way of raising their children, for the promise remains, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6). Why is it today we have so much lawlessness, immorality, brutality, insubjection to authority? The reason is, a generation has been raised that has never been brought into subjection by the parents through the means of consistently correcting and spanking. Parents have considered the psychologist's way better than God's. Abraham weaned his son; he broke his will, but not his spirit.

**#3.** - Sara said unto Abraham, "Cast out this bondwoman and her son" (Genesis 21:10). Ishmael is a picture of the flesh (Galatians 4:23). Abraham removed all evil associations in the home from Isaac. What a lesson for us in a practical way! What evil associations there are in this world - just waiting to capture our children and involve their minds and bodies to such an extent that they lose sight of eternal matters as they are rushed down this world's mad avenue and on to hell. What an evil association the T.V. is. Can we

bring "Ishmael" into the home and please God? Abraham removed evil associations: they were sent away.

Thus Abraham feared and honored God, and when the supreme test came, Isaac was willing to fear and honor his father.

(To be continued)

\* \* \* \* \*

## A TALE OF TWO SISTERS

*By A. J. Higgins, M.D.*

Thyatira! What importance to the ancient mind was linked with that name! She was the prize of military strategists as they fought for her as a frontier garrison. She was the hub of a large manufacturing industry. Dyes, garment making, pottery and brass work were among her proudest wares. Trade unions and guilds flourished under her wing.

Yet to the Christian mind, Thyatira instinctively brings the names of two women to mind: Lydia and Jezebel. It is certainly not accidental nor mere coincidence that from the teeming thousands who have inhabited Thyatira's streets, the Spirit of God has chosen to record for eternity the character of two sisters. The stark contrast between them highlights unmistakably the lesson the Spirit would teach us. The sharp brush strokes of the Divine Inspirer brings the lesson home with solemn force and power. In Lydia, we see the value of a woman in her place; in Jezebel, we see the tragedy of a woman out of place. Now lest any should feel this is simply a treatise on women, please recognize from the very outset that it is the principle of being in or out of place that is before us. This could apply to brethren or sisters, young or old, gifts or government. The tragic histories of many ruined assemblies and wasted lives could be traced to brethren and sisters out of place. The wise man long ago warned us "As the bird that wandereth from his nest, so is a man that wandereth from his place" (Prov. 27:8). Armed with the wisdom of the sages, the history of the ages, and the Spirit's record on Divine pages, let us look together at the tale that is told in these two sisters.

Lydia of Thyatira is introduced to us in Acts 16 in Philippi. Her history can be briefly summarized in three words: her heart, her household, and her home.

As we examine her, we find that her heart was sensitive to the Word of God (Acts 16:14) and submissive to it (v. 15). No truth is nonessential, no step too demanding for her to take as she identifies herself with the Lord Jesus and with the Apostles. If she was in Philippi on business, she certainly would not profit financially by her step.

Her *household* was blessed by her as it appears that she was the means of spreading the gospel to them. Her *home* became both a conversion center (v. 15) out from which the Apostles worked, and a comforting place unto which all resorted (v. 40). She recognized the sphere of her influence and the great potential found in the sphere of activity the Lord had given her.

In marked contrast is Jezebel of Rev. 2:20. About now, I hear someone gasping in surprise. Your thoughts are perhaps running something like this: "Doesn't he know that Jezebel is really symbolic of the papacy in that period of church history represented here?" If those are your thoughts, please allow me to assure you that I do believe in a panoramic prophetic view of the seven churches of Asia. Allow me as well though to point out that they were written to real assemblies with real problems. I have no doubt that there was a woman in Thyatira to whom the Lord gave the shameful name Jezebel. It may not have been her real name, but it was her real character.

The Jezebel of Thyatira is vastly different from Lydia. While Lydia found her sphere of activity in the home, using it to the blessing of her family, the spread of the gospel, and the comfort of the saints, Jezebel has interests elsewhere.

Lydia was content to say to Paul, "If you have judged me faithful . . ." Jezebel is marked by *self appointment*. "She calleth herself" (Rev. 2:20). *Sovereign assertion* is hers as she takes the place not of a help, but a prophetess (v. 20). In contrast to Lydia, she becomes infamous for her *sinful activity*, "teaching and seducing my servants" (v. 20). Her heart is at the opposite extreme from the sensitive heart of the seller of purple and is noted for *stubborn adamancy*, "I gave her space to repent . . . repented not" (v. 21). Rather than the blessing of her family, the *selfish ambition* of Jezebel to extend her powers through her children ends in disaster.

Through the efforts of Lydia, a woman in her place, a testimony is established. Through the efforts of Jezebel, a lampstand is almost extinguished. The lesson has been engraven indelibly for each generation to view.



Deep, inwrought patience is the precious fruit of suffering God's will according to God's mind. If we desire that patience have her perfect work, we shall thank the only wise God for all things whatsoever that afflicts us. Sorrow sanctified obtains God's embrace; rebellious grief spoils the soul of communion. The cluster must be bruised to yield its wine, and the sufferings of heavenly patience procure for the soul an overflowing cup of consolation, both for its own comfort and that of others (II Cor. 1:4-6). How many snares, how much harm and loss and shame would the people of God avoid and escape had they a little more patience in waiting for the Lord.

# HAGGAI

*By George Graham*

This little book in the Old Testament, with its four brief messages, has a very practical message for us in this day of assembly testimony. The background to the book is found in the book of Ezra. The Jews are in captivity in Babylon and have been there for about seventy years. The time has come for the fulfillment of the prophecy of Jeremiah 25:11. God begins to work in the heart of Cyrus the Persian Monarch, that His word spoken by Isaiah the prophet (44:28) approximately 180 years before the event took place might be fulfilled. Cyrus, the king, made a proclamation that as many of the Jews whose hearts the Lord stirred should go up to build the house of God in Jerusalem. Almost fifty thousand responded, left Babylon and the land of the Chaldeans and made that long journey up to Jerusalem, back to the land of their nativity. Their primary purpose was to build the house of God, and a real heart interest was manifested.

When the foundation of the house was laid, there were mixed emotions. Some shouted for joy, while others, who had seen the former house, wept. As they began to build on the foundation, we read of opposition by the nations around them. First, they desired to share in the work of building. When they were refused, their true colors came out - they became adversaries. Their approach was, "We seek your God as ye do" (Ezra 4:2). When the chief of the fathers of Israel said, "Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel" (Ezra 4:3), the opposition began. The Jews recognized they were a people separated to God and separated from the nations. There could be no compromise, and to fraternize with them would be disobedience to the Word of God. The enemies, in devious ways, sought to hinder and frustrate the workers or builders. Ultimately, the work came to a standstill. The enemies had succeeded. For fourteen long years, the house of God was neglected.

The Lord then sent the prophet Haggai with His word for the people. As Haggai declares his first message, we learn something as to the state and condition of the people. It was a message of exposure and calculated to reach their conscience. They had lost interest in building the house of God. They said, "The time is not come, the time that the Lord's house should be built" (Haggai 1-2). The spirit of revival which marked them when leaving Babylon had practically died. The house of God was lying waste, and they were building their own cielel houses. Divine things had been relegated, and their own things had been given first place. Think of the Lord's words in Matt. 6:33, "Seek ye first the kingdom of God, and His

righteousness; and all these things shall be added unto you." Paul, to the saints at Philippi, writes, "All seek their own, not the things which are Jesus Christ's" (Phil. 2:21).

God began to deal with them, in that He withheld blessing in the field, etc. They sowed much, but brought in little. These measures went unheeded. Now God sends to them His word in the mouth of Haggai the prophet. The Word of God evidently reached their conscience, as there was a response, and they began afresh to build. Once more, the enemy was stirred up and sought to hinder, but despite all the opposition, they could not make them cease building, and the house was finished. We read, "The eye of their God was upon the elders of the Jews, that they could not cause them to cease" (Ezra 5:5). The word of the Lord to them was, "I am with you, saith the Lord" (Haggai 1:13). We are reminded of the truth of Rom. 8:31, "If God be for us, who can be against us?"

Do we not see something similar to this in our times? In the early part of the last century, we see a similar movement of God. Men of God, who were linked with the religious system, had God's way of gathering for His people revealed to them by the Holy Spirit in the reading of the Word of God. They obeyed the Word of God and moved out from religious Babylon, at great cost to some, as they gathered alone to the precious Name and Person of our Lord Jesus Christ. Other precious truths were revived, and it was a time of great blessing and joy as God worked in their midst. It could be said of them in those days, "... These that have turned the world upside down are come hither also" (Acts 17:6). Soon the enemy began to work. There was opposition from without and factions within. To this present day, divisions and sub-divisions have taken place, robbing us of the unity and power of the Holy Spirit so greatly enjoyed in those earlier days. The consequences for us are practically the same as in the days of Haggai. Generally speaking, we, too, have lost the interest in divine things we once had. Consequently, we have become more interested in our own things. We are in the Laodicean period of the church when they were heard to say, "We are rich, and increased with goods, and have need of nothing" (Rev. 3:17). Here we have a material prosperity preferred over and above a spiritual prosperity which is not desired in our hearts. There is no lack of system or organization within, but Christ as Lord is on the outside, no place for Him. Thank God for every little testimony that bows to the authority of the Word of God and seeks to carry it out. The Lord will say to such, as He said to them in Haggai's day, "I am with you," and in such an assembly, He will take great pleasure.

Each of Haggai's messages has its own aspect of encouragement. To those who had seen the former house, and in whose eyes the present house seemed nothing, Haggai's second message from

the Lord is, "I am with you. . . . My spirit remaineth among you: fear ye not. . . . The latter glory of this house shall be greater than the former . . . and in this place will I give peace, saith the Lord of hosts" (Haggai 2:1-9). This word of encouragement projects their minds and hearts to a happier day yet to come, the millenium and the house of God spoken of in the closing chapters of the prophecy of Ezekiel.

The third word of the Lord by Haggai (2:14), that this people, this nation, every work of their hands and that which they offered were all unclean, leads the people to a humbling sense of their true condition before God ere they begin to build, and at the same time, assures them of blessing at the hand of the Lord.

In the fourth message, as in the second, Haggai speaks of the shaking of the heavens and the earth and the overthrow of all their enemies. No longer will they be under the heel of Gentile domination and power. Then Israel, with their king on the Throne of David, will be the head and not the tail, the greatest and not the least. The feast of Tabernacles is a little foreshadowing of this happy day.

May the Lord direct our own hearts homeward and heavenward as we seek by the grace of God to labour on, upholding the testimony of God according to His Word. The path is not popular, but it will not be long. Soon we shall hear the shout, and then His glad Presence forever. What a glorious prospect!



## GOSSIPING TONGUES

*A WIS Reprint - 1957*

*By William H. Ferguson*

"Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! and the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body and setteth on fire the course (or wheel) of nature; and it is set on fire of hell." (James 3:5, 6.)

Thus, the Holy Scriptures define the tongue and its possibilities of destruction - the wheel of nature referred to above might suggest the train of evil the tongue can commence, carrying destruction and ruin as it revolves from one to another. For some time now, we have seriously considered the advisability of giving a warning against unbridled, useless, vain and empty talk and, not only so, but malicious gossip and backbiting, etc., which is ruinous to the soul's development, a real canker eating the vitals of assembly testimony in some cases, and which is NEVER found in a godly person. The gossiping tongue is characteristic of the "emptiness" or "vanity" of this present generation. Not only would we warn but would seek to give a few suggestions as to profitable conversation

and fellowship together, more or less, in a private, personal way, since it is generally in the privacy of the home or homes, amongst friends or acquaintances, that this unguarded gossip takes place. "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise." (Prov. 10:19.)

God has wisely placed barriers - two walls of ivory and two walls of flesh - and these must be opened ajar ere the words come forth. We should therefore meditate on and weigh carefully our words ere spoken. Once released, they travel on and on. Then the gossip adds to and the whole round of the chatters commences - nothing more, generally, than an agreeable rattle, or the talk of the newsmonger. The old Hebrew saying is - "much talk, much foolishness." And again, the old adage . . . "An empty vessel giveth a greater sound than a full barrel." Yet again, "who think too little, and who talk too much."

We usually associate "gossip" with women, and perhaps this is in a measure true. Old brother Gould used to tell us of the woman "whose tongue was well hung in the middle." Which of us have not come across such characters whose endless chatter becomes weariness or worse - leaves the brain and body numbed. However, men are also given to this gossip in many ways.

We have been thinking again of the harm done by the retailing of "stories" usually added to and colored to suit the occasion by men, some of whom profess to be God's servants, relative to other fellow servants, or others of God's people. Cases of discipline form a good example of this. These, where necessary, should be confined to the assembly and locality where the offence occurs, but, alas, this is not so. Almost simultaneously, these cases are rehearsed some hundreds and thousands of miles away, with no good purpose, but a desire to turn the minds of saints against certain individuals or assemblies, and, frequently, such stories are carried by those who profess "love to all saints," but by their unbridled talk and gossip, show that this is the merest "lip service." David said long ago concerning the fall of Saul and Jonathan . . . "Tell it not in Gath, publish it not in the streets of Askelon." (II Sam. 1:20). True-hearted David did not want to give cause to the enemies of the Lord to blaspheme in this case. He, himself, failed later, for we are all more or less failures, but God calls him "a man after His own heart." Would that there were more Davids among us! A nice example of proper attitude thus seen in Acts 15:2 where, at Antioch, there was "no small dissension and disputation" so Paul and Barnabas and certain others go up to Jerusalem about the matter for advice, not dictation. In verse 3 of Acts 15, we see them on their journey passing through "Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren." Not a word of their trouble at Antioch but a godly con-

versation pertaining to the things of the kingdom of God and a rehearsing of God's ways with them.

### PRIVATE GATHERINGS

Too often when such personalities are indulged, fellow Christians are criticized, their faults retailed, any gossip about them eagerly gone over and sought for. Some clever folks know how to "draw out" an unsuspecting person and get further information to add fuel to the already kindled fire of gossip. Remember! Most gossip is plainly "lies" or "slander," and the person who gossips to you about another, when your back is turned, gossips about you to another. There exists no such person as an "honorable gossip." Honor is not for them! This should be a sobering thought upon reflection. Preachers may be characterized by gossip. They have access into many homes, and the tendency, unless occupied with the Word of God and prayer and visitation and private devotions, is to spend time in aimless talk, idle, or, at times, malicious. Many a good and godly man, to our knowledge, has suffered at the hands of such unprincipled defamers. Usually this is done to ingratiate oneself and to gain some advantage, but here again the party, who is likely an unwilling listener to such gossip, is disgusted, and one who is willing to listen is not worthy of favors or respect, yet the "wheel of gossip" goes on.

Lest any think we write rather plainly on this subject, for we hope to "speak plainly" the Lord's message, let him or her examine their own hearts, which we all ought to do, and the warning will be seen to be necessary and advisable.

Preachers and elders too have an advantage over others in that they hear much more than the average Christian hears of things here and there, and they should be most careful and very slow in conversation and know how to refrain their lips. Too often, this is not so. It is our observation over the course of years amongst His own that there has been a steady decline in the tone of behaviour amongst those engaged in the service of the Lord. The older men spent time in the study of the Word; they were well acquainted with their Bibles; they lived in that atmosphere of reading and prayer and meditation, as well as the practical work of visitation of the sick, and lonely, and widows. Today, this is a lost art greatly amongst many. Many a widow is neglected, seldom, if ever, visited by preacher or elder. The older preachers were not adverse to helping the needy and, usually, had a little fellowship in a practical way, to pass on to such a widow or poor person - they had "bowels of compassion," but, alas! to a great extent, such a godly generation has passed. Not altogether, we are happy to state, for there are still some who continue this gracious and helpful work, for "preaching" is not the main thing with a professed servant of the



Lord. There are accompaniments which go along with this happy service.

### PROFITABLE CONVERSATION

A few practical suggestions for profitable conversation at the table, or in groups, might not be amiss:

At the table, avoid disagreeable reports as matters of conversation. It is neither good for body nor soul. Too many dyspeptics are produced in this disagreeable way of living, or eating. Seek to turn the conversation into matters of thankfulness to God for His blessings, many of which we experience in this land of bounty where we are favored above many.

Suggest a few verses you have been meditating upon through the day or night.

If backbiting commences - "An angry countenance driveth away a backbiting tongue." (Prov. 25:23).

Be especially careful of conversation if unsaved or children are at the table or in the company. What misery has been wrought by unsaved members of a family hearing reports of failure and trouble amongst the Lord's people. Doubtless, some have been estranged and sent faster on their downward course by unbridled gossip and slander of evil-minded persons, for no godly person would indulge in such malicious and destructive conversation. A revival of the art of proper conversation would be indeed welcomed. One looks back to hosts and hostesses amongst the noble of God's people who knew full well how to conduct themselves and refrain from entering upon another's domain, much less indulging in harmful talk. Truly, "well-timed silence hath more eloquence than speech." Someone has said . . . "Inject a few raisins of conversation into the tasteless dough of existence."

We heard recently of one who took a "recording" of conversation, unknown to the company present, who were participating in the chit-chat, and, later on, to the same company, he played it over. They asked . . . "Where did you ever pick up such nonsense?" When told it was their own conversation and usual manner of speech in company, they were unmistakably mortified.

The Scripture enjoins . . . "In understanding be men," and surely, there is room for much improvement in our conversation when we meet casually, when we sit and eat together, or when we spend an hour or two together. Let such times have profitable and suggestive conversation, leading to more spirituality, and let all be done so that there will be some lasting food and good as a result. "Let your speech be always with grace, seasoned with salt. . . ." (Col. 4:6).

## QUESTIONS AND ANSWERS

*By Harold S. Paisley*

**Question:** I would appreciate an answer in the *Words in Season* regarding Melchisedec. What can be understood by the statement that he was "without father, without mother, without descent, having neither beginning of days or end of life, but made like unto the Son of God, abideth a priest continually?" (Hebrews 7:1-3)

**Answer:** It is our firm belief from the Word of God that Melchisedec was a real historical figure. (Gen. 14:18) In that chapter, there are other Kings named, and if they were all real human beings, we conclude so also was this man. He is again mentioned in Psa. 110 by David in that beautiful prophetic Psalm of the Priesthood and Kingship of the Lord Jesus. In the chapter quoted above (Hebrews 7), further information is given concerning the great doctrine of which he is a type. We must not divorce the words "without father etc." from the context, otherwise he would appear to be an appearance of God on earth. The whole key to the difficulty lies in the right understanding of the passage. The glorious subject is priesthood, and the writer is comparing the Melchisedec with the Aaronic. In order to be a priest after the pattern of Aaron, a man must be of the tribe of Levi and of the family of Aaron. Descent was all-important, and his genealogy must be certain. His qualification began at birth and was concluded at death. The priest Melchisedec however was not one by a family relationship but after an order of Divine choice, therefore, there is no record given of his birth, father, mother, descent, genealogy, or end of his days. The reason is evident. To qualify for his priestly office, these matters were not essential, and as there is no account of his beginning or end, he is a grand type of the continual priesthood of the Lord Jesus. We may also add that one of the most remarkable proofs of the Eternal Sonship of Our Lord Jesus is stated in verse 3, where we read he was made like unto the Son of God. That is at the time of his first appearance, he was like the Son of God, Who was with God as the Son, centuries before His birth.

The simple answer to the question is that he was a real personage who resembled the Son of God, and the things not recorded of him were left out of Scripture as being out of keeping with the Spirit's purpose in setting forth the unique Priesthood and Royal glory of the Person of Christ, the priest forever after the order of Melchisedec.

**Question:** Is it Scriptural to speak of the body of the Lord being broken and mangled on the Cross?

**Answer:** When speaking of the holy subject of the Person and sufferings of the Lord Jesus, it is always advisable to adhere to the Words of Scripture. In speaking of the sufferings of the Lord Jesus, we are on holy ground and our thoughts and expressions should therefore be of the utmost reverence. The Lord suffered many things from the hands of men. He was reviled, spat upon, scourged and mocked. He suffered from the hand of God when hanging alone upon the tree. The Word of God would direct us to those moments of spiritual sufferings when He Who was without sin became the Sin Offering. All His sufferings are the subject of wonder and worship, and were endured patiently by the Redeemer. We should always speak of them softly and with chastened spirit, and sing of them with thoughtful emotion and praise. The expression that His body was "mangled" is foreign to Scripture and should not be used at all by an exercised worshipper. Without criticising or making one an offender for a word, for the usage of the word "broken" in relationship to the Lord's body, it is good to point out that the Revised Version, with good authority, omits the word in I Cor. 11:24. We prefer to speak of His Body as being "given." The word "broken" would not offend the spiritual, but we certainly feel that the use of the term "mangled" is unseemly. God of old commanded Israel to "Reverence My Sanctuary."

**Question:** In the gathering for the breaking of bread in the assembly with which I am in fellowship, the actual "giving of thanks for the loaf" is so late that the Word of God is seldom read, because of the lack of time. Is there a remedy?

**Answer:** This condition is becoming widespread and is a grief to many of the saints. We firmly believe and teach that the Word of God should be given a place in all the gatherings of the assembly. Like the Laver of old, it should never be covered. The Lord's People require the Word to point them to the Person and work of the Lord Jesus, and also before they rise to move outside into the world again, a ministry to prepare them for the difficulties of the way is vital. We suggest that one great remedy is a more spiritual condition to discern the time to give thanks for the "memorials of His love." Elder brethren should be guides in this matter, showing by example that there is a time to share the tokens of remembrance.

## REPORTS - UNITED STATES

**Augusta, ME** - Conference held on the last weekend of June was characterized by a spirit of liberty in ministry.

**Solon, ME** - Brother Walter Gustafson purposes starting in gospel meetings. This is in connection with the assembly at Madison, ME.

**Franklin, NH** - Brethren Jonathan Procopio and Marvin Derksen are starting meetings in a trailer on July 10, seeking to stimulate an interest amongst the townspeople before pitching the tent.

**Terryville, CT** - Brethren James Smith and Eugene Higgins are seeing a fair interest in tent meetings. At the end of the second week, one had professed. They were also trying an open-air meeting in Bristol.

**Hazleton, IA** - Brethren Allan Christopherson helped by brother Victor Collins of the West Union Assembly are being encouraged in tent meetings with one stranger professing at the end of the second week. No assembly in either Charles City or Hazleton.

**Sandstone, MN** - Brethren Paul Elliott and Gavin Collins are having meetings in this new place, some distance north of Minneapolis.

**Charles City, IA** - Brethren Joel Portman and Bruce Collins started a gospel effort on June 28 in a Gospel Trailer.

## REPORTS - CANADA

**Goose Bay, Lab.** - Brethren Wallace Buckle and Alexander Dryburgh with the help of brother David Swan are working this community where there is no assembly.

**Rocky Harbor, Nfld.** - Brethren J. A. (Bert) Joyce and Jim Jarvis are planning tent meetings in August.

**Wareham, Nfld.** - Brother Gordon Williams is helping in the building of a new hall. Brother Carl Payne with the help of brother Donald Wardell of the Dunkerton, IA Assembly are working the west coast of Newfoundland with a bus, selling Bibles and books. Brother Bryan Funston is engaged in open air work in the Avalon Peninsula area.

**Dartmouth, NS** - Brother James McClelland along with brother John Hawthorne of Northern Ireland are starting meetings under canvas on July 10.

**Halifax, NS** - Bible Readings were a time of profit with a good number present. The assemblies in the Maritimes have appreciated the helpful ministry given by brother Jim Allen of Northern Ireland. He was present at the conference in Pugwash Junction for one day, leaving for home on July 2.

**Pugwash Junction, NS** - Over 600 gathered for the conference with a variety of ministry given. Brethren Oswald MacLeod and Douglas Howard to start gospel meetings in the Gospel Hall on July 10.

**River Philip, NS** - Brethren William Bingham and Floyd Stewart are expected to pitch a tent here in late July. Brother Bingham is also exercised in following up an interest in South Maitland with cottage meetings.

**Yarmouth, NS** - Brother Albert Hull is using a community hall for gospel meetings. Brother Gerard Roy of the Green River, NB Assembly is expected to give some help in connection with the French-speaking people in this district.

**Murray Harbor, PEI** - Brother Albert Ramsay is planning tent meetings in the east end of the island with the help of local brethren.

**Summerside, PEI** - Brethren Noel Burden and Arnold Gratton are preaching the gospel here.

**Shediac, NB** - Brother Larry Buote along with brother Leslie Wells of Northern Ireland are having tent meetings. This effort is in connection with the newly formed assembly in Robichaud.

**Tracadie, NB** - Brother Leslie Wells came here for a few nights following the conference at Pugwash Junction, NS.

**Upper Kent, NB** - Brother Murray McCandless is having tent meetings being helped by local brethren. This is near Carlingford where our brother has maintained a consistent interest for the past year or so.

**St. Gabriel, Que.** - A tent is being pitched on July 31st in this French-speaking district near the assembly at Price. Brother Gerard Roy of the Green River, NB Assembly is holding forth for one week to be followed by the joint effort of brethren Larry Buote and Leslie Wells.

**Collingwood, Ont.** - The assembly enjoyed visits from brethren Albert Grainger and Robert Surgenor.

**Crediton, Ont.** - Gospel meetings being conducted by brethren Norman Crawford and Paul Kember are well-attended - also the children's meetings. At the end of two weeks, no one has professed.

**Eden Grove, Ont.** - The one-day conference held on June 5 was a time of cheer for the assembly.

**Lake Shore, Ont.** - Brother Harold Paisley expected to start in tent meetings on July 31.

**Oshawa, Ont.** - **Albert Street Gospel Hall** - The saints were built up and strengthened by our nights of ministry on Church Truth by brother John Norris.

**Ottawa, Ont.** - The assembly was cheered from the ministry given at their conference held in early May. Bible Readings on I Cor. 10 and 11 were described as excellent.

**Parry Sound, Ont.** - Brother William Hynes of the Kensington Avenue Assembly in Hamilton had a week of appreciated and instructive ministry meetings on I Timothy.

**Toronto, Ont.** - **Fairbank Gospel Hall** - Brother Timothy Walker had one week of profitable ministry at the beginning of June. A father and son obeyed the Lord in baptism on the last Lord's Day in May.

**Portage La Prairie, Man.** - A good conference was reported. One professed on Sunday night. Brethren Jack Noble and Jack Nesbitt remained for gospel meetings with some encouragement. The tent was moved to Crystal City on July 10, about 100 miles south where there is no assembly. Brother Noble was called to attend the funeral of his mother in Northern Ireland at the beginning of July, so local brethren were helping brother Nesbitt in this effort.

**Roseisle, Man.** - Brethren Andrew Bergsma and Fred Krauss along with brother Matt Murphy of the Lynden, WA Assembly gave appreciated ministry following the Portage la Prairie conference.

**Maidstone, Sask.** - Brother Douglas Reid had two weeks of good ministry on Church Truth.

**Calgary, Alta.** - **West Hillhurst Gospel Hall** - Brother Harold Paisley gave an appreciated visit.

**Edmonton, Alta.** - Brother H. D. (Doug) King is having meetings in August with the help of local brethren.

**Squamish, BC** - Brother George Campbell along with the help of local brethren is expected for tent meetings on July 24.

**Vancouver, BC** - Brother Phillip Harding visited the assemblies in Deep Cove and Victoria Drive enroute to Australia. Brother Sydney Maxwell gave help in the Prairie conferences.

**Westbank, BC** - Following the first conference held on the weekend of June 11 and 12, brethren Harold Paisley and John Abernethy had a series of gospel meetings that filled their new hall and where there was a good interest.

### REPORTS - FOREIGN

**Northern Ireland - Ballyclare** - Brethren J. Brown and J. Lenox closed their meetings after eight weeks with good attendance. **Longfield** - Brother J. Thompson helped by brother A. Graham finished with some professing. This is near Glenarm. **Clough** - Brother E. Wishart helped by brother N. Tinsley is here with fair interest. **Ballywatermoy** - Brethren J. Martin and W. Jennings hope to commence here on July 31. **Keady** - Brother T. McNeill has started in tent meetings. **Kilmore** - One professed in meetings held by brethren J. McCann and D. Kane. This is near Lurgan. **Newry** - Brethren T. McKelvey and J. G. Hutchinson had six weeks in portable hall. **Dromore** - Brother W. J. Nesbitt here in tent meetings with some professing. **Londonderry** - In Beagh near Maghera, brethren J. Martin & W. Jennings finished after ten weeks in portable hall. Three outsiders professed. **Tullyroan** - Brother G. McKinley helped by brother B. Glendinning are preaching the gospel in a store about three miles from the Gospel Hall.

### CONFERENCES

**Tracadie, NB** - Annual conference to be held in the Gospel Hall on August 13 and 14. First meeting on Saturday at 2:00. Breaking of Bread at 10:30. Ministry will be in French. For brethren ministering in English, the ministry will be translated. Corr. Leon Comeau, Box 1543, Tracadie, NB E0C 2B0. (506) 395-5651.

**Orillia, Ont.** - Conference to be held on September 3 and 4 at the Collegiate Institute, West Street North. **NO PRAYER MEETING ON FRIDAY NIGHT.** Bible Reading on Saturday at 10:00 and each afternoon at 1:30 on Colossians. Ministry at 3:30. Breaking of Bread at 10:00. Corr. Reuben J. Pears, 446 West Street North, Apt. No. 203, Orillia, Ont. L3V 5E8. (705) 326-4492. Institute 326-7394. **NOTE THE CHANGE OF DATES. FORMERLY HELD ON WEEKEND OF CANADIAN THANKSGIVING.**

**Hardwick, VT** - Annual conference to be held on September 17 and 18 with Prayer Meeting on September 16 at 7:30 p.m. in the Gospel Hall, 27

Lower Cherry Street. All other meetings to be held in Hardwick Elementary School, Main Street. Saturday - Bible Reading at 10:00. Breaking of Bread at 10:00. Corr. Lawrence A. Donofrio, Box 47, Star Route, Craftsbury Road, Hardwick, VT 05843. (802) 472-6882. School 472-5411. NOTE CHANGE OF DATES - FORMERLY HELD THE FIRST WEEKEND OF MAY.

**Midland Park, NJ** - Conference held on September 24 and 25 with Prayer Meeting on September 23 at 7:45 p.m. All meetings in the Gospel Hall, 61 Prospect Street. Breaking of Bread at 10:00. Corr. T. Edgar Chambers, 550 Franklin Terrace, Wyckoff, NJ 07481. (201) 652-4862. Gospel Hall 447-0654.

**Chapman Valley and Parry Sound, Ont.** - Joint conference to be held at the Gospel Hall, Chapman Valley on September 24 and 25 with Prayer Meeting on September 23 at 7:30 p.m. Breaking of Bread at 10:00. Corr. Herbert West, Lakeview Drive, Sundridge, Ont. P0A 1Z0. (705) 384-5280 (Chapman Valley) and Russell Longhurst, R. R. No. 3, Grandview Drive, Parry Sound, Ont. P2A 2W9. (705) 746-8415 (Parry Sound). Supper is provided at 5:00 for those arriving on Friday night.

**Manchester, IA** - Conference on October 1 and 2 with Prayer Meeting on September 30 at 7:30 p.m. in the Gospel Hall, Union & Wayne Streets. All other meetings to be held in the West Delaware Junior High School on Doctor Street. Breaking of Bread at 10:30. Corr. C. F. Foster, Box 283, R. R. No. 2, Manchester, IA 52057. (319) 927-2963. School 927-3515.

**Clinton, Ont.** - Annual conference to be held on October 1 and 2 with Prayer Meeting, September 30 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. Breaking of Bread at 10:00. Corr. Douglas McDonald, Box 329, Clinton, Ont. N0M 1L0. (416) 625-3125. School (519) 482-3471.

**Roseisle, Man.** - Annual conference to be held on October 1 and 2 with Prayer Meeting on September 30 at 7:30 p.m. in the Gospel Hall. All other meetings to be held in the Collegiate School, Carman, Man., 3 blocks east of junction of Highways 3 and 13. Breaking of Bread at 10:30. Corr. Peter H. Dyck, Roseisle, Man. R0G 1V0. (204) 828-3509. School 745-2001.

#### CONFERENCES - CANADIAN THANKSGIVING WEEKEND

**Sydney Mines, NS - Cape Breton Conference** - On October 9 and 10 with Prayer Meeting on October 8 at 7:45 p.m. Breaking of Bread at 10:00. ALL meetings to be held in the Sydney Mines Memorial High School. Corr. Rolland S. Kaiser, 15 Dover Street, Sydney, NS B1R 1H3. (902) 539-4078 or Norman MacQueen, 21 Guy Street, Sydney Mines, NS B1V 2N5. (902) 736-9690. School 736-6233.

**St. Thomas, Ont.** - Conference on October 8, 9 and 10 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 7. No meeting Saturday morning. Breaking of Bread at 10:00. Corr. Allen McCandless, R. R. No. 1, Port Stanley, Ont. N0L 2A0. (519) 769-2472. School 631-4460.

**Brandon, Man.** - Annual conference to be held on October 9 and 10 with Prayer Meeting at 7:30 p.m. on October 8. All meetings to be held in the Gospel Hall, 1412 22nd Street. Bible Readings - Titus chapters 2 and 3. Breaking of Bread at 10:30. Corr. Alan G. Ritchie, 23 Creighton Blvd., Brandon, Man. R7B 0Y1. (204) 727-4971. Gospel Hall 728-7849.

## CONFERENCES (continued)

**Maidstone and Mervin, Sask.** - Joint conference on October 8 and 9 with Prayer Meeting on October 7 at 7:30 p.m. All meetings, including Prayer Meeting, to be held in the Legion Hall on Main Street, Maidstone. Breaking of Bread at 10:00. Corr. Harry K. McLaren, Box 481, Maidstone, Sask. SOM 1M0. (306) 893-4193. Legion Hall 893-4277.

**Vancouver, BC - Victoria Drive Gospel Hall** - Annual conference to be held on October 8, 9 and 10 with Prayer Meeting on October 7 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 and 49th Avenue. Corr. Tom Barr, 935 Gatsbury Street, Coquitlam, BC V3J 5H9. (604) 936-7162. School 435-8121.

## HOMECALLS

**Banbridge, Northern Ireland** - Our esteemed and beloved brother, **Wilson Radcliffe**, age 66, went to be with Christ on March 12. He was saved at the age of 16 during a Bible Reading and was identified with the Newry Assembly for many years before moving to Banbridge where he has been in fellowship for the past number of years. His interest in spiritual things was well known. God honored his business endeavors, and that in which he was prospered was used widely and liberally for the encouragement of the Lord's work in many areas, ranging from the care of the widows to providing funds for halls in connection with assembly testimony. He visited Canada, South Africa and the Shetland Islands for gospel meetings. His family of five are all saved and in assembly fellowship, his two sons frequently helping in gospel efforts. The last few weeks were spent in helping brother Harold Paisley in gospel meetings in his home assembly at Banbridge, and later with an employee, brother S. Dawson, conducting meetings in a local Orange hall. The funeral, which was unusually large, was shared by brethren Paisley and J. G. Hutchinson, where words were spoken in acknowledgement of a life spent for God as well as a fitting word in the gospel.

**Lonaconing, MD** - Our dear sister, **Mrs. Jennie Smith**, age 91, passed into the presence of the Lord on June 4th. She was in the fellowship of the Lonaconing Assembly for many years. She leaves two sons and one brother. A large gathering heard the Word, both saved and unsaved.

**New Creek, WV** - Our beloved sister, **Mamie G. Hershey**, age 86, went to be with Christ on June 4. She was saved on the last night of a Mennonite revival while still in her teens. She left the Mennonite church to join a Methodist church. When a New Testament assembly was planted in New Creek in 1971, she was among the original number in fellowship. The last few years, she was confined to a nursing home. She has a daughter and a granddaughter in the assembly. Prayer is requested for the unsaved members of her family.

**Byfield, MA** - Our dear sister, **Mrs. Bessie Rogers**, went to be with Christ on June 7th. Born April 19, 1896 and saved on December 14, 1933. Faithful in attending the assembly meetings as long as health permitted. Leaves one son and five grandchildren for whom prayer is requested.

**Longport, NJ** - Our sister, **Miss Matilda Cochrane**, went to be with the Lord on June 17. Born July 4, 1904, she professed faith in Christ at the age of 13. Formerly of Philadelphia, she came to the Home in 1980.



# Words in Season

THE BIBLE FAMILY MAGAZINE



## STEP BY STEP

*By Frank J. Exley*

Child of My love fear not the unknown morrow,  
Dread not the new demand life makes of thee;  
Thy ignorance doth hold no cause for sorrow  
Since what thou knowest not, is known to Me.

Thou canst not see today the hidden meaning  
Of My command, but thou the light shall gain;  
Walk on in faith, upon My promise leaning,  
And as thou goest all shall be made plain.

One step thou seest - then go forward boldly,  
One step is far enough for faith to see;  
Take that, and thy next duty shall be told thee  
For step by step thy Lord is leading thee.

Stand not in fear, thy adversaries counting,  
Dare every peril, save to disobey;  
Thou shalt march on, all obstacles surmounting  
For I, the Strong, will open up the way.

Wherefore go gladly to the task assigned thee;  
Having My promise, heeding nothing more  
Than just to know, where e'er the future find thee  
In all thy journeying I go before.

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SEPTEMBER, 1983

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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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**QUESTIONS** to Harold S. Paisley, 554 Sugarbush Drive, Waterloo, Ont. N2K 1Z8.

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### **CHANGE OF TIME**

**Toronto, OH** - Breaking of Bread - 10:00 a.m.

**La Crosse, WI** - Breaking of Bread 10:00 a.m.; Sunday School and Adult Bible Class 11:15 a.m.; Gospel 7:30 p.m.; Prayer Meeting and Bible Reading, Wednesday, 7:30 p.m.; Each third Lord's Day in the month, ministry meeting 1:30 p.m.

### **NEW ASSEMBLY**

**Dundas, N.B.** - Gospel Hall, Dundas, N.B. Order of Meetings - Breaking of Bread 9:30, Sunday School 11:30, Gospel 7:00, Prayer and Bible Reading, Thursday, 7:30. Corr. Clarence Budd, R. R. No. 9, Moncton, N.B. E1C 8K3. Tel. (506) 382-2958.

### **MEETING**

**Hatboro, PA**- Hatboro Gospel Hall will begin monthly ministry meetings on the third Sunday of each month, beginning Lord's Day September 18, 3:30 p.m. continuing until May. Brethren walking in scriptural paths are invited to speak. Corr. Emery V. Richards, 217 E. Montgomery Ave., Hatboro, PA 19040. Tel. 443-0952.

### **REPORTS - UNITED STATES**

**Solon, ME** - Brother Walter Gustafson labored here in the gospel for three weeks. While none professed, the young believers of previous gospel efforts were cheered and strengthened. He went on to Eden Mills, VT where some contacts have been made in connection with the Christians in Hardwick, VT.

**Franklin, NH** - Brethren Jonathan Procopio and Marvin Derksen are in their third week of tent meetings. Our brethren are encouraged as to the different contacts made. They purpose going on to the end of August and longer if an interest warrants.

# 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, Fred Hill, Andrew McPhee,  
Joseph Procopio, Charles Strom, Frank Tornaquindici

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Daniel .....	George Graham
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## CHRIST DIED FOR US

*John G. Deck*

Oh, would we be as angels bright,  
To stand before the Throne in Light  
And join the myriads to proclaim  
The honour of the ascended Lamb?  
Ah, no! what losers were we thus:  
We could not sing He died for us.

We would not bear an angel's name:  
A sinner saved is what we claim.  
We'd rather debtors be to grace  
Than fill e'en Gabriel's honored place,  
And washed in Calvary's precious flood  
Owe all to Christ's atoning blood.

## ENROUTE TO EASTERN PASSAGE

*By Douglas Howard*

Not long ago, I went to visit a good friend at Eastern Passage, Nova Scotia. I had more time than was normally required to get there, so betook myself to driving idly along and stopping pedestrians for a quiz on spiritual things.

The first man I approached looked hopeful. "Do you know of any Christians around here?" I queried. He drew near to the open window of my car to get the question, but upon hearing the word "Christian," withdrew so fast that one would have imagined that I had pointed a gun at him. He shook his head to indicate he did not know, and at the same time waved me goodbye. So frightened did he seem, in fact, that it was with difficulty I coaxed him to accept one or two Gospel tracts.

My second stop was beside a man who was waiting for a bus. To him, I repeated my query, "Do you know of any Christians around here?" Polite, and calm, he replied, "We're all Christians around here, as far as I know." But we soon discovered that he knew nothing of the way of Salvation, and was simply taking it for granted that all were Christians because living in a Christian land.

Leaving a few tracts with him, and passing on, we came on a group of three school children. "Do you know if there are any Christians attending those 'churches?'" I asked, pointing to two such buildings across the way. Puzzled at my paradoxical question, one answered, "I suppose so." "But," I went on, "do you know what a real Christian is?" One of the girls pointed to the only boy in the group and informed me that he was a "minister's" son, whereupon I asked him if he could tell me what a real Christian is. "One who believes in God, I suppose," he ventured. "You mean one who believes that Christ died for his sins to save him from hell," I said - and there is a vast difference! Driving off, we saw them tear up the tracts we had given them.

Presently, I hailed a lad coming in the opposite direction, "Can you tell me the way to Heaven, son?" I inquired. "No, sir, I can't," he replied, so I handed him a Gospel paper.

Still another lad admitted he knew not the way to Heaven, but proudly told me that he went "to church" every Sunday, and even served at the altar. "You serve at the altar, and cannot tell me the way to Heaven?" I emphasised. I felt like asking him to what church he went.

Oh, yes, there was also a boy who confessed that he neither went to Sunday School, nor to church, and knew nothing about the way to Heaven.

How do you think I felt after all that? Of all the different answers that day, not one rejoiced my heart. No wonder so many

people are going to hell, I reflected afterwards; someone has failed to show them the way. And no wonder thinking people on every hand are asking what *is* the right religion, or, is there *any* right religion. We can't blame them.

Reader, could you have answered these questions correctly? More important still, *are you a real Christian, one who is on the way to heaven for sure?* There is only one source of knowledge in the matter. Neither the church, nor the clergyman, nor yet your parents will do, much less yourself, because every idea is different. The B-I-B-L-E is the only recourse. Read it! Let it speak to you; don't be afraid of it! If unbiased, you will find in it, with what a Holy God you have to do; 'tis true (Heb. 4:13), also, what a sinner you are in His sight, and like the son in Luke 15:18, will have to say, "I have sinned." You will further find out that God is a hater of sin and will punish it, and that Hell and the Lake of Fire are for this purpose (Luke 16:19-31 and Rev. 20:11-15). If truly convicted on these points, God will remind you that He loves vile Sinners, in spite of hating their sins. "This man receiveth sinners, and eateth with them" (Luke 15:2). He will remind you, too, that He sent His Son to suffer, bleed and die for such a sinner as you (Isa. 53:5-6 and I Tim. 1:15). Upon repentance and acceptance of the death of Christ as sufficient in itself to secure you a home in glory, you will have everlasting life (John 3:16, 36).

The possessor of Eternal life in this world, then, is the true Bible Christian (Acts 11:26), and the way to Heaven is Christ Himself, "I am the way, the truth, and the life, *no man cometh unto the Father, but by Me*" (John 14:6).

\* \* \* \* \*

## PERSONALITIES IN THIRD JOHN

*By Daniel Ussher, Trinidad*

In this short Epistle, there are interesting and instructive things said about four men. They have long passed from this scene, but what the Holy Spirit records concerning them is left in the Word of God which liveth and abideth forever.

### GAIUS - SOUL PROSPERITY

It is very important for every child of God to keep his soul right with God. Evidently, Gaius did this - everything was not in his favour; he was in an assembly where there was trouble. He may not have enjoyed the best of health, but he kept his soul right; as a result of this, he walked in the truth and was given to hospitality.

There can be no doubt that this man had practical experience of communion with the Lord which enabled him to rise above circumstances. As the age draws to a close, there are many things that can attract and distract the child of God. The safeguard against this is to dwell much in the secret place of the Most High.

### JOHN - SUPREME JOY

Gaius was one who brought much joy to the Apostle John. John could say, "I have no greater joy than to hear that my children walk in truth" (verse 4). It should make us glad when we hear of our fellow believers walking in truth, and especially so when they are spiritual children. It is so sad when there are those found among the believers who bring grief instead of joy. Walking contrary to the Word of God can bring no joy either to those who engage in this sad practice or to those who watch for their souls (Hebrews 13:17).

If we are to walk in truth, it is necessary that we know it, hold it and let it hold us. May we take joy in those who are walking in the truth and encourage them to continue in same until travelling days are done.

### DIOTREPES - SELF WILL

Self will is ever a fruitful source of trouble in an assembly. Those who are prospering in soul will be exercised about the will of God in all matters. Diotrepes had a lust for power and position, spoke evil of the servant of the Lord and intimidated those in the assembly who wanted right things. His name means, "Nourished by Zeus" (the chief God of the Greeks - K.S.W.). There is a tremendous contrast between this man and Gaius. The secret is, they were nourished from different sources. Occupation with 'The Man in the Glory' will never produce self will, but rather, the desire to do those things that are pleasing in His sight. Occupation with self will produces all kinds of evil and, indeed, heads the list of sins that obtain in these last days as outlined in II Timothy 3:1-7. The perfect Man could say to His Father, "Not My will, but Thine be done" (Luke 22:42).

### DEMETRIUS - SATISFACTORY TESTIMONY

John does not use many words in his reference to Demetrius, but what words he does use are rich in spiritual content. "Demetrius hath good testimony of all and by the truth itself: and we also bear testimony and ye know that our testimony is true" (verse 12 - Newberry Bible). This man had a good testimony, and this is vital. We do not know whether he was a gifted public speaker or not, but his life spoke for God, and this is the most important thing in life. Men with a good testimony are the backbone of any assembly, and their lives have a fragrance that lives on even after they have passed on to be at home with the Lord.

## A MEDITATION - PSALM 145:1-4

By Dr. Adam D. Thropay

David's Psalm of praise stands at the pinnacle of all his Psalms. It is preeminently a song dedicated to God and His interests. One unique feature is the absence of any requests. Rather, the whole psalm is the outpouring of worship from a man who knows God, and whose heart cannot contain the love and admiration that has filled it.

The kingdom of the triune God is a recurring theme through this Psalm. That everlasting kingdom, which will display God's glory and power, will be ordered and established by the glorified Son of God (Isaiah 9:7).

David begins his song as one enjoying the presence of his King. He is overwhelmed with the greatness and grandeur of His God, and exclaims,

"I will extol Thee, my God, O King" (v. 1)

Although the words "extol" and "exalt" are often translated interchangeably, they are not exactly synonymous. The exaltation of our Lord Jesus Christ can only be measured by the depths of His humiliation. "He was obedient unto death, even the death of the cross." "He that descended is the same also that ascended up, far above all heavens, that He might fill all things" (Eph. 4:10). Our wonderful Lord has been exalted far above all principalities and powers. It is impossible, as worshippers, to exalt Him any higher than He is already exalted by His satisfied Father. But, we can *extol* Him. We can raise Him up on high in our praises, and, as we present His loveliness to the Father, others will more fully appreciate Him in His glorious splendour.

"And I will bless Thy name for ever and ever"

The word "bless," when used about God, expresses the desire that all things will turn out for God's glory. The Psalmist's praise is the result of deep, sweet, personal affection for his Creator. So immense is his love that he covets the best for Him. Nothing is too great for his King. He is worthy of blessing from all His saints (v. 10), as well as from all flesh (v. 21).

"Every day will I bless Thee; and I will praise  
Thy name for ever and ever" (v. 2)

The psalmist of Israel, enjoying the presence of Divine glory, sees no interruption to his union with God. This draws from him the exultant declaration that he will bless God, as well as praise Him, for ever and ever. Practically, he must begin while yet on earth. The eternity of his praises starts now, as day by day he blesses his Lord.

"Great is the Lord, and greatly to be praised;  
and His greatness is unsearchable" (v. 3)

Not just any worship is good enough for Jehovah. The Lord is great. Praise must be in proportion to the greatness of His majestic Person. This word denotes greatness in quality as well as in quantity. To praise Him in proportion to His quality, each believer must offer Him the best praises possible. No words are too eloquent for Him. Neither is any singing sung too heartily to Him.

To praise Him according to the vastness of His Person, all flesh is called upon (v. 21), yet they are not numerous enough to give Him His full due. In Psalm 148, every created thing is called upon, whether animate or inanimate, whether angel or beast, whether in the heaven of heavens or in the earth, to join in that great chorus of praise ascending to God.

This is no mere platitude that David expresses, nor yet a conclusion based on the experience of others. God working in David's own life has drawn from his heart this burst of praise. He had placed his full confidence in God, and had found his faith more than abundantly rewarded. God did for David above all that he could ask or think. David was thrilled at the manifestation of God's power and presence in his personal circumstances and in his kingdom. The stories of God's great works in the past, which had been handed down by his forefathers, took on new significance to him. To David, then, was revealed the great principle that . . .

"One generation shall praise Thy works to another,  
and shall declare Thy mighty acts" (v. 4)

In every generation, God has shown His power and attributes so that His people may commend His works to the next generation. In our time, we should expect God to reveal Himself to us. The Holy Spirit is still ready to teach Christ to the eager disciple who thirsts after God. He is anxious to do as great things for us as He has done for His people in the past. At this time of economic instability, for example, many Christians must rely heavily upon God for their basic survival. They will find that the God of the hungry '30's is also the God of the '80's. Nor has the blessing of seeing souls saved died with previous generations. They have gone, but God is still the same. Those who appreciate the praises of a former generation, and trust God in the present, will have the privilege of praising Him to the future generation.



## FATHERS AND SONS (Cont.)

*By Robert E. Surgenor*

As we turn to the book of the Kingdom of Israel, we find a far different picture. First, Samuel begins with a barren, weeping woman. The day was dark. The lamp of God was going out in the Tabernacle (I Samuel 3:3 R.V.). The testimony was dying. God's voice had ceased, thus the Word of the Lord was rare (precious A.V.) in those days. Eli the priest is on the scene: fat, old and going blind (I Samuel 3:2; 4:18). What a deplorable condition in the house of God. But what could one expect - look at Eli's home life! His sons are mentioned first (1:3), thus more than likely, they occupied first place in the home. How often a mother favors her children above her husband. Sad indeed. Furthermore, he restrained them not (3:13), thus they made themselves vile before God and God's people. What weight could Eli carry before God's people with sons like that? As the glory is about to depart (4:22) and 'Ichabod' is to be written over Israel, we find a man of God approaching Eli with a message from God. "Thus saith the Lord . . . wherefore kick ye at My sacrifice . . . and honourest thy sons above Me?" (2:27, 29). This question is asked followed by rebuke and a sentence of judgment. It is interesting to notice that due to Eli's failure in the home with his sons, God repented of the good He intended to Eli's house and changed it to judgment, His reason being, "Them that honour Me I will honour, and they that despise Me shall be lightly esteemed" (2:30). We have a similar threat in Jeremiah 18:9, 10. Thus the sentence is passed, "Behold the days come, that I will cut off thine arm -." That is, God was now going to remove the priesthood from Eli's house. To assure Eli of the certainty of this, He gave him a sign, "Hophni and Phinehas, (his sons) in one day they shall die both of them" (2:34). In chapter four, the sign came to pass, and upon hearing of the death of his two worthless (2:12) sons and the taking of God's Ark by the Philistines, Eli "fell from off the seat backward by the side of the gate, and his neck brake, and he died" (4:18). One hundred and fifty years later, the man of God's prophecy came to pass. "So Solomon thrust out Abiathar from being priest unto the Lord; that He might fulfil the Word of the Lord, which He spake concerning the house of Eli in Shiloh" (I Kings 2:27).

Thus Abraham, who honored God above his son, received this promise, "In thy seed shall all the nations of the earth be blessed; BECAUSE thou hast obeyed My voice" (Genesis 22:18).

Eli, who honored his sons above God experienced judgment, the cutting off of his arm, the extinction of his posterity from the priesthood.

## GETTING THE MOST BLESSING OUT OF CONFERENCE MEETINGS

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*By William H. Ferguson*

Years ago, when the work first commenced on this Continent, such times of Conference, around the Word of God, were precious and helpful seasons and, thank God, they still are and meet a real need amongst us today. There are more of them now, and many saints come long distances where they know the Word of God will be ministered, without fear or favor, and ministry will be given under the Spirit's leading and apart from mere human arrangement or choice of speakers or subjects.

We are not now speaking of Summer Conferences at Camps, etc., where sports and temporary and occasional "fellowships" are the rule. We do not believe such to be of help to the testimony of the saints in Assembly fellowship. These are distinctly patterned after denominational ideas of the world's religions, and following this pattern, saints are further led into the meshes of Babylonish system; their taste for Babylon's ways is thus "whetted."

### GODLY EXERCISE REQUIRED

However, to get the most blessing, there are a few suggestions which we believe might be helpful and should be given careful consideration. We mention, first of all, the character of the ministry which should characterize such. It should be plain, Scriptural and timely, and always edifying. It should instruct the saints in true Assembly testimony to the Name of the Lord in separation from existing confusion. Old truths should be brought to the attention in freshness and power. It is no place for "sermonizing" or "mouldy bread." Further, it is no place for advancing new ideas or questionable teaching or theories. Go over anything that is not clear with some of the men of God who are present ere rising to give something which will distract or even harm the saints.

### A GODLY ORDER

Not infrequently, there is a holding back at the beginning of a Conference as if the earlier meetings were not important, and then there may be an undue haste towards the last at that which seems, to some, to be the most important session or two. This looks as if some hold back for the larger meetings and, at times, if one's judgment is at all right, it is the very men who should not be taking part too much at such closing meetings. The opening meetings are most important; the character of the succeeding meetings is frequently determined, more or less, by the opening ministry meetings, often in the Prayer Meeting preceding. Prayer should characterize the

Conference, and a true season of such before each meeting is of great value. And here, also, we should mention that local brethren and brethren from adjoining assemblies should feel proper exercise in prayer and not leave all the "praying" to the preachers. This is rapidly becoming a custom which is without Scriptural precedent as to such meetings. We do not call upon any brother to pray at such times - this is interfering with the Spirit's leading - but all such should be exercised, and spiritual prayers are a great help. They would not be long, nor preaching prayers, but real and earnest calling upon God for His present help.

Time should not be wasted; it is precious, and due consideration should be shown so that a variety of ministry, to meet the need of all, can be given. This should be from those who are competent and fitted of God, by experience and gift, to give it. The idea of "every man having his turn" is foreign to true and scriptural ministry, as much out of place here as any other meeting. Some men are valuable in one place, some in others, and happy is the man, and assembly, that recognizes this. Experience and maturity are essential qualities in all who would minister the Word at Conferences. Younger men, not too long saved, and only a short time in the Lord's work (so-called) should have sense enough to recognize this and, thank God, many do, but there are some who may think that they are qualified "teachers" and have as much right to minister on a Conference platform as men who have given the major part of their lives thus and have the experience necessary, and fitness, proven thus. We do not believe in "clerisy," nor do we believe it is godly order for such young men to take the place of teachers. A man must, first of all, "prove" himself, and God does not produce teachers right away - this comes as a result of faithful laborers in the Gospel and in out of the way places, and is the result of shepherd work being faithfully performed in quiet ere a man takes the public place. Men who come from the denominations, and see the truth of assembly gathering to His Name, should especially be encouraged to spend some time coming in and going out amongst the saints - thus learning God's ways and proving the benefit of the "yoke" with more mature men in the things of God.

#### TRANSCONTINENTAL TRAVELERS

This may describe some who spend more time and money crossing a continent than would extend the Gospel in a definite locality for a year or more by a godly pioneer. Going from meeting to meeting, across the Continent, taking fellowship from each assembly, a night or two here and there, neither commends itself as Scriptural, nor is it honest labor, and those who encourage this in younger men are not doing a good turn, either to the individual, or to the assemblies in their testimony. One is thankful to God for all

younger men who show promise, but let us not spoil such by such foolish and unscriptural practices. True pioneers are scarce; let us encourage those who do this work; sometimes they are not known too well, and do not advertise their work. Much publicity is harmful to such in the work of the Lord - it tends to take the eye off the Lord and fasten on the sources of fellowship. This is not good. We do not need more preachers today - many of the smaller assemblies could stand well some men to settle down in their midst and labor at their work, daily, and give help. We believe in this way the smaller assemblies could be much helped in a godly way, and those who have borne the burden and heat of the day would be encouraged and helped at the last of their testimony. This opens up an avenue for any godly and exercised man, not to start out preaching, but to seek, after due exercise, to settle down amongst the saints in a smaller district and work for the Lord with them. Godly and true pioneers who are willing to tackle work - removed from assembly support - are few and far between. God will NEVER fail such.

Thus we see that saints have a responsibility to see that the Lord's people who come from far and near to the Conference meetings are fed by true shepherds and those who know their needs through being in the mind of the Lord and having learned His ways. Let us emphasize - God does not "create" teachers overnight - they are men known to the saints for their faithful labors and who have experience in the things of God and are manifestly raised up of God. One is thankful for all visiting brethren from other lands, and would extend to such due courtesy, but we feel, here also, there should be care taken to see that such men who are not acquainted with conditions in our midst are not influenced by wrong reports and that they are not men who come to "set right" what they imagine can be "set right" by their efforts. Godly wisdom and good sense are much needed on the part of us all, and we are sure that if there is godly exercise and determination to seek only that which will be for God's glory, the need shall be supplied. It is perhaps beside the point to mention that men, who are not with us in heart, Deuteronomy 18:5, 8, etc., should not be permitted to advance their ideas, or to seek to take the edge off the Word spoken by other brethren who have the confidence of the saints.

#### WHICH CONFERENCE SHOULD ONE ATTEND

There should be decided exercise here, both as to speakers and hearers. A small one day conference, or a day and a half, does not need a host of preachers. Let us pray more as to which conference God would have one attend - younger men should not be encouraged to travel long distances to such, leaving their work. It is helpful to such to attend, at times, and get the benefit of godly fellowship and teaching and to talk things over with those like-

mind, but to spend time and money on travelling long distances should certainly be discouraged on the part of such. Those more valuable elsewhere should have deep exercise and doubtless have, about leaving their work. If all were held down by definite work for the Lord, there would be fewer at some Conferences, perhaps, but the saints would be more cast upon God.

### THE CLOSING MINISTRY MEETING

The last meeting for ministry is most important. If it is profitable, the saints are sent away refreshed and a "good taste in their mouths" for more - sent away encouraged, albeit humbled, and with a desire to live more godly, separated lives to the Lord. Some "hold fire" for the last meeting, and in this case, quite often, the ministry is "heavy" - just a going over and over of some things - one of the old preachers used to say "bushels of words and spoonfuls of thought" - such is disheartening to say the least. Short, timely words, directing the heart to the Lord and His Coming and urging us to more godly living and encouraging the saints to go in their testimony in the local assemblies, would seem to be of far more value, and this, we believe, should be by men who have the confidence of the saints and not by inexperienced, or younger men, who might, at other times, have their "five words" to profit and be appreciated. A word by such in the Gospel is of great value; here again, it should not be lengthy, or heavy, but fresh and to the point. The shorter the address, the more easily remembered, and the speaker is more appreciated.

Let us all, then, as Conference meetings are convened, be in real heart exercise to see that such are more helpful than ever and will be honored of God in the blessing of His own and salvation of the lost.

We might mention also the advisability of a hymn being sung between any addresses of length, thus giving the Christians in the audience, and visiting strangers also, an opportunity to rest and relax, by standing, thus they shall be better able to listen to the remainder of the preaching.

We need the prayers of each other; we need to be helpers one of another; we need to strive together for the faith of the Gospel, and to this end, these suggestions are advanced for the prayerful consideration of the brethren in the various parts who convene the Conferences and with whom we, with others of His servants, have enjoyed much happy fellowship in the past. May this continue, but may it be of a deeper spiritual and beneficial character, even "till He Come" (Malachi 3:16).

## A SHORT MEDITATION ON MATT. 16:18 AND MATT. 18:20

*By Matthew J. Brescia*

Would any deny the fact that the dearest object to the heart of Christ next to the will of His Father was His bride for whom He had come from heaven to give His very life?

Could we not say that "out of the abundance of His heart His mouth spake" and in Matt. chapter 16 verse 18 He spake of the church which is His body which He would yet build upon Himself the Rock Foundation?

Was it not a declaration, veiled as yet to His disciples, but clearly delineated in His own Divine mind, even as to how vast a price He must pay for her - "all that He had," each and every one that would compose it, and how "the gates of hell" would assail but not prevail against it?

Was He not even then looking forward with joy to that day when he would "present it to Himself a glorious church not having spot or wrinkle or any such thing"? Is not this the meaning of such a passage? Assuredly, yes!

Then we should not deny our blessed Lord the further exclamation of His own heart regarding the local expression of that blessed gathering found in Matt. 18:20. The dearest object on earth today to His heart is the small companies (yea even the two's or three's) *having been and being* (Newberry - the tenses are sound) gathered together unto His Name alone.

To these companies and these alone He promised His own Divine Personal Presence. They constitute the only place of corporate testimony found in the New Testament and the only visible expression of Matt. 16:18. The context bears this out also mentioning sheep and shepherds, erring ones and brethren, discipline and authority, prayer and promise as well as the future carrying out of that which is already bound in heaven upon earth.

We should not make out verse 20 to be some special gathering of two or three elders (though there may be such a meeting), but a declaration of the heart of Christ regarding the simplest form of a local assembly gathered to His Name and a definite pledge of His personal presence in the midst of such a gathering.

Brethren do not let the banner droop for one instant, and let none assail His unerring word and faithful promise no matter how persuasive the reasoning. If the vision has dimmed, let us again anoint the eyes of our understanding with His own "eyesalve", and keep Matt. 18:20 indelibly written in our hearts and over our gatherings and upon the walls of the place where Christians gather together unto the Name of our Lord Jesus Christ.

## DANIEL

*By George Graham*

Daniel, the man who wrote this book which bears his name, is one of the loveliest characters in the Word of God. The book itself is most interesting and instructive. It covers the period of time spoken of by the Lord in Luke 21:24 as "the times of the Gentiles." These times began with the Babylonian Monarch, Nebuchadnezzar, B.C. 606, and will end when the Son of Man, the Christ of God, comes back into the world as King of Kings and Lord of Lords to set up His kingdom (Rev. 19:11-21), and to execute judgment upon His enemies. This is the hope of Israel. We have a wonderful description of the King and the kingdom given in Psalm 72.

The book of Daniel is divided into two parts. The first six chapters are chiefly historical; whereas, the last six are prophetic. Nevertheless, there are some very practical lessons for us, the people of God.

Israel had turned to idolatry, and despite the many solemn warnings given by Jehovah their God, they would not hearken. "They mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy" (II Chron. 36:16). Nebuchadnezzar had gone up to Jerusalem and had taken captive the king of Judah, Jehoiakim, and carried him with other captives to Babylon. This is where our book begins. Daniel was one of these captives. We have reason to believe he was in his early teens, possibly about 14 years old.

Here we have the fulfillment of the prophecy spoken by Isaiah to king Hezekiah, "Hear the word of the Lord of hosts: Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: . . . And of the sons that shall issue from thee, which thou shalt beget, shall they take away: and they shall be eunuchs in the palace of the king of Babylon" (Isa. 39:5-7).

We want to look at some of the practical lessons to be learned from the life of Daniel and his three companions, Hananiah, Mishael and Azariah. Nebuchadnezzar, the king, had commanded that those among the captives with certain qualifications were to be taught the learning and tongue of the Chaldeans, "Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace" (Dan. 1:3-4). The king could see the potential in such youths and was determined to make use of them in his kingdom. The period of their training was three years. During that period, they were appointed a portion of the king's meat and the wine which he drank.

Among these were Daniel and his three companions. The meaning of their four names linked them with the God of Israel, the only living and true God. Their names must be changed, and they must be made to forget their God, Jehovah. Names were given to them which linked them with the heathen gods and the idolatrous system of that dark land. They changed their names, but they could not change the individuals, for we read, "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank" (Dan. 1:8). What a noble purpose! A captive in an enemy's land, in the hands of a ruthless monarch of whom we read, "... the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down" (Dan. 5:18-19). Here we see Daniel acting in faith. His positive stand seems to have had a definite influence on his companions. Jehovah, watching over these four youths, was working behind the scenes, for we read, "Now God had brought Daniel into favour and tender love with the prince of the eunuchs" (chp. 1:9). In spite of the difficulty and danger presented in Daniel's request that he might not defile himself with the portion of the king's meat, nor with the wine which he drank, the prince of the eunuchs was persuaded to give it the ten-days trial. We read in Prov. 16:7, "When a man's ways please the Lord, He maketh even his enemies to be at peace with him." God is over all. "... For there is no power but of God: the powers that be are ordained of God" (Rom. 13:1). "The king's heart is in the hand of the Lord, as the rivers of water: He turneth it withersoever He will" (Prov. 21:1). Joseph and Mordecai were captives or slaves in a strange land, but God honoured them for taking a similar stand.

"He always wins who sides with God,  
To him no chance is lost;  
God's will is sweetest to him  
When it triumphs at his cost."

Daniel evidently was familiar with the law of his God concerning things which were clean and unclean (Lev. 11). Others may choose to obey the king, but Daniel would obey the Word of his God whatever the consequences. What about ourselves? The world has much to offer, but we don't belong to it; we have been taken or delivered out of it. We are pilgrims and strangers here. We are on the way home to heaven. God has saved us by His matchless grace and has left us here to glorify His Son, as the Son also glorified the Father. Is this the purpose of my life? As a child of God, am I



prepared to obey the Word of God regardless of the cost, or am I content to drift along with the tide? Listen to the Word of the Lord, "And be not conformed to this world: but be ye transformed by the renewing of your mind . . ." (Rom. 12:2). "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: (what a price) therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19-20). "For the love of Christ constraineth us; because we thus judge that one died for all, therefore all died; And He died for all, that they which live should not henceforth or no longer live unto themselves, but unto Him who for their sakes died and rose again" (II Cor. 5:14-15 R.V.).

God honoured these four youths, for we read, ". . . God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams" (chp. 1:17). The principle taught in I Sam. 2:30, "Them that honour me, I will honour," is ever true.

Graduation day came, when they had to stand before the king. As the king communed with them, we read, ". . . and among them all was found none like Daniel, Hananiah, Mishael and Azariah: therefore stood they before the king" (chp. 1:19). That's not all. We read, "And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm" (vs. 20). They were honoured by the king. No longer slaves or captives, but elevated to high position in the kingdom. This reminds us of Joseph, raised from the dungeon to be next to Pharaoh on the throne of Egypt (Ex. 41:40-45), and also of the despised Jew, Mordecai, raised to be next to the king, Ahasuerus (Esther 10:3). There's no saying what God can do with the man who is willing to set himself apart for God. (To Be Continued)



## QUESTIONS AND ANSWERS

*By Harold S. Paisley*

**Question:** Hebrews 9:22 states that "almost all things are by the law purged with blood." As great stress is placed upon the value of the blood in this chapter, could an explanation be given for the "almost" in this verse?

**Answer:** The answer is to be found in Lev. 5: 11-13. In the rich provisions of God's grace even the poorest was not overlooked. Turtledoves or pigeons were the cheapest creatures with blood that an offerer could bring. Almost everyone could procure such a small sacrifice. However, there are always those who are so poor

that even this may not be available, so gracious provision was made by the Lord. For such, the sin offering of fine flour was permitted. Herein we see the absolute accuracy of the inspired Word of God that the writer to the Hebrews should say "almost all things are by the law purged with blood." Here we have one exception. But when it comes to the antitype, the Blood of Christ is always necessary, for without shedding of blood is no remission, as the end of the verse plainly shows. As far as a covering for sin was concerned in Old Testament days, blood was the usual means but there was the exception. As far as the final remission of sin is concerned today there is no exception. The "almost" is in the past age, but "all" sin can only be forgiven in the present by the shed blood of the Lord Jesus Himself. (Eph. 1:7; I John 1:7).

**Question:** An answer in *Words in Season* would be appreciated to the following question if it is considered profitable. If one who has been in assembly fellowship ceases to attend, and after visits by the elders still remains away, should it be announced to the assembly that they are no longer in fellowship?

**Answer:** We believe that this question is profitable for the Godly order of the local assembly. When one is received into the assembly it is to continue steadfastly in the apostles doctrine, and in the fellowship, and in the breaking of bread, and in the prayers. (Acts 2:41-42). The enjoyment of the local church is by continuance. When one is constantly absent, except for health reasons or age, he is no longer part of the fellowship. The elders having sought restoration with prayer for such an one without result are responsible to announce the withdrawal of the person who thus is no longer part of the local assembly. It is our belief that such a course could save from more serious action later should the absent one fall into serious sin which would then demand such discipline as given in I Cor. 5:11.

**Question:** We would appreciate some help in the understanding of the words of Romans 8:2. "The law of Spirit of Life in Christ Jesus hath made me free from the law of sin and of death." Is this freedom "once for all," or is it a continual process?

**Answer:** It is our understanding that the phrase "the law of sin and death" is closely related to Romans 7:21, 23 & 25. We quote our late brother W. E. Vine, who stated that the tense of the verb rendered "hath made me free" is an aorist, thus marking a definite time in past experience. With this we agree. Every believer enters that freedom upon the new birth. In the power of this knowledge, his everyday living is affected, and he will finally enjoy the consummation at the redemption of his body. This blessed freedom is

part of the gracious work of the Holy Spirit Who is described here as the Spirit of Life as He is Divine Imparter of life.

**Question:** What period do the words of Ephesians 1:10 refer to? "In the dispensation of the fulness of times He might gather together in one, all things in Christ, both which are in heaven and which are on earth even in Him." An answer in *Words in Season* would be appreciated. [From New Zealand]

**Answer:** The words of Eph. 1 verses 3-14 form one of the longest unbroken sentences in the New Testament [see R.V.] It covers in the most comprehensive way the glorious purpose of God. It brings to our attention the purpose that covers from eternity to eternity. It goes back to the past and shows that the believer was chosen in Christ before the foundation of the world. The purpose of God being that we might be "holy and without blemish before Him." This purpose will be finally accomplished when the dispensation of the fulness of the times has come, when all things will be headed up in Christ. [Eph. 1:10 R.V.]. To us this seems to relate to a time beyond the Millennium, for that is but one of the times. At the end of the 1000 years man will rebel against the King. In the eternal state, everything will be headed up in Christ. The disharmony of the end of the Millennium will then be abolished. The times of earth's programme will be completed and God will finally bring all things in heaven and in earth under the Supreme Headship of Christ.

**Question:** Do the words of Genesis 9:6 afford a warrant for believing in capital punishment?

**Answer:** The words spoken by God to Noah are very plain. "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." We therefore unquestionably believe in capital punishment. It is an admitted present day fact that in all countries where capital punishment has been abolished there has been an alarming increase of violence and murder. The words of the Lord to Noah are fundamental to human government, and were afterwards confirmed to Moses. "Ye shall take no satisfaction for the life of a murderer, but he shall surely be put to death." Numbers 35:31. A person convicted of murder may find grace through faith in the Lord Jesus and obtain forgiveness on the merits of the precious blood, but that cannot stay the sentence of death according to the revealed will of God. Paul calls upon all believers to be subject to the government for the magistrate beareth not the sword in vain, Romans 13:4.

**East Boston, MA** - Brother Norman Mellish spent a week in ministry speaking from his chart on Revelation.

**Marlboro, CT** - Brethren James Smith and David Oliver expect to have tent meetings here in September. This is near Manchester.

**Terryville, CT** - Tent meetings conducted by brethren James Smith and Eugene Higgins ended on July 24 with some blessing in salvation. Brother Smith went on to the Madison, ME Assembly for a few nights to encourage those who were saved in that district in meetings he had last February. He was to spend two or three weeks helping the French speaking work in New Brunswick, taking in the Tracadie conference scheduled for the second weekend in August.

**Cherry Hill, NJ** - Brethren Norman Crawford and Eugene Higgins began under canvas on August 7. They were encouraged from the outset of good response to the many invitations that had been mailed.

**Frostburg, MD** - Brother David Oliver is laboring in a tent in a nearby community called Wright's Crossing. Local brethren are helping in this effort.

**Cleveland, OH - Monticello Gospel Hall** - There will be no conference this year. Bible Readings are scheduled for October 29. Subject to be announced later.

**Toronto, OH** - The saints enjoyed visits from brethren Ernest Moore and James Beattie.

**Blue River, WI** - Brethren from surrounding assemblies shared in the ministry meeting held on the first Lord's Day of August.

**Cazenovia, WI** - Brother Joel Portman with the help of local brethren purposes having tent meetings in this town. The closest assembly is Blue River, 35 miles away.

**Mt. Sterling, WI** - Brother Allan Christopherson with the help of brother Arthur Ward of the Mt. Sterling Assembly are preaching the gospel on a farm north of here with good attendance on the part of outsiders, many of them Lutherans.

**Dike, IA** - Some interest was seen in tent meetings conducted by brethren Eric McCullough and Leonard DuBuhr. The intense heat wave that the midwest has experienced has hindered attendance at gospel meetings.

**Dunkerton, IA** - Brother Richard Robertson had children's meetings with good interest. He also visited some of the surrounding assemblies.

**Lake Mills, IA** - Brother Robert Orr is continuing in gospel meetings. No assembly here.

## **REPORTS - CANADA**

**Amherst, N.S.** - Six obeyed the Lord in baptism. Brethren Albert Ramsay and Floyd Stewart gave a word.

**Avonport, N.S.** - The assembly had an all day meeting on August 7 wherein a number who were saved in different meetings held by our esteemed brother L. K. McIlwaine were able to recount how they were reached and saved. Brother McIlwaine gave a short word, as well. Arrangements have been made for our brother and his wife to take up residence in Bethany Lodge, 23 Second Street, Unionville, Ontario L3R 2C2. Pray for this worthy couple, realizing that they have spent over 50

years in the work in Nova Scotia and this will be quite an adjustment for them.

**Pugwash Junction, N.S.** - Attendance has been good at meetings held by brethren Oswald MacLeod and Douglas Howard.

**Green River, N.B.** - The Christians were encouraged at the result of their conference held in mid-July with ministry given in both English and French - the English being translated by an interpreter.

**Shediac, N.B.** - Four weeks of gospel meetings held in the Robichaud Gospel Hall by brethren Leslie Wells and Larry Buote were a real encouragement to the French speaking assembly. Many from the surrounding area came out and returned.

**Bothwell, Ont.** - Brother William Lavery with the help of local brethren is preaching under canvas.

**Crediton, Ont.** - Tent meetings conducted by brethren Norman Crawford and Paul Kember resulted with two or three trusting Christ. They were encouraged with attendance at the children's meetings.

**Kenora, Ont.** - The assembly had appreciated visits from brethren Jack Nesbitt, Jack Noble and Fred Krauss.

**Kingston, Ont.** - Brethren Donald Nicholson and Eugene Badgeley commenced a gospel effort under canvas on August 3.

**Lake Shore, Ont.** - Brother Harold Paisley began gospel meetings on July 31. A boy professed during the first week.

**Maberly, Ont.** - Brethren G. P. Taylor and Murray McLeod had gospel meetings in the Gospel Hall. A man from Duisbury, Germany who was on vacation visiting his brother in Maberly trusted Christ.

**Toronto, Ont.** - Brother Ernest Moore visited different assemblies in the city giving reports of the work in Chile as well as helping in ministry.

**Wallaceburg, Ont.** - Brethren Sam Patton and William Metcalf saw a few profess in tent meetings.

**Portage La Prairie, Man.** - Good interest was seen in gospel meetings held by brother Jack Nesbitt with the help of local brethren. Brother Jim Webb started in a rented building in Oak River, a new place.

**Edmonton, Alta.** - Brother H. D. (Doug) King had two weeks of gospel meetings in Spruce Grove, west of here with good interest, particularly with the children's meetings. He is presently preaching in Edmonton. Both of these efforts were with the help of local brethren.

**Squamish, B.C.** - Brother George Campbell is continuing on with gospel meetings. The first two weeks he had the help of local brethren. For the last week or so he has had brother David Jones who is home from Chile.

**Vancouver, B.C.** - Brethren Douglas Howard and William Lavery purpose starting gospel meetings in North Vancouver Gospel Hall on September 11.

## REPORTS - FOREIGN

**Venezuela** - Brother James Walmsley has been giving some help in different conferences. He just completed a week of ministry meetings in San Carlos. His wife, Sadie, has been in Nova Scotia to help in the arrangements of moving her parents to the Bethany Lodge in Unionville, Ont. She returned to Venezuela on August 10.

**Trinidad, W.I.** - Brother Daniel Ussher writes. . . "On Lord's Day June 12th, six believers were added to the assembly here in Orange Field. Five of these are brethren, which is unusual as sisters are usually in the majority. Jim Stewart had five weeks gospel meetings in the southern end of the island. Meetings were encouraging."

**NORTHERN IRELAND — Bushmills** - Brother David Kane had two weeks of Bible Readngs on the Epistle of James.

**Ballwatermoy** - Brethren James Martin and Wilson Jennings have commenced gospel meetings in the Gospel Hall.

**Ballybollan** - The conference held on July 12th was considered fairly good. Not so large as last year.

**Kilmore** - Brethren Albert McShane and John Hawthorne have commenced tent meetings in this place near Portadown.

**Keady** - Brethren Thomas McNeill and George McKinley are having gospel meetings in a tent. Numbers so far have been small.

**Bleary** - The conference held on July 13 was well attended.

**Ballykeel** - The conference held on June 30 was large.

**Ballyronan** - Brethren Sam Ferguson and Norman Turkington have pitched a tent here for gospel meetings.

**Dunmallan** - Conference in tent beside hall on July 12 was well attended.

**Kingsmill** - Conference on July 12th held in a tent.

**County Donegal** - Brethren Jim Kells and Emanuel Stewart hope to start near Lackey in early September.

## CONFERENCES

**Kansas City, MO** - Annual conference to be held on the Labor Day weekend with Prayer Meeting on Saturday at 7:00 p.m. Breaking of Bread at 11:00. All meetings to be held in the Gospel Hall, 4603 East Linwood Blvd. Corr. Leon Scott, 3843 Agnes Street, Kansas City, MO 64128. (816) 923-4037. This assembly formerly met in the old Troost Avenue Gospel Hall, which has now been sold. Also, please note the change of dates -formerly the second week of November.

**Baldwin City, KS - Coal Creek Gospel Hall** - On Lord's Day, October 9, the assembly will hold an all day meeting. Bible Reading at 10:00 on Jude. Breaking of Bread at 11:00. All meetings to be held in the Gospel Hall, 1 3/4 miles north of Baldwin City on Highway 1055. Corr. Delbert Hird, Route 3, Ottawa, KS 66067, (913) 242-5360 or David Olmstead, Route 2, Baldwin City, KS 66006 (913) 594-6628.

**Blue River, WI** - Conference to be held on October 15 and 16 with Prayer Meeting at 8:00 on October 14 at the Gospel Hall. All other meetings to be held in the Blue River Junior High School. Breaking of Bread at 10:30. Corr. to be directed to James C. Frazier, Route No. 2, Box 128, Muscoda, WI 53573 (608) 537-2977.

**Swan River, Man.** - Conference on October 15 and 16 with Prayer Meeting on October 14 at 8:00 p.m. Bible Reading on Saturday at 10:00. Breaking of Bread at 10:30. All meetings to be held in the Gospel Hall, corner of 9th Avenue North and 1st Street North. Corr. Willard J. Halverson, Box 1528, Swan River, Man. R0L 1Z0 (204) 734-2814.

**Edmonton, Alta. - Connor's Hill Gospel Hall-** -Annual conference to be held October 15 and 16 with Prayer Meeting at 8:00 p.m. on October 14 in the Gospel Hall, 9302 - 95th Street. All other meetings to be held in the Strathern Elementary Junior High School, 8728-93rd Avenue. Address correspondence to Cliff Webber, 14115-52nd Avenue, Edmonton, Alta. T6H 0P9 (403) 435-5725 or Norman Cummings, 15236-86th Avenue, Edmonton, Alta. T54 4C3 (403) 484-1379. Gospel Hall (403) 468-2095.

**Terryville, CT** - Annual conference on October 22 and 23 with Prayer Meeting on Friday, October 21 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. Corr. James C. Batteredton, Route No. 1, Box 527C, Hard Hill Road, Bethlehem, CT 06751 (203) 266-5397. School (203) 589-9959. Note these dates are a week earlier than has been customary for this conference.

**La Crosse, WI** - Conference on October 22 and 23 with Prayer Meeting on Friday at 7:30 p.m. in the Gospel Hall, 812 Clinton Street. All other meetings to be held in the Logan Middle School, 1450 Avon Street, La Crosse, WI (about two blocks from the Gospel Hall). Breaking of Bread at 10:30. Address correspondence to Ronald Martinmaki, N1404 Heilke Road, La Crosse, WI 54601 (608) 788-2693.

**Weymouth (Weaver's Settlement), N.S.** - Annual one-day conference to be held on October 23 with Prayer Meeting on October 22 at 7:30 p.m. Breaking of Bread at 10:30. All meetings to be held in the Gospel Hall. Corr. Anthony B. Amero, Box 311, Digby County, Weymouth, N.S. B0W 3T0 (902) 837-4566.

**Wallaceburg, Ont.** - One-day conference on October 30 at the Gospel Hall, Minnie and Gillard Streets. Breaking of Bread at 10:30. Corr. Clarence D. Kerr, R. R. No. 5, Wallaceburg, Ont. N8A 4I2 (519) 627-4875.

**Livonia, MI** - Annual conference for the Stark Road Gospel Hall to be held on November 5 and 6 with Prayer Meeting on Friday at 7:30 p.m. Ministry meeting on Saturday at 10:00. Breaking of Bread at 10:00. All meetings to be held in the Gospel Hall, 9280 Stark Road. Accommodations will be provided for visitors. Corr. James K. Vallance, 47100 Maplebrook, Northville, MI 48167 (313) 349-4258. Gospel Hall (313) 425-4910.

**Deer Lake, Ont.** - Bible Readings on the First Epistle of Timothy starting on Friday night, November 4 at 7:30 and continuing on Saturday with first meeting at 10:00. Breaking of Bread at 10:00. Ministry on Lord's Day afternoon. All meetings to be held in the Gospel Hall. Corr. Albert Grainger, Jr., Box 380, Port Sydney, Ont. P0B 1L0 (705) 385-2326.

**Avonport, N.W.** - Conference to be held on November 12 and 13 with Prayer Meeting on November 11 at 7:30 in the Gospel Hall. All other meetings to be held in the Windsor Regional High School, Windsor, N.S. Bible Readings on the last four letters to the churches in Revelation 2 and 3. Breaking of Bread at 10:00. Corr. Hugh Kelly, R. R. No. 3, Wolfville, N.S. B0P 1X0 (902) 542-7374. School (902) 798-2239.

**Oil Springs, Ont.** - Conference on November 12 and 13 with Prayer Meeting on Friday at 8:00 p.m. at the Gospel Hall on Victoria Street. All other meetings to be held in the Oil Springs Community Hall on Main Street. Breaking of Bread at 10:30. Corr. Arthur Whitton, R. R. No. 3, Oil Springs, Ont. N0N 1P0 (519) 882-1686.

## HOMECALLS

**Parkhill, Ont.** - Our dear brother, Gordon McLeod, age 94, went to be with Christ on June 29. He and his wife were saved in 1918 under the gospel preaching of James Goodfellow who labored much in this area and it was through the truth of Matthew 11:28 that the work of Christ was revealed to him. For many years he was in the assembly at Parkhill until it ceased to exist in the past decade due to declining numbers. It was said of him as a young man, he never missed an opportunity to speak to all he met as to the blessings of salvation. A final link with the past generation, he was the last of a family of 15, children of Mr. and Mrs. James McLeod, who were among the first to gather unto the Lord's Name in 1873 when Donald Munro and his brothers planted the assembly. A large gathering at the funeral, mostly relatives, many of them unsaved, heard the gospel faithfully spoken.

**Dunedin, New Zealand** - On July 1, our esteemed brother, Edward Brownlie, was called into His presence. Eddie, as he was commonly known, was saved at the age of 16 and soon after was baptized and received into the fellowship of the Mailer Street Assembly where he continued faithfully having a love for the Lord and the place where His honor dwelleth. He was a kind, steady, unassuming brother with a special interest in Sunday School work and tract distribution. He is survived by his wife and two daughters, Margaret (Mrs. George Trew) and Hazel, both serving the Lord in El Salvador. He is the last of three Brownlie brothers who were a help in guiding the assembly in scriptural simplicity.

**Livonia, MI** - Our dear brother, James Coulter, age 99, went to be with Christ on July 4. Saved in Northern Ireland at 12 years of age and in assembly fellowship in Belfast before coming to the USA 60 years ago where he has been in fellowship in the Ferndale Central and Stark Road Assemblies. He was highly esteemed by all. A faithful man who loved the Lord and the assembly. He is survived by his wife, Charlotte and a sister.

**Toronto, OH** - Our beloved brother in Christ, George L. Alban, age 62, suddenly passed into the presence of the Lord on July 15. He was saved on January 6, 1958, during meetings held by the late brother Herbert Dobson. He left behind a good testimony of being a faithful witness for the Lord Whom he loved. The gospel was faithfully presented to a large number of unsaved relatives and friends.

**Niagara Falls, Ont.** - Our dear sister, Helen Mattice, passed quietly into the Lord's presence on July 21. The previous day marked 47 years of happy married life with her husband, Howard. A quiet Christian who bore a good testimony, she will be missed.

**Quincy, MA** - Our beloved sister, Mrs. Agnes Smithson, age 82, passed into the presence of the Lord on July 24 after a lingering illness. She was saved at the age of 12 and baptized three years later by the late brother William H. Hunter and was received into fellowship in the old Fall River Assembly. In 1926, she moved to Boston where she became part of the old Cliff Street Assembly, now Mt. Auburn. During her sickness which meant frequent stays in the hospital she ever spoke to others of her Savior. Burial was in a cemetery near the Mount Hope Bay in Fall River where she obeyed the Lord in baptism. Albert, her husband of nearly 56 years awaits the day of reunion at His coming.



# Words in Season

THE BIBLE FAMILY MAGAZINE



## THE SHEPHERD

Christ Jesus yesterday, today,  
For evermore abides the same;  
Yet many varied rays display  
The matchless beauty of His name.

Hebrews 13:8

Look back - behold the Shepherd good  
In giving all that love could give!  
Who freely shed His precious blood -  
Who died that you and I might live.

John 10:11

Look up - behold that Shepherd great,  
A mighty Victor o'er the grave!  
Our risen Lord for whom we wait,  
He serves us still, and lives to save.

Hebrews 13:20

Look on - for soon the Shepherd Chief  
Shall come in glory, for His own;  
His face will banish ev'ry grief,  
His faithful ones shall share His throne.

I Peter 5:4

Anon.

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OCTOBER, 1983

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**PUBLISHER AND OWNER OF TITLE** Matthew J. Brescia,  
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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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**QUESTIONS** to Harold S. Paisley, 554 Sugarbush Drive, Waterloo, Ont. N2K 1Z8.

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### **- PRICE NOTIFICATION -**

**Advance notice is hereby given that subscription prices in U.S. funds will remain at \$6.50 per copy for 1984. Overseas subscribers 4.50 pounds sterling. Remittance envelope will be included with November issue.**

#### **CHANGE OF ADDRESS OF CORRESPONDENT**

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#### **CHANGE OF CORRESPONDENT**

**New Lenox, IL - New Lenox Gospel Hall** - Robert Pike Jr., 506 High Street, Joliet, IL 60432, Telephone (815) 722-5053.

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**Sault Ste. Marie, Ont.** - John Norris, 83 Marconi Street, Sault Ste. Marie, Ont. P6B 1N7, Telephone (705) 759-8369.

**Rivelsaltes, France** - Dennis O'Hare, La Colomine, Peyrestortes, 66600 Rivelsaltes, France.

#### **REPORTS - UNITED STATES**

**Madison, ME** - Some were baptized, fruit from gospel meetings of last winter when brother James Smith was with them. He spoke at the baptism.

**Franklin, NH** - Tent meetings closed with four professing to be saved which was very encouraging in a district where there is no assembly. Brother Marvin Derksen returned to his home in Gander, Nfld. to help the young assembly there. Brother Jonathan Procopio is expecting to stay on with the work for a few months, holding cottage meetings and pursuing contacts already made.

# 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, Fred Hill, Andrew McPhee,  
Joseph Procopio, Charles Strom, Frank Tornaquindici

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## THE OLD LAMP

A lamp once hung in an ancient town,  
At the corner of a street;  
There the wind was keen, the way was dark,  
And the rain would often beat;  
And all night long the light would shine  
To guide the traveler's feet.

The lamp was rough, and plain, and old,  
And the rains had beaten it sore;  
Twas not a thing one would care to hold,  
What e'er it had been before;  
But no one thought what the lantern was,  
Twas the light that within it bore.

The lamp is a text for young and old  
Who seek, in a world of pride,  
To shine for their Lord, and to show Him forth  
And never their light to hide;  
YOU are the lantern - a thing of nought -  
But CHRIST is the light inside.

## A PERSONAL LETTER

This personal letter was written by Connie Hill (Eggena) (whose obituary is in this issue) to her cousin Tilfred Rierson of Cedar Falls, IA. She was saved only one year previous to this writing through his testimony written in tract form, in which he mentioned John 3:36 "He that believeth on the Son, hath everlasting life." She rested on God's word as a teenager, and is now at rest in His presence 17 years later.

*August 12, 1967, my first birthday!*

Dear Til,

*. . . I shall be eternally grateful to you for pointing me to Christ. Norma had told me you were praying for me. It touched me so very deeply. Then she told me the brethren were praying for "that troubled college girl" at the prayer meetings. I got very serious about my soul's salvation because of your influence. God truly blessed your tract, your testimony, and saved my precious soul.*

*Since I've been redeemed, you've taught me much about the scriptures and answered many questions that I needed answered. You not only tell me the answers - you point me to the verses - God's Word - the only foundation for the beliefs we hold. The only lasting and never changing word is that of the Lord's (Psalm 119:89). Now I can say as the Psalmist of old, "Oh how love I thy law! It is my meditation all the day (Psalm 119:97). How sweet are thy words unto my taste!" (Psalm 119:103).*

*I am so thankful I have an everlasting friend and teacher. If I only acknowledge Him in all ways, He shall direct my paths (Prov. 3:6).*

*So thank you very much, Til, for writing your testimony and spreading it to the dear unsaved, so that God could bless His Word. . . .*

*Warm Christian love, Connie*



## A WEAVER

*By Mark H. Prior, Chichester*

She was only an unknown weaver, but into her heart one day there came a great desire to make something for the One Who had done so much for her. So, like her sister whose portrait is drawn for us in Proverbs 31, she laid her hands to the spindle, and her hands held the distaff. She stretched out her hands to the poor; yea, she reached forth her hands to the needy. He, Who was rich, became poor that we, through His poverty, might be rich. He could say, in grace, "I am poor and needy - yet the Lord thinketh upon me" (Psa. 40:17). For Him she would make a coat.

This desire having been formed in her heart, she quickly set to work. We can imagine the care with which she chose her fleece. Her candle went not out by night as her shuttle flew quickly to and fro. Hours of patient and devoted labour were spent as her skillful fingers manipulated the somewhat crude and primitive instruments of her craft. Her whole soul was thrown into the work

she was doing, and, at last, the day arrived when it was finished. She took it from her loom, and lo! it was a unique work of art. This unknown weaver was no mere "seamstress," for the coat she had made was woven from the top throughout without a seam of any sort. Those who know anything about such matters will be able to appreciate that this was indeed a notable achievement. What, however, made it so valuable in His eyes was the devotedness of the one who had made it, and it surely added poignancy to His sorrow, as He saw the soldiers beneath the Cross "casting lots" for it, whose it should be (Psa. 22:18). How illuminating are such Scriptures as Matt. 5:40; Heb. 10:34!

And what was its colour? Perhaps "wholly of blue" - who can tell? (Num. 4:6). Or, was it the Royal Purple? Oh no! not yet! not yet! though He will wear that one day. Maybe it was of sober hue as befitting One who was meek and lowly in heart. One thing, however, seems certain - there was a fringe and border of heavenly blue woven into this garment denoting that here was the One, the only One, who walked in this scene as a "Heavenly Stranger" (Num. 15:38). The language of such a border was surely: "The Dayspring from on high hath visited us."

Would He wear it? Yes, indeed, for a gift so costly was precious in His sight - so precious that a thousand years before it was presented to Him, He, by His Spirit, spake of it in the Psalms (22:18). Surely this is the crowning glory of the handspinner's art - that she should have produced a garment for the King of kings and Lord of lords - a garment which He would wear in Gethsemane, and on the very day of His Crucifixion.

Of another devoted woman the Saviour said: "Whosoever this gospel shall be preached in the world there shall this, that this woman hath done, be told for a memorial for her" (Matt. 26:13). But this that this weaver did was foretold a thousand years before the event, and has won for her immortal fame - one might well say eternal reward.

It was the beloved disciple John, a devoted soul himself, who lets us into the secret of this weaver's work with his illuminating remark: "And also His coat; now the coat was without seam, woven from the top throughout." Perhaps devotedness of heart is, after all, the cardinal of all Christian virtues - certainly it is one that God prizes very highly. None of us can have the high honour that this devoted weaver had, but we may share with her in her great joy; for the Saviour said: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me." Even a cup of cold water will not lose its reward. Let us, therefore, stretch forth our hands to the poor and needy - doing it as unto the Lord.

## DOCTRINES OF FIRST IMPORTANCE

*By Harold S. Paisley*

When Paul wrote to the Corinthians, he stated that there were great truths which were of prime importance. "For I delivered unto you first of all that which also I received" (I Cor. 15:3). The statement "first of all" is not pointing to a point in time but to that which is of first importance. He then states three great basic facts concerning the Lord Jesus: Christ died for our sins according to the Scriptures, and that He was buried, and that He hath been raised on the third day according to the Scriptures. The fact of His death was the fulfillment of the prophetic Word of the Old Testament. The fact of His burial was a proof of His literal death and is essential to the doctrine of His Resurrection. The body once laid in the tomb was not found. The grave was empty. He has been raised and as the One Who appeared to many witnesses, is the Risen Lord Who remains alive to die no more.

These great facts are basic to Christian faith and practice and are part of the Faith once for all delivered to the saints, for which we must earnestly contend in these last days.

### HIS DEATH ACCORDING TO THE SCRIPTURES

We consider in this meditation the prophecies relating to the Death of the Saviour. The subject of the Lord's suffering and death is a majestic one. The ground is holy and demands reverence of spirit. Any ministry exalting His Blessed and Peerless Person and Work is always a joy to those who love His Name. Hiram was ever a lover of David, while Jonathan delighted much in him. Every believer is a lover of the Lord Jesus, and the mention of His Name is a constant delight to the redeemed. Considering His Death will enrich our worship, sweeten our Gospel messages, elevate our ministry, and increase our devotion in testimony.

The vicarious death of the Lord Jesus and the attendant sorrows form the burden of all the Scriptures. His death is foreshadowed in the books of Moses, his inward thoughts and feelings on the cross in the Psalms of David. The details of the sufferings of Christ are set forth in the Prophets. The literal history and facts of that death is the subject of the Gospels. The preaching of the results of His death in the Acts, its saving value and power to change lives in the Epistles, and the Eternal fruits of it in the Revelation. Thus, from the fall of the first man to the redemption of the last saint, the sin-atoning sacrifice of Christ accomplished at Calvary is central.

From the abundance of prophecy fulfilled in the hour of His death, we have chosen several portions of vital importance. Written hundreds of years before His advent into humanity, they form a powerful and unanswerable argument for the Divine verbal in-

spiration of the Holy Scriptures. This tracing of events fulfilled from the Prophetic Word will reward those who search the Scriptures daily. We would outline the following in the order of occurrence.

### THE SOLDIERS

Cruel soldiers shamefully treated the Son of God. Isaiah wrote of this almost 700 years before. He foretold the scourging of the Saviour's back and the painful plucking of the hair from His face. The touching revelation was also given of the Messiah's grace under such insult and abuse. "I hid not my face from shame and spitting. . . . I gave my back to the smiters and My cheeks to them that plucked off the hair" (Isa. 50:6). In these disgraceful acts, the soldiers had not the slightest understanding that ancient prophecies were being fulfilled. This cruelty of the soldiers stands in contrast to the meekness of the Lord Jesus. The "Men of War" surrounded the "Man of Sorrows." He stood alone in lowly grace, yet in royal dignity as they arrayed Him in a scarlet robe and mocked Him with a crown of thorns.

### THE CRUCIFIXION

The twenty-second Psalm is, without doubt, the greatest prediction of the cross in the Old Testament. Here was revealed the manner of the Saviour's death. "They pierced My hands and My feet." The usual manner of death in Israel for any capital crime was stoning. Crucifixion was a pagan invention and used by the Roman Empire. At the time of David's Psalm, Rome was but a small hamlet on the banks of the river Tiber. Death by crucifixion was unknown. The man who invented it was fulfilling the purpose of God. The soldiers who nailed the Lord of Glory upon the tree carried out the Sacred Word that had gone before. They fulfilled that of which they were in total ignorance.

### THE VINEGAR

David also penned the sixty-ninth Psalm which stated that the suffering Messiah would be given gall for His meat and in His thirst vinegar to drink. The prophecy has two distinct parts. There is a drink that He would refuse and a drink that He would accept. The exact fulfillment is as remarkable as the prophecy. The gall was offered to Him prior to His crucifixion. "They gave Him vinegar to drink mingled with gall." This seems to have been a pain-relieving opiate to dull the senses to the long agony of the cross. The Lord refused this mixture (Matthew 27:34). The final drink was presented to Him as He hung on the tree. In order that no prophetic Word would be left unfulfilled, He saith, "I thirst." He was then offered upon a reed, hyssop dipped in vinegar, which He received

(John 19:30). This marked the end of His sufferings. He then cried with a loud voice, "It is Finished."

### THE THIEVES

That two thieves were led with Him to be put to death was no chance happening. God had declared that He would be numbered with the transgressors (Isa. 53:12). The language of John should melt our eyes to tears . . . "And He went out bearing the cross for Himself, unto the place of the skull, which is called in the Hebrew Golgotha; where they crucified Him, and two others with Him, on either side one and Jesus in the midst" (John 19:17, 18 R.V.).

What humiliation our wondering eyes behold. The Lord of Glory numbered with robbers. The One Who was the object of angelic worship, and the delight of the Father, led forth in the company of two vile wretches to be nailed upon a cross of shame. The sharp thorns still upon His meek and lovely brow, and the taunts of sinners in His ears, He was jostled to Calvary. There at the place of His own choosing, outside the gate, He was uplifted between the thieves. In the midst, the Sinless Son of God, the Lamb of God, expired in agony and shame untold. He was on the cross by the design of cruel men, but He was there by the counsel of the Eternal. The manner, place, and all the events of His death was the complete fulfillment of the infallible Word of God.

### THE GARMENTS

Not one of the soldiers had the slightest thought of any prophecy when they parted His garments among them, and cast lots upon His vesture. Having examined the beauty of His seamless coat, they decided not to rend it asunder. The Holy Spirit had foretold this a thousand years before that day. The things written concerning Him were being fulfilled to the smallest detail. How precious all these happenings were to His Father, and exceedingly precious to the household of faith. Calvary and its events shall be the theme of song, of conversation and worship in Eternity (Psalm 22:18; Matt. 27:35).

### HIS BONES

The keeping of the bones of the Lord Jesus was one of the greatest miracles. Men intended to break His bones, but God intervened and preserved the Blessed Body of the Lord Jesus. "He keepeth all His bones, not one of them is broken" (Psalm 34:20). This is another proof of the Person of our Lord Jesus Christ being the Messiah of Israel. When the time came for the soldiers to hasten



death by breaking the legs of the crucified, they break the legs of the robbers, but being restrained by an unseen hand, they break not the legs of our Redeemer. A greater power than Pilate was now in control directing the movements of the soldiers. Unconsciously, the soldier had fulfilled the Word spoken concerning the Passover Lamb . . . "Neither shall ye break a bone thereof." No "passover lamb" ever had a broken leg. The significance had never been understood. At the cross, the meaning is now plainly discovered. God's plan to display the Person of His Well Beloved Son in preserving His bones, in spite of the evil intent of men, fills our souls with adoration and joy (Ex. 12:46; John 19:16).

### THE SPEAR

The soldier was restrained from breaking His legs. The order of Pilate was not carried out. The soldier was constrained to pierce His side with his spear, doing that for which he had no command, but fulfilling the Words of Prophetic Scriptures . . . "One of the soldiers with a spear pierced His side." Why? In this case, it was not the actual fulfillment of Scripture, but that in the future day of Israel's conversion, this Word might be fully fulfilled. "They shall look on Him whom they pierced" (Zech. 12:10; John 19:34, 37; Rev. 1:7). It is interesting to note the exact words of Zech. 12:10, "They shall look upon Me Whom they pierced." Here we have God speaking and declaring that He would be pierced - an incidental evidence of the Deity of the One Who was pierced with the spear. God did not die, but the One Who died was God. As we muse upon the accuracies of the Word, as seen in this aspect of the death of the Lord, our souls should be full of worship for the Divine penmanship and verbal inspiration of "All Scripture." The beautiful words of Paul take on fresh meaning, "Christ died for our sins according to the Scriptures." Three things are stated. The fact of His death, the purpose of His death, and the finality of His death.

We have written of the fact showing it was in absolute agreement with the great prophecies of the Old Testament. The harmony between the foretellings and the facts are complete. As to the glorious purpose of His death, it was for "our sins." When men had done all to Him, then in that dark hour, He suffered from the hand of God as a sacrifice for human guilt. The preposition signifies that He died as a sacrifice for sins, making an atonement for them. He died for sins. Thank God that we are able to say for "our sins." This mighty sacrifice has been fully accepted by God. He is now risen to die no more. If Christ be not risen, your faith is vain, ye are yet in your sins. The Atoning Work of the Saviour is Final upon the cross and His Resurrection is founded upon that completion.

## DANIEL (Part II)

*By George Graham*

In chapter one of Daniel, we have been looking at a young man with a real purpose of heart. We have seen that his was no mere lip service. His positive stand in such circumstances demanded reality, with faith and confidence in the God of his fathers, the living and true God. Living in the midst of a dark idolatrous land with all its vileness, he purposed to live for God. Let us notice again, it was purpose of heart and faith in the living God. This reminds us of the man who wrote Psalms 119:11, "Thy word have I hid in mine heart, that I might not sin against thee." Solomon, the king of Israel, has written in Prov. 4:23, "Keep thy heart with all diligence; for out of it are the issues of life." In Psalm 119:2, we read, "Blessed are they that keep His testimonies, and that seek Him with the whole heart." Again in Psalm 37:31, the psalmist, speaking of the righteous man, says, "The law of his God is in his heart; none of his steps shall slide."

In chapter two, we have an occurrence that brings Daniel and his companions into grave danger, even of losing their lives. We read, ". . . Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him." He called for the magicians, astrologers, sorcerers and Chaldeans to make known to him the dream. These groups were connected with the occult and professed to have the ability to reveal secrets. They required of the king that he tell the dream and they would give the interpretation, but the dream evidently had gone from the king. The dialogue between the king and these emissaries of the devil continued until the king became enraged and commanded that all the wise men of Babylon should be slain. The king meant what he said, for we read, ". . . they sought Daniel and his companions to be slain" (verse 13). Arioch, the captain of the king's guard, was commanded by the king to carry out this bloody senseless slaughter. Daniel enquired of Arioch as to why the king's decree was so hasty. Having learned, we read, "Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation" (verse 16). This is the language of faith. Only a man who knows God in real experience can speak thus. Daniel now relates the matter to his three companions, and desires that they should seek mercies of the God of heaven, the living and true God. Here is another of those lovely characteristics seen in the life of this dear man. The fellowship of his brethren meant much to him. Exposed to the same danger, they resorted to prayer. What a noble example.

God heard the cries of these godly young men and made the matter known to Daniel in a night vision. In his giving thanks to

God, the God of his fathers, he says, ". . . Thou hast now made known unto us (not unto me) the king's matter" (verse 23). We see in this young man the spiritual characteristics of a holy man of God: obedience to the Word of God, faith and confidence in God, humbleness of mind, and a loving respect, care and consideration for his brethren, and even his enemies. What a noble character! We read that Daniel went in unto Arioch and said, ". . . Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation" (verse 24). Brought before the king, Daniel is asked the question, ". . . Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?" Daniel answered, "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. . . . But as for me, this secret is not revealed to me for any wisdom that I have more than any living. . . ." (verses 28 and 30). Daniel gives all the glory to God to Whom it rightly belongs. The dream and interpretation given, Nebuchadnezzar is heard to say, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret" (verse 47). Daniel and his three companions are honoured and exalted by the king. Here we see that principle again, so clearly taught in the Word of God, ". . . Them that honour me I will honour. . . ." (I Sam. 2:30). "The secret of the Lord is with them that fear Him; and He will shew them his covenant" (Psalms 25:14).

In chapter 5, Babylon has been overthrown, and as we open chapter 6, we have the beginning of the Medo-Persian empire. Darius, the king in whose eyes Daniel found favour because an excellent spirit was in him, preferred Daniel above all the presidents and would set him over the whole realm. This stirred the presidents to jealousy and to devise a way whereby they could get rid of Daniel. They evidently knew Daniel was a man of prayer. This is the very thing they would use to destroy him. They would establish a firm decree that no petition should be made to any God, except to the king, for a period of thirty days, which the king signed according to the law of the Medes and Persians, which was unalterable. Daniel is now an old man, possibly about ninety years of age, but time, years and circumstances have in no way changed him. He is still that same man of purpose, living to please God. Knowing what had taken place, he continued to pray three times a day as was his custom, with his window open toward Jerusalem. He evidently was acquainted with the scriptures and carried out what Solomon had requested in prayer in I Kings 8:24. He would not be turned aside by these wicked men with their evil design and purpose. "There is no fear in love; but perfect love casteth out fear. . . ." (I John 4:18). "Thou wilt keep him in perfect peace, whose

mind is stayed on thee: because he trusteth in thee" (Isa. 26:3). God shut the lions' mouths. God preserved His aged servant and delivered him. His enemies were cast into the den of lions, and we read that the lions had the mastery of them.

King Darius made a decree to all the nations, ". . . . That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed . . . who hath delivered Daniel from the power of the lions" (verses 26 and 27). Then we read, "So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian" (verse 28). What a lovely character! His purpose of heart was sustained by the Word of God and prayer. The eye of his God was ever upon Daniel. Think of what Gabriel said to him in chapter 9:23, ". . . thou art greatly beloved. . . ."

"Dare to be a Daniel;  
Dare to stand alone!  
Dare to have a purpose firm!  
Dare to make it known!

J. Charleton Steen, whom I was privileged to hear as a young believer, wrote on page 15 of his book *God's Prophetic Programme*, "No book has suffered more at the hands of the destructive critics than this book. Daniel has suffered more in the critics' den, than he did in the lions' den, for in the lions' den, God shut the mouths of the lions, but for His own purposes, He has left the critics' mouths open."

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## DANGERS ASSOCIATED WITH THE SERVICE OF GOD

*By David Kane, Belfast N.I.*

Isaiah 10:15 "Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood." Ecclesiastes 10:10 "If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct." II Kings 6:5 "But as one was felling a beam, the axe head fell into the water: and he cried and said, Alas, master! for it was borrowed."

In these three passages, there is reference made to axes, firstly a boasting axe, then a blunt axe and finally a borrowed axe. From

each of the three, we can detect dangers in connection with our service for God, for in the first two references, we can take the axe as being figurative of service.

### THE BOASTING AXE

In Isaiah 10:15, the danger of pride is brought before us. The boasting axe is ridiculed because in itself it has neither wisdom nor power, and it is only useful when it is in the hand of the master. In the same chapter, the prophet Isaiah shows that God is using the Assyrians as the rod to chasten His erring people, when he says in verse 5, "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation." The Assyrian, however, sows the seed of his own doom, when, as verse 13 records, the boast is made, "By the strength of my hand I have done it, and by my wisdom; for I am prudent." How often this foolish reasoning and sense of pride is repeated in our day! Pride is something which God hates, yet since this hateful weed is in every human breast, we must be ever aware of the need to keep humble in the service of our God. There is often a feeling of pride and achievement in our new and large buildings and when assemblies amalgamate and form large crowds for conferences or Gospel work, and these occasions bring about the danger of pandering to the foolishness of pride in the human heart. Many exercised saints are alarmed to see the Lord's people crowding into these gatherings, while the prayer meeting, Bible reading and normal Gospel meeting which are on their doorsteps are seldom frequented, and the work of the Lord can be seen to be deserted and neglected. We must therefore stop and ask ourselves the question, "Is there not the danger of pride creeping into our assembly service?" If this were to happen, we would assuredly be sowing the seeds of disaster as the proud Assyrian did so long ago. Lest this should ever be the situation, we must creep down lower under the hand of our Mighty God, and should He prosper our work, we must give Him all the glory, for it should be all too obvious a fact that we have nothing about which to be proud. When we see the testimony diminishing, the answer does not lie in expensive and beautiful buildings; we must with humility and heart-searching look to God that He will come to our aid, that our spirituality may be increased and that we may be more like the One who could say, "I am meek and lowly of heart and ye shall find rest unto your souls" (Matt. 11:29). In former days, saints were more accustomed to exhortations on humility, but it would appear that today, when so many have large bank accounts, large homes and large cars and the usual trappings of affluence, a certain amount of pride is acceptable. It may be acceptable to us with our lowering standards of spirituality to allow "Pride of Place, Pride of Face and Pride of Grace," but it is totally unacceptable to our God. We read

in Luke 14:9, "And he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place." The lowest room of humility and self-abnegation will certainly never be over-crowded, but let us have grace to occupy it, since our Blessed Lord Jesus occupied it and brought to it a dignity which we should seek to imitate.

We are amused, to a measure, at the folly of the axe priding itself in its work and boasting in its achievement, but we should take care to learn the lesson that we in ourselves are nothing while God is everything, that we may be able to say in the language of one great servant, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Eph. 3:8).

### THE BORROWED AXE

"But as one was felling a beam, the axe head fell into the water: and he cried and said, Alas, master! for it was borrowed" (II Kings 6:5). We have brought before us here another of the dangers in the service of the Lord against which we must be on our guard, namely the danger of being careless with that which is not our own. We need to remember that we have much on loan and great care is needed, lest that which is loosely held should be lost. We hear continually expressions such as "tight" and "loose," and many young believers are being warned that they might "fight themselves out of fellowship with God" through fighting for the truth. While we all should dread losing the joy of communion with our God, let us state without fear of contradiction that "The Truth of God" must never be blamed for any loss of power or enjoyment of Divine things on our part. Fellowship and communion may indeed be forfeited by fighting, but we must be careful lest we frighten our young brethren and sisters into a pathway of compromise and disaster, instead of warning them that if we hold the truth in too loose or too light a way, we are leaving ourselves open to the danger of losing that which is most precious.

The incident in II Kings 6 also brings before us the principle of restoration. The cry was raised, "Alas, master! for it was borrowed" as the axe head disappeared from view. This shows us the first of a number of simple steps which must be followed if recovery is to be achieved: it is first of all necessary to mark the place where the disaster occurred, or, as our text reads "Where fell it?" The reason for this is quite simple, for the place where the loss occurred is the only place where it can be recovered. It is therefore foolish to pray and long for recovery if some unconfessed sin remains on the conscience, whatever that may be, perhaps an outburst of temper or a raised voice, a letter of apology which should have been written, or perhaps the neglect of prayer and meditation

on the Scriptures. We are all aware when a loss takes place, and the place will also be known to us, and matters must be traced back to this point before restoration can be accomplished. We must also recognise the need of the ministry of the prophet in the miracle of recovery. The stick cut down and cast into the Jordan is very similar to the experience of Exodus 25:15, when the tree was cast into the bitter Marah waters, and the waters were made sweet. In both these incidents, we are reminded that in bringing something into these difficult situations, the sorrow and the loss can be turned into joy and gain, and that introduction is the bringing in of the cross. If the bitter experiences of life are sweetened by the remembrance of the cross and the death of Christ, we can likewise learn that in the matter of recovery, remembrance of the cross must also be introduced in order that the restored saint may have a new and fresh appreciation of the "Wond'rous Cross on which the Prince of Glory died." When the instruction of the prophet was obeyed, there must surely have been a sense of wonder and relief when the axe head reappeared, floating on the water. There would have been no hesitation in accepting the call, "Take it up to thee," and we can assume that greater care was exercised when the axe head was recovered. Surely we must learn the lesson from this, that if things are loosely held and treated with carelessness, it will not be long until they are lost.

### THE BLUNT AXE

"If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct" (Ecclesiastes 10:10). Another common danger among the Lord's people is that of losing keenness in the service of God. How often in the busy round of service do we realise that something seems to be lacking, something has slipped away from us, and unconsciously, we have become blunted. There must be a lesson for us to draw from those tradesmen who will spend hour after hour, honing a keen edge on their tools, working patiently until the tool is ready for use; thus when the time eventually comes to bring the tool forward and apply it to its task, the tradesman's hours of patient work will be repaid when he sees the clear, cutting edge of the tool. We are reminded in the reference quoted from Ecclesiastes that work can become a drudgery, rather than a delight. We would do well to stop and consider our appetite for the word of God, the quiet moments spent over the sacred page and ask ourselves the question, Has the axe become blunt? Is the sweetness of the times of intimate communion with our God in prayer unchanged, or has the keenness of the edge become blunted, making what was once a joy

now a boring exercise. In these conditions, we need the painful experience of being sharpened on the grinding-wheels, and as Proverbs 27:17 reminds us, "iron sharpeneth iron." We often find that a word fitly spoken sharpens our desires after spiritual things, and it is then that we realise our need to submit to the operations of the Holy Spirit, so that we can recover the keen edge which has become blunted. Surely a keen, polished edge and a longing to do some service, however small, must bring delight to God. May He help us to maintain that degree of keenness for any little service we may be privileged to perform. We are also reminded in our text from the book of Ecclesiastes of how tragic it is to expend strength and energy in trying to accomplish some difficult and dangerous task with a blunt instrument.

Our present need is to allow the grinding wheel and the sharpening stone to do their work, painful though that may be, in order that the Lord may find among His people those with sharpened appetites and desires. May we see to it that we keep the axe head not only keen and polished, but also tightly held, lest we become careless and lose those precious things which have been loaned to us and which we are responsible to return to the rightful owner. May God enable us to "hold fast" (Rev. 3:3) and to remain humble as we seek to serve our God in this difficult day.



## QUESTIONS AND ANSWERS

*By Harold S. Paisley*

**Question:** Who is the servant in Luke 14 verse 23? He is commanded to go out into the highways and hedges and compel them to come in. How does he compel?

**Answer:** God uses His servants to gather sinners by the preaching of the Word to the gospel supper, yet none but the Holy Spirit could fill the place of the servant spoken of in Luke 14:23. Note that while in the parable of Matthew 22:1-14, servants are sent to gather together as many as they found, both bad and good, to furnish the wedding with guests, only one servant is mentioned in the Luke account. Whereas the servants bring some who have not the wedding garment, all that the servant compels are genuine guests. The work of the Spirit is perfect. He compels by making the "poor, and maimed and the halt and the blind" so feel their need that they come in distress for relief to the feast. No servant, except the Spirit, could produce such a condition of desire in the heart or bring one to repentance and the acceptance of Christ as the Saviour and Lord. As the beautiful hymn puts it so well:



"It was the grace that spread the feast,  
That sweetly drew me in,  
Else I would still remain without,  
To perish in my sin.  
Why was I made to hear His voice?  
And enter while there's room,  
While millions make the wretched choice  
And would rather starve than come."

**Question:** What is the basic difference between a local assembly of God and a denomination?

**Answer:** This question is of great importance in our day, and is vital to the contentment of saints who gather to the Name of Our Lord Jesus Christ in assembly fellowship. The basic difference is that a Scriptural Assembly has no authority but the Word of God, has no visible Head owning alone the Risen Head of the Church, and acknowledging no power for control apart from the Holy Spirit for guidance in ministry and government. The early assemblies continued in the apostle's doctrine, which was the basis of their gathering, and expressed their fellowship in the breaking of the bread every Lord's Day. Their fellowship was maintained by the prayers. One Name only was owned as the authority for their assembling, and they gathered with the Lord Jesus Himself in the midst. He was the centre of their coming together (Acts 2:41, 42; Acts 20:7; Matt. 18:20). All in such a company were saved by grace, clean in life, pure in doctrine, and baptised by immersion before reception on the confession of their faith in Christ as Saviour and Lord. The spirit of dependance and humility marked their going out and coming in, seeking no great place in the world of religion or politics, but moving in the fear of the Lord, as strangers and pilgrims ever waiting the return of their Lord (Phil. 3:20).

A denomination is a company formed and governed in a greater or lesser degree by the will of men. The Word of God is not the final court of appeal in all matters, the Lordship of Christ is not fully owned, and the Spirit is displaced by man's organization. We can thank God for all the truth that is propagated by some of the more faithful servants in such places, but we appreciate the grace of God that has gathered us from such denominations to the "outside the camp" position to the Wondrous Name and Person of the Lord Jesus Christ. The assembly is under constant attack by Satan and often is marred by the unfaithfulness and UnChristlike attitudes of some of its members. We should therefore seek grace and help to walk humbly with God and love as brethren, each esteeming the other better than himself, and to serve the Lord acceptably with reverence and Godly fear.

**HE TRUSTED ME - Prov. 31:11***By Muriel B. Howard*

*He trusted me*, oh precious thought:  
 For as a sinner, I was blood-bought.  
 The price He paid was very high,  
 Yet by His grace I was brought nigh.

I saw for me that Jesus died;  
 'Twas then my heart sprang open wide;  
 My strength was gone - *I trusted Him*,  
 And oh my faith was very dim.

But in that moment He came in  
 And cleansed away my blot of sin;  
 He filled my heart with joy untold:  
 I'd been accepted in His fold.

*He trusted me* to claim His Name  
 And live to spread abroad His Fame;  
*He trusted me*; my back to turn  
 On fleshly lust, His ways to learn.

Now made righteous, now made just;  
 Have I been worthy of *His Trust*?  
 Or wavered in my trust of Him,  
 And allowed my vision to grow dim?

He draws me back - He bends my will;  
 Amazingly *He trusts me* still.  
*He trusts me* just to walk with Him,  
 And sheds His light, the world to dim.

Can I afford to go my way  
 And spurn the *trust He placed* that day?  
 Nay, Lord, I must keep that vision still  
 For strength each day to do Thy Will.

\* \* \* \* \*

**East Boston, MA** - Brother James Smith was with the assembly for a baptism when five obeyed the Lord. They also had an appreciated visit from brother Gaius Goff for a Lord's Day.

**Methuen, MA** - Brother John Gray is expected on October 16, speaking from his model of the tabernacle.

**Hartford, CT - Charter Oak Gospel Hall** - The monthly Bible Readings for the assemblies in Connecticut are expected to resume after the summer season on September 18 with Philipians 2 under consideration.

**Marlborough, CT** - Brethren James Smith and David Oliver are starting gospel meetings in the American Legion hall on September 11.

**Cherry Hill, NJ** - Tent meetings held by brethren Norman Crawford and Eugene Higgins ended with some blessing in salvation. They were cheered as to the good attendance.

**Frostburg, MD** - Four professed to be saved in gospel meetings held by brother David Oliver.

**McKeesport, PA** - Brethren Norman Crawford and Eugene Higgins are planning gospel meetings as of October 16.

**Akron, OH** - Conference reported good, with practical ministry being given.

**Cazenovia, WI** - Interest in gospel meetings held by brother Joel Portman with the help of local brethren did not rise to expectations, but were thankful for sowing the seed.

**Mt. Sterling, WI** - Brother Allan Christopherson with the help of brother Arthur Ward of the Mt. Sterling Assembly saw seven profess in tent meetings held on a farm north of here.

**Sandstone, MN** - Brethren Gavin Collins and Paul Elliott were here for five weeks with no apparent results from their efforts, but "in all labor there is profit."

**Cedar Falls, IA** - Brethren John Slabaugh and Gary Sharp to start gospel meetings on September 18.

**Charles City, IA** - Brother Joel Portman conducted six weeks of meetings in a trailer, but no real interest was manifested.

**Dike, IA** - One professed as the result of the gospel preached for five weeks by brethren Eric McCullough and Leonard DeBuhr. The extreme heat was a deterrent to the meetings.

**Lake Mills, IA** - Meetings held by brother Robert Orr closed on August 21 with no one professing to be saved. Going was rather hard.

**West Union, IA** - Brother Robert Surgenor started ministry meetings on August 28. This made it possible to give help at the one-day conference on September 4 at Dunkerton and September 5 (Labor Day) at Lancaster, WI.

**Burwell, NE** - Brother Gaius Goff had a few nights with this newly-formed assembly as he was enroute east to his work in Newfoundland.

**Phoenix, AZ** - The assembly has had children's meetings every Monday night for over a year, and the average attendance is about 140 children and a few parents. Brother Tom Baker had three weeks of gospel meetings in the Spanish language at which time two married ladies and one of their daughters trusted Christ.

**Arlington, WA** - The three-day conference over the Labor Day weekend was well attended. Bible Readings on Colossians were practical and profitable.

#### **REPORTS - CANADA**

**Clementsvale, N.S.** - Conference held over the Labor Day weekend was well attended with a variety of ministry given for the strengthening of the saints.

**Dartmouth, N.S.** - Gospel meetings conducted by brother James McClelland with the help of brother John Hawthorne of Northern Ireland resulted in some trusting Christ as Savior.

**Pugwash Junction, N.S.** - Gospel effort of brethren Oswald MacLeod and Douglas Howard were well attended but no one professed to be saved.

**Weymouth (Weaver's Settlement), N.S.** - Two sisters obeyed the Lord in baptism which was a cheer to the saints.

**Murray's Harbour, P.E.I.** - Brother Albert Ramsay with the help of local brethren tried some meetings here on the east end of the island without much interest. Brethren Arnold Gratton and Noel Burden had some meetings on the west end of the island.

**Carlingford, N.B.** - Four ladies obeyed the Lord in baptism on August 21. A 13 year old daughter of one professed in tent meetings conducted by brother Murray McCandless.

**Tracadie, N.B.** - The conference held on the second weekend in August was conducted in French by brethren who could speak the language without interpretation. Twice the number present this year. Brother Leslie Wells who spent the summer helping in the French speaking work returned to Northern Ireland on August 29.

**Crediton, Ont.** - Brother Paul Kember with the help of brother Donald Gratton of the Grand Bend Assembly are following up the tent meetings held in July with meetings in a home and as many as 16 unsaved in attendance.

**Earlton, Ont.** - A young R. C. couple professed in the tent series conducted by brethren Larry Steers and David Gray.

**Lake Shore, Ont.** - A nice number professed to be saved in tent meetings conducted by brother Harold Paisley with other contacts made that the Christians hope to follow up.

**Newmarket, Ont.** - Brother Timothy Walker had a week of children's meetings in the latter part of August with up to 160 children in attendance and over 70 parents from unsaved homes present on parents night. The assembly was much encouraged in seeing so many strangers attending. The Lord also recently blessed in the salvation and baptism of a father who had heard the gospel through the work among the children.

**Niagara Falls, Ont.** - **Oakwood Gospel Hall** - The assembly was encouraged as a result of two weeks of children's meetings held by brother Gary Sharp in late August.

**Stayner, Ont.** - Brethren Jack Noble and Sam Patton saw 12 profess in tent meetings.

**Toronto, Ont.** - **Broadview Gospel Hall** - Brethren Frank Pearcey and Robert Booth expected to start in gospel meetings on October 16.

**Toronto, Ont.** - **Pape Avenue Gospel Hall** - Brother Timothy Walker is scheduled for two weeks of children's meetings starting September 18.

**Toronto, Ont.** - **Unionville Gospel Hall** - Brethren Albert Hull and Walter Gustafson are planning gospel meetings to start on October 2.

**Winnipeg, Man.** - **West End Gospel Hall** - Brethren John Norris and Jack Noble are to start in gospel meetings on October 2.

**Squamish, B. C.** - Gospel effort conducted by brethren George Campbell and David Jones ended with blessing in salvation. Also, the assembly was especially helped as a result of these meetings which gave them encouragement and strength for maintaining testimony unto His Name. The assembly conducts a Monday night children's meeting with the help of a number of young Christians from the Vancouver area.

## REPORTS - FOREIGN

**France** - Brother Dennis O'Hare writes of encouraging attendance in a short series of gospel meetings held in Perpignan - at least 36 under the sound of the gospel, many hearing the message of salvation for the first time. He was helped by two young brethren from Marseille. They baptized two sisters from the village of Baixas. He maintains a weekly meeting in the home of one of the believers in that village. Other efforts are carried on weekly in different villages.

**Venezuela** - Brother Neal Thomson writes that of having meetings in scattered assembly centres in the Andes Region where he resides with the help of the recently commended Venezuelan workers with a little fruit in each place, and in each place they have held baptisms. Brother Sidney Saword still manages to keep active and to attend all of the conferences and give help in ministry in the different assemblies in between. Brother James Walmsley has been having Bible Readings in different assemblies. All are cheered to see that he has regained his strength. Brother Joseph Milne has been having good meetings in Salom. Four were baptized at the recent conference in Cumarebo. Brother Noel McKeown along with brother Kenneth Turkington has been in the east at Zaraza. Brother McKeown purposes going to the Island of Margarita off the Venezuelan coast, one of only two of the 20 states where there is no assembly. Brother Samuel (Uel) Ussher has been south on the plains to the San Fernando Assembly where five were baptized.

**Northern Ireland - Antrim** - Brethren Wilson Jennings and James Martin are in Ballywaternoy Gospel Hall with large and fruitful meetings.

**Armagh** - Brethren Albert McShane and John Hawthorne are in gospel meetings in a tent at Kilmore near the Clonroot Assembly. Meetings well attended with help to preach the word. Brethren Samuel McBride and Daniel Kane in gospel meetings in Glenane near Market Hill with good interest. **Down** - Brethren John Brown and John Lenox expected for gospel meetings at Kilkeel. Brethren J. G. Hutchison and Thomas McKelvey to start at Ballywater. Brethren E. Wishart helped by S. Thompson at Blackskull Orange Hall in connection with the Knockbracken Assembly.

**Londonderry** - Brethren Samuel Ferguson and Norman Turkington in gospel meetings with tent at Ballyronan. Interest improving. **Tyrone** - Brother John Hawthorne with the help of brother George Patterson of the Clinton, Ont. Assembly are expected in Dunmullen Gospel Hall at the end of September. **Monaghan** - Brethren Thomas McNeill and George McKinley expected at Ballybay for gospel meetings in early September.

**Donegal** - Brethren Jim Kells and Emanuel Stuart expected for gospel near Lackey in early September for which prayer is valued.

## CONFERENCES

**Lindsay, Ont.** - Conference on October 15 and 16 with Prayer Meeting at 8:00 on October 14. Saturday morning from 10:30 to 12:00 - Bible Reading on Lordship, Headship, Relationship and Fellowship. Breaking of Bread at 10:30. All meetings to be held in the Gospel Hall, 5 Howard Avenue. Corr. Tom Nicholson, 19 Hamilton Street, Apt. 116, Lindsay, Ont. K9V 5K8, (705) 324-5826.

**Hartford, CT - Charter Oak Gospel Hall** - Annual conference to be held, Lord willing, November 19 and 20 with Prayer Meeting on Friday, November 18 at 7:30 p.m. Breaking of Bread at 10:00. Servants of the Lord walking in and teaching the old paths are heartily welcome. 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, (203) 688-2388. Gospel Hall (203) 247-5233.

**Garnavillo, IA** - Annual Thanksgiving Day conference on November 24 will be held in the Gospel Hall starting at 10:15 with a Gospel meeting at night. Corr. Robert Brandt, Box 95, Garnavillo, IA 52049. (319) 964-2389. Gospel Hall (319) 964-2642.

**Stout, IA** - An all-day meeting is planned on Thanksgiving Day, November 24, to be held in the Gospel Hall with the first meeting starting at 10:00 with a Gospel meeting scheduled for the evening. Corr. Richard Stickfort, Box 313, Stout, IA 50673, (319) 346-1857.

**Phoenix, AZ** - Annual conference on November 24 (American Thanksgiving Day), 25, 26 and 27 with Prayer Meeting on November 23 at 7:30 p.m. Meetings on each of the four days start at 10:30, including Breaking of Bread. All meetings to be held in the Gospel Hall, 1246 East Garfield Street. Bible Readings on I Thess. chapters 1, 2, 3 and 4. Servants of the Lord walking in the "old paths" are cordially invited to these conference meetings. Corr. James Brown, 2412 North 37th Way, Phoenix, AZ 85008, (602) 267-9239. Gospel Hall (602) 253-4932.

**Bryn Mawr, PA** - Annual Thanksgiving conference will be held on November 26 and 27 with Prayer Meeting in the Gospel Hall, North Summit Grove Avenue on November 25 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 10:00. Corr. William M. Parks, 104 North Roberts Road, Bryn Mawr, PA 19010, (215) 525-5961. School (215) 688-8103.

**East Boston, MA** - The 31st conference, Lord willing, will commence with Prayer Meeting in the Gospel Hall, 35 Putnam Street, East Boston at 8:00 p.m. on December 2. On December 3 and 4, the meetings will be held in the Masonic Hall, 47 Adams Street, Saugus, MA. Breaking of Bread at 10:00. 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, (617) 322-3274. Masonic Hall (617) 233-9804.

## HOME CALLS

**Frostburg, MD** - On May 17, our dear sister, **Mrs. Jeanne Foy**, passed into the presence of the Lord at the age of 77. She was born into the Mains family, well known in the Lonaconing assembly. She loved to tell of the early days of blessing and bright gospel testimony in the assembly there, of her upbringing under the influence of the gospel and her conversion after her marriage. She moved to Frostburg and maintained an interest in the assembly, its annual conference and the gospel efforts. Poor health over more than twenty years kept her from attending the assembly meetings. She leaves a family of four children, two grandchildren and one great-grandchild, all without that blessed hope. Her family knew that her greatest interest for each of them was their salvation.

**Jackson, MI** - Our esteemed brother, **Charles Decker**, was called Home on June 18, age 83. He was dearly loved by all the saints, and his presence is sorely missed in the assembly. He was a Christian who had an excellent spirit and was highly regarded as an elder in the assembly in Deckerville, where he and his wife resided for many years prior to moving to Jackson. All his family are saved and are a credit to the memory of their beloved father. Special prayer is requested for the bereaved widow and her family.

## HOME CALLS (continued)

**Matoaca, VA** - Our beloved sister, **Mrs. John (Frances) McEwen**, passed into His presence on July 8 after years of illness. She was born on October 23, 1910 and was saved in 1944 thru the verse, ". . . seek, and ye shall find; knock, and it shall be opened unto you" (Luke 11:9), while she was a patient in a hospital. Her life was characterized by a cheerful countenance and faithfulness in attending the meetings of the assembly as long as she was physically able. She leaves to mourn her passing, her husband, one daughter, one son and five grandchildren.

**Deckerville, MI** - Our beloved sister, **Mrs. Clyde (Maxine) Decker**, age 49, passed into His presence on July 17. She was saved in gospel meetings held in Deckerville by A. P. Klabunda and George Baldwin. She and her husband have been a good help in the assembly where he serves as an elder. She suffered from ill health for several years, but bore her affliction so well that her death was a great shock to all who knew her. Beside her husband, she leaves a married daughter, a son and a younger daughter, for whom prayer is requested.

**Blue River, WI** - On July 30, our faithful brother, **George Studnicka**, age 74, went Home after a lingering illness. He was saved on October 21, 1932 while attending tent meetings held in Blue River by brother Stephen Mick and local brethren. He was marked by faithfulness and consistency in testimony. Such are always missed among His own. His wife, Alice, was recovering from a serious case of lock-jaw at the time of his death and was brought to the funeral in an ambulance from the hospital in Madison. The funeral was very large.

**Manchester, IA** - Our beloved brother, **Harlan Gentz**, age 55, went to be with Christ on August 2. As a boy of 15, he trusted Christ and proved to be a brother beloved, quiet, steadfast and faithful with a concern for the necessary matters of the assembly such as the care of the lawn, arranging of the seats, etc. He also served as a Sunday School teacher for many years. The end came quite suddenly, even though he had been afflicted with cancer for over fourteen years. His attitude during this time was an inspiration to all who knew him. Those who await that day of reunion are his wife, two sons and four daughters, all in assembly fellowship except one. He will be missed by the saints as well as his family.

**Waterloo, IA** - Our dear sister, **Mrs. Lulu Smith**, passed away on August 9, age 90. She was born January 13, 1893 and saved as a girl of 12. She was faithful in attending the assembly meetings until she was confined to a nursing home several years ago. She was given to hospitality, and after the death of her husband, Lloyd, in 1952, she provided a home for young Christian girls while they were employed or attending school in Waterloo. She is survived by one daughter and two step-daughters. She was a sister-in-law of the late Oliver Smith.

**Lake Shore, Ont.** - Our aged sister, **Mrs. Muriel Porter**, age 88, went to be with Christ from the Elim Nursing Home in Waubauskene on August 9. She was saved and baptized in her teens and received into the fellowship of the assembly at Wanstead, Ontario, being helped and influenced by the ministry of the late brethren George Hicks and T. D. W. Muir. For over fifty years, she has been part of the assembly in Lake Shore, where their home was always open to the Lord's people. Words of warning for the unsaved and comfort for the family were spoken at the large funeral service.

## HEMOCALLS (continued)

**Ballyhay, N.I.** - Our aged brother, **William J. Haran**, went to be with the Lord on August 19 in his 89th year. He was saved 68 years ago in County Donegal and received into assembly fellowship. In 1941, he moved to Ballyhay and has been the mainstay of the assembly for many years. He was a godly brother who loved the Lord, the assembly and the gospel. Prayer valued for his son.

**Springfield, MA** - Our faithful sister, **Miss Elizabeth Bagnell**, went Home on August 19, after spending the last few years of her life in a nursing home. She was born May 11, 1890 and saved July 22, 1923. She will be remembered for her faithfulness and consistency.

**Cleveland, OH** - Our esteemed sister, **Mrs. Martha McCracken**, age 93, went to be with Christ from her home on August 20. She was born March 7, 1890 in Ballymena, Northern Ireland, where she was also "born again" at the age of 13 under the preaching of the late brother J. C. M. Dawson. In 1921, she came to the United States and was married to the late brother Robert Wright McCracken, a well-known servant of Christ. For the past ten years or so, she has been a semi-invalid and was tenderly cared for by Mrs. Olive McKee. Her brothers, Robert and Herbert McDowell and sisters, Elizabeth, Sadie and Jean all of Ballymena predeceased her in death. Also, her husband on November 12, 1952 and their only son, Robert, on February 7, 1969. She is survived by four grandchildren and seven great-grandchildren, many who are not saved. The funeral was taken by brother Oswald MacLeod with brother David Oliver (a grand-nephew) speaking at the cemetery.

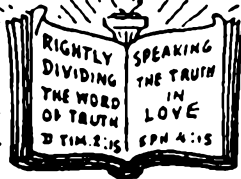
**East Boston, MA** - Our beloved sister, **Mrs. Allen Hill (Connie Eggena)**, age 35, was suddenly called into His presence on August 20 while gathered at a park for a family picnic. No medical reason was found for her death. Thus, all have been solemnly reminded of the scriptures - "... the God in whose hand thy breath is ..." (Daniel 5:23) and "... changed. In a moment ..." (I Corinthians 15:51, 52) - not only for her, but for us as to plans and priorities. She was saved on August 12, 1966 and received into the fellowship of the assembly in Cedar Falls, IA later that year. As a schoolteacher, she spent a year in Trinidad, then returned to Iowa where she was part of the assembly in Stout. Since her marriage in 1974, she has been associated with the Christians in East Boston where her consistent and godly testimony affected the lives of many. She visited the aged and sick regularly, gave herself to hospitality and was heartily involved in all of the activities of the assembly. The very large funeral was taken by brethren Eric McCullough and Murray McCandless with James Smith and Albert Ramsay helping in prayer. Brethren Norman Crawford and Eugene Higgins shared the service at the cemetery. Remember in prayer her husband, a son, 3½, an infant daughter, her parents, two sisters and a brother. Some in the close family circle do not share in that blessed hope. The family wishes to express their deep and heartfelt appreciation for the cards and messages of sympathy that have poured in from believers in many parts of the world.

**Ballyhay, N.I.** - Our esteemed brother, **Joseph Singleton**, went to be with Christ on August 21 in his 78th year. He was saved sixty years ago, baptized and received into the assembly in 1937. He served as the correspondent for the assembly. He was a quiet, godly brother who will be missed in Ballyhay. Please pray for his widow.



# Words in Season

THE BIBLE FAMILY MAGAZINE



## LOVE — IS KIND

*(I Corinthians 13:4)*

How sweet, how heavenly is the sight,  
When those that love the Lord  
In one another's peace delight,  
And so fulfil His word!

When each can feel his brother's sigh,  
And with him bear a part:  
When sorrow flows from eye to eye,  
And joy from heart to heart;

When free from envy, scorn and pride,  
Our wishes all above,  
Each can his brother's failings hide,  
And show a brother's love.

When love in one delightful stream  
Through every bosom flows:  
When union sweet, and dear esteem,  
In every action glows.

Love is the golden chain that binds  
The happy souls above;  
And he's an heir of heaven that finds  
His bosom glow with love.

*Swain*

NOVEMBER, 1983

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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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**QUESTIONS** to Harold S. Paisley, 554 Sugarbush Drive, Waterloo, Ont. N2K 1Z8.

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# 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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Daniel (Part III).....	George Graham
Questions And Answers.....	Harold S. Paisley

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## FAITH AND DOUBT

DOUBT sees the obstacles,

FAITH sees the way;

DOUBT sees the darkest night,

FAITH sees the day;

DOUBT dreads to take the step,

FAITH soars on high;

DOUBT questions, "Who believes?"

FAITH answers, "I."

## FROM LODEBAR TO JERUSALEM

*By Andrew Bergsma*

"Then king David sent, and fetched him out of Lodebar - and so Mephibosheth dwelt in Jerusalem, for he did eat continually at the king's table; and was lame on both his feet." (II Samuel chapter 9, verses 5, 13)

In verse 1, David asks, "Is there yet any that is left of the house of Saul, that I might show him kindness for Jonathan's sake." The answer is, there is only one, the lame Mephibosheth living in Lodebar. Lodebar means "worthless." My desire and prayer for you, dear reader, is that you through God's Word and by His Holy Spirit might see yourself as Mephibosheth saw himself.

Was not Saul and his generation like unto Adam's. Saul's family was a fallen one. Saul fell on his own sword; Jonathan fell on the hills of Gilboa; Mephibosheth fell when he was a child and became lame on both of his feet. And we all, as coming from Adam, our first father, have fallen, and the sins of our lives make it manifest.

Have we unreservedly accepted the fact that we all have inherited a sinful nature? Are we convinced that like Adam, we too have sinned and thus stand as guilty before God? In verse 8, and especially in chapter 19 verse 28, Mephibosheth expressed this truth when he said, "For all of my father's house were but dead men before my lord the king; and yet didst thou set thy servant among them that did eat at thine own table." God's way with a sinner is a deep one. It is not flattering for our pride when we must confess our unworthiness and sinfulness. Many sigh because of the results of sin, because of sickness, disappointment and death all around us; few sigh as a result of the burden of sin. Each individual wants to live independent of God's grace and thus goes on ignoring his true condition as a sinner before God and the absolute need of forgiveness. What will it mean to die in such a state, without the knowledge of Christ as Saviour? Dear friend, seek the Lord while He may be found and call upon Him while He is near (Isaiah 55 vs. 6).

God through His Holy Word wants to reveal to us our position and condition. Even the manifestations of our sinful acts prove to us that we are sinners, unless Satan has succeeded in blinding us to this! Has Satan, who blinds the minds of them that believe not, convinced you that by some form of religious duty, profession or good works, you will merit Heaven? No, dear reader, not what we do, but only what Christ has done, can remedy your sin and guilt and fit you for Heaven. Ephesians 2 vs. 8, 9 - we read, "For by grace are ye saved through faith and that not of yourselves, it is the gift of God, not of works, lest any man should boast."

Even though Mephibosheth lived far from David, yet he was sought out and must appear before David. So shall it be with us. No matter who we are or where we live, we must all appear before God. In Hebrews 4 verse 13, we read, "Neither is there any creature that is not manifest in His sight, but all things are naked and opened unto the eyes of Him with Whom we have to do." Undoubtedly, Mephibosheth lived in fear, in Lodebar. He belonged by birth to the house of Saul that had lost the battle. Now he was at the mercy of David, the conqueror. We by nature and birth belong to the house of Adam, a fallen and defeated generation. Only God's mercy can save us. God, like David, has the right to act as He will, because He is Sovereign. And when the message came to Mephibosheth, that he must appear before David, he was full of fear, and in verse 8, refers himself to a dead dog. Have you experienced something of this fear, of having to meet a holy God while yet in your sins? This is the scriptural way of coming to God. Through the acknowledgement of our sin, we sense our unworthiness, deserving God's righteous judgment and banishment from His presence.

But, a remarkable change takes place in Mephibosheth's case. David, instead of condemning him and increasing his fears, says in verse 7, "Fear not." Up until now, Mephibosheth is unaware of a covenant that David had made with his father Jonathan, years earlier. David, recalling that agreement, is now going to spare him, for Jonathan's sake, verse 1 and 7. "Fear not, for I will surely show thee kindness for Jonathan's sake." Because of Jonathan, Mephibosheth is spared. Has this been your experience? Have you seen through the Word of God that God can spare and save lost, guilty sinners only for Christ's sake? Why for Christ's sake? Because He at the place called Calvary died our death and through the shedding of His blood, made possible the forgiveness of sins for all who believe. He died the death that we should have died. He bore the judgment that we should have borne. He gives the life that we must have, that resurrection life that all are partakers of when we receive Him as the One who died and rose again for our justification (Romans 4 vs. 25).

What a wonder! What God does is done well. He leaves nothing to man. Are we willing to come as He desires? Mephibosheth went from being an unworthy one to becoming as one of David's sons. We read in verse 13 that he dwelt in Jerusalem, the place where David lived. We read that he did eat with David at his table continually. What a transformation: from a dead dog to becoming one of his sons. This is the spiritual experience of every sinner who although guilty and condemned in himself, yet through Christ as Saviour is redeemed, becoming a child of God, and able to enjoy fellowship with Him now and in Heaven forever.

## OBITUARY OF KING DAVID

*A WIS Reprint*

*By A. McShane, Lurgan*

After relating the story of Solomon's anointing and the establishment of his kingdom, the inspired Chronicler in the closing verses of I Chron. 29, viz. vs. 26, 30, gives a brief, yet striking account of David's end, some expressions in which deserve consideration.

### DAVID THE SON OF JESSE

He first refers to him as "David the son of Jesse" in verse 26, a phrase suggestive of his humble origin, in contrast with the title "David the king" used in verse 29. The family from which he sprang was an unimportant one; as God Himself tells us in *Psa.* 78:70, "He chose David also His servant, and took him from the sheepfolds."

The enemies of David almost invariably called him by this name, as though they would keep him and others in mind of his lowly beginning. Notice how Saul in *I Sam.* 20:27, 30, 31; 22:7, 8, and Nabal in *I Sam.* 25:10, also Sheba in *II Sam.* 20:1, all speak of the "son of Jesse."

David himself never forgot his humble birth as we learn from *II Sam.* 7:18, where he sat before the Lord and said, "Who am I, O Lord God, and what is my house, that thou hast brought me hitherto?"

The Lord reminded Peter of a similar fact when thrice he called him "Simon son of Jonas" in *John* 21, and surely his recent fall had clearly demonstrated how much of the old man still remained in him. In like manner, Paul was careful to remind the various companies of saints to whom he wrote of their unworthiness to have a place in God's family, and as for himself, freely he acknowledged the special grace shown toward him who was once the chief of sinners.

We, too, who have been lifted from our low estate, should never forget the rock from whence we were hewn and the hole of the pit whence we were digged (*Isa.* 51:1).

### FULL OF DAYS - v. 28

Scarcely anything was more dreaded by David than to be cut off in the midst of his days, as we learn from several of the Psalms, in which his language concerning this danger is at times pathetic. So it is pleasant to see in our passage that what he so much feared did not come to pass.

There were several occasions, however, when his end did seem to be near, as when he said to another, "There is but a step between me and death" (*I Sam.* 20:3), and later, "I shall now perish one day by the hand of Saul" (*I Sam.* 27:1). There was also the time when he

unknowingly passed the death sentence on his own head (II Sam. 12:15), and yet another occasion when he beheld the "destroying angel" approaching (II Sam. 24:17).

That saints are preserved in life till their work is done has been a great encouragement to God's people in all ages. Even in the future Tribulation, the two witnesses cannot be slain until they have finished their testimony (Rev. 11:3, 8). In this, as in all else, our Lord Himself is the most notable example, for whose life was more sought after than His? Yet He could not be taken till His hour was come.

May the consideration of this relieve our minds of the fear that so often hinders our service for God.

### RICHES - v. 28

The two great blessings promised to the faithful Israelite, long life and wealth, were both enjoyed by David. His was a worthy portion of the riches of his time, most of it obtained from the spoils of the enemies of Israel.

He was one of the few who could possess wealth and yet keep right with God, the secret of this being his realization that all which he possessed belonged to God and, what naturally sprang from this, his willingness to give even of his own proper good to the building of a house for God ( I Chron. 29:3, 14). He could have said truthfully - "Naught that I have mine own I'll call, I'll hold it for the Giver."

We also should seek help from God to get wealth, that is, the true riches, our spiritual inheritance which can only be possessed by faith. Many of God's dear people are waxing poor in the land, by giving up what they once enjoyed of the things of God, while others never did go in for spiritual wealth, and so remain poor even until the end of their course.

There are enemies for us to overcome, and spoil for us to capture, as well as David; may we therefore buy the truth and sell it not, thus enlarging our possessions, and be able to say with Paul, "As poor, yet making many rich; as having nothing yet possessing all things," (II Cor. 6:10).

### HONOR - v. 28

There is no more notable example in the Old Testament than David of the truth spoken by the Lord to Eli, "Them that honor Me I will honor," (I Sam. 2:30). God truly honored his servant in whose life He was given first place. The subduing of all his enemies, the bowing of the hearts of all Israel to his sway, and the filling of the throne for forty years was no small recompense for his seeking to please the Lord. And the same principle still operates in our day - the weakest saint who takes a stand for God, even when costly,

will not only have His approval, but also the respect of all who know him.

How great is the contrast between the end of David and that of Saul; the latter, instead of dying in honor, was forsaken at length by both God and man, and left this world in disgrace.

May we seek to honor our absent and rejected Lord now as we look forward to the time when we shall share with Him the throne of His glory.

### HISTORY

Three penmen were employed in writing the history of David and his kingdom. Samuel recorded the earlier experiences of his career, while Nathan and Gad followed, thus rendering his life story complete. It is most important to note that all three were men in touch with God, and their writings are not only history, but history written in such a way as to set forth types of a greater King and His kingdom. Each of the three had at least one very important interview with David: Samuel, when he visited his home and anointed him in the midst of his brethren (I Sam. 16:13); Nathan, when he went to him and charged him with sin in connection with Bathsheba (II Sam. 12:7); Gad, when he gave him his choice of judgments for numbering the people (II Sam. 24:12). Each of these events brought about vital changes in David's life. His anointing began a long time of suffering which ended in his reaching the throne; his sin with Bathsheba led to a long period of home troubles, while his numbering of the people, in God's ways of grace, led to the finding of a site for the temple, for which he provided material during the latter part of his life.

It is a solemn thought that God has caused to be put on record David's failures as well as his virtues, so whether he was aware of the fact or not, his doings were taken note of, and the record of them remains long after he has gone. In our own case, too, there are those who take note of our actions as they watch us from time to time, in the home, in the assembly and in the world, and we are leaving impressions on their minds which will never be erased. But what is more solemn still, the Lord is taking note, not only of our acts, but of our thoughts, and in that coming Day "will bring to light the hidden things of darkness, and make manifest the counsels of the hearts" (I Cor. 4:5).

Should our end come ere the Lord returns, may we be able to say in some measure, at least, with Paul, "I have finished my course" (FULL OF DAYS); "I have kept the faith" (RICHES). Henceforth, there is laid up for me "a crown of righteousness" (HONOR) (II Tim. 4:6, 7). Sharing reproach with our rejected Lord now will bring a bright reward very soon, at His return.



**ANTIOCH - LESSONS FOR TODAY**

*By Robert E. Surgenor*

In the book of Acts, we have the divine record of the continuation of the work of Christ which He began during His sojourn here (Acts 1:1). Through a transfer of agency, the apostles and disciples were used to carry out the will and spirit of the enthroned Christ, so that, from heaven, Christ would still be working on earth. This is verified in Mark 16:20, "And they went forth, and preached everywhere, the Lord working with them." In Acts 2, we have the birth of the Church through the coming of the Holy Spirit, thus power given to His own to carry on His work during His physical absence. As the work progressed, we find over five thousand male believers in Jerusalem (Acts 4:4), thus manifesting the power given to the witnesses of the early Church. Coupled with this, we see persecution arising against the Church, resulting in the scattering of not a few disciples. With gospel zeal, they "went everywhere preaching the word" (Acts 8:1, 4). Thus, we have the first gospel outreach of the Church (something desperately needed amongst us today). "Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch preaching the word" (Acts 11:19). Amazing that Saul, indirectly through his persecution of the Church, was the cause of the gospel reaching Antioch - and that later, it was the same persecutor that was to build up the Assembly at Antioch with sound doctrine. How wondrous and sovereign are God's ways.

**ANTIOCH - THE WORK BEGUN (11:19-21)**

Antioch, 340 miles north of Jerusalem, was about to be the cradle of Gentile Christianity and of Christian missionary enterprise. The Assembly at Antioch was to be unique by these features: (1) It was the first Gentile Church; (2) It was not apostolically founded; (3) Saints were first called Christians there.

We seem to be under the impression today that in order to plant assemblies, we need full-time servants on the scene. Not so at Antioch. You will notice in vs. 19, those at Antioch, victims of the Jerusalem persecution, preached the word. Being Jews themselves, they spoke unto the Antioch Jews only. The word for "preaching" is different from the word "preaching" in vs. 20. The R.V. gives the correct rendering, "speaking." In other words, these Jewish believers began to talk about Christ, *wherever* they went in Antioch. They told their testimony, how they had found the Christ. Such talking made an impression; God used it, and souls were saved. Thus, the movement of common saints, from Jerusalem to Antioch, proved fruitful. Do you talk Christ to the ungodly? No one needs platform ability to accomplish the work of God in this way. You

will notice in vs. 20 an expansion of the subject. Those of Cyprus and Cyrene (Libya, North Africa), when they were come to Antioch, spake unto the Grecians (Gentiles), preaching the Lord Jesus. Here we have men with platform ability. The word "preaching" here means "to announce glad tidings." Thus, the men of Cyprus and Cyrene had the street corner for their pulpit and the open-air for their auditorium - and souls were saved. In their preaching, they presented Christ as Lord. Preaching of such character produces less false professions. God thus honored the labors of both speaker and preacher - "the hand of the Lord was with them: and a great number believed, and turned unto the Lord" (vs.21). Thus, the Assembly was planted, not through an apostle, not through a full-time servant, but through energetic, working saints, with a heart for God and His gospel.

#### ANTIOCH - THE WORK EXAMINED (11:22-24)

The Jerusalem Assembly was an Assembly with ears, ears for good news. When tidings of such a work came to them, I'm sure there was no small stir - for nothing of this nature had taken place before. Not being a self-centered Church, "they sent forth Barnabas, that he should go as far as Antioch" (vs. 22). The Church at Jerusalem manifested wisdom for they sent the right man - he being of the same country (Cyprus) as those who had been preaching in Antioch (Acts 4:36, 11:20). This would result in a more fluid relationship between the authoritative representative of the Jerusalem Church (Barnabas) and the preaching brethren at Antioch. "Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord" (vs. 23, 24). The whole work at Antioch is described in four words, "the grace of God", and Barnabas, being a man of discernment, recognized this and "was glad." No jealousy on his part, but rather a cheerful rejoicing spirit. I trust, brethren, that we, too, are able to rejoice when we hear of others seeing a work done for God in a given place, even though we were not there. Too often there's a jealous spirit, and we look with suspicion on the fruitful labors of others, rather than blessing God. Nothing is said of the ability of the preacher, but he saw the grace of God. Is it not scriptural to give God all the credit? How many a servant has been ruined by an overabundance of praise, simply because God has chosen to use him on occasions. The praise of men and the pride of self go hand in glove. May the Lord give us wisdom and grace, and preserve us from both.

What a variety of gifts has been given by the risen Head, through the Spirit. Barnabas was an exhorter. He would bring

before the new converts their responsibility to Christ, the necessity of cleaving unto the Lord. He appealed to their heart, not their intellect. The object and policy of his preaching was to make them determined to fulfill the good intentions of their heart. Many of us remember dear Archie Stewart. When he got a word from the Lord, it came forth in refreshing power. Being a true exhorter, he could stir you up, then bind you up, then lift you up, and warm you up - to go on, and to get out and do something for God! Barnabas would have them "cleave unto the Lord." The meaning is, "be glued unto the Lord." The same word is used regarding the marriage bond in Matt. 19:5. Oh brethren, how close are we to the Lord? Are we as "glued" to Him as when first saved?

Barnabas was "a good man." That is, he was beneficial, kind, generous, and morally honorable. We see this testimony borne in his life in Acts 4:36, 37. Such character would add weight to his preaching. Not only this, he was "full of the Holy Ghost," a man under the control of the Spirit, not animated by fleshly needs and desires, nor controlled by animal appetites or governed by human nature. Having the Christ mind (1 Cor. 2:16), he would be very aware of the spiritual intent and designs of Christ - seeking to live and labor righteously before God. Not a man easily discouraged or downcast, for he was full of faith. Thus, the young Assembly at Antioch was blessed indeed to have a man of such character in their company. It resulted in a healthy Assembly. Oh for more Barnabas-like men amongst us today! *(To Be Continued)*

\* \* \* \* \*

## IT WAS TOO SHORT

*Selected*

It is felt by many who watch for souls, and have long experience in the ways and workings of the hand of the Lord, that the average "visit" of the evangelist or preacher of the Word, who comes for a series of special meetings, is by far too short to be of any practical use. The spiritual state of God's people is usually so low that it takes a while to melt the ice and bring them into a condition in which they can be of some use as co-laborers in the great work of taking God's Gospel to the unconverted. But how often it happens that, when interest is beginning to awaken, and sinners to be moved by the Spirit of God, the preacher has to "go" in order to fill some other engagement, where the same thing is repeated. There is little hope of any real permanent work being done for God under such conditions. The blessing of the Lord may tarry - and we are assured it often does - until God's saints and servants learn that His work must be done in His way, and not hindered by human arrangements and time limits, which, as many are beginning to see, are a chief cause of barrenness in Gospel efforts.

## THE DOWNWARD COURSE

By Ted Colangelo, Arizona

Samson went "down" to the valley of Sorek. He was a *Nazarite* from birth. He had the vows of a *Nazarite* upon him. Before his birth, it was announced by the Angel to his mother, "He shall begin to deliver Israel out of the hands of the Philistines." God had specially raised Samson for this purpose, and in doing so, God gave him unusual power that was unequalled in his day.

When Israel was in bondage to the Philistines, a *Nazarite* had to be raised up by God, to work out their deliverance. Samson was a man who was greatly stirred by the Spirit, while being used so mightily of His God, and through the power of that same Spirit, he was endowed with an unusual strength, by which he brought destruction upon the Philistines.

In Judges, we read, "The Spirit of the Lord began to move Him in the camp of Dan between Zorah and Eshtaol." The Spirit of the Lord came mightily upon him; he slew the lion at the vineyard of Timnath. He went down to Ashkelon and slew 30 men and took their spoil. He came to Lehi, and with the jaw-bone of an ass, he slew of the Philistines one thousand. Just before his humiliating death, he slew about three thousand. He broke the strongest bands; he carried off the gates of Gaza; he pulled down the temple of Dagon. "As long as Samson remained a *Nazarite* He was unconquerable."

However, we now see the turning point, on the downward course of Samson's life. To these uncircumcised Philistines, over whom God gave him victory, so that he was able to subject them for twenty years, he now falls victim, and also succumbs to their treachery.

His humiliating end was brought about through his lust after strange women. This was the same sad commentary at the close of King Solomon's life, since we read in I Kings 11 that Solomon loved many strange women, even women of the Moabites and Ammonites and Edomites, who turned his heart from the Lord after other gods. The "strange woman" is mentioned no less than ten times in the Proverbs.

Samson went "down" to Gaza (meaning "she was strong") and was found with an harlot. He came to the valley of Sorek and fell into the hands of another harlot, Delilah (meaning "brought low"), who deceived him by winning his heart with its secrets. She caused him to sleep on her lap, then called for a man to shave off the locks of his hair, thus Samson was shorn of the sign of the *Nazarite*. It was extreme folly to make known the secret of his strength to Delilah, when he knew she would betray him.

This is the striking instance of the foolish things a *Nazarite* (and all the believers are morally *Nazarites*) may do if one gets out of fellowship and also communion with the Lord.

What a sad awakening (Judges 16:20) - "The Philistines be upon thee Samson. And he awoke out of his sleep, and said, I will go out as at other times (when the Lord was with him) . . . and shake myself. And he wist not that the Lord was departed from him." He was stripped of his *Nazarite* power!

We cannot war against the wiles of the devil, in our own strength, since we are no match for the Devil. In order for us to be overcomers, we will have to have the "warriors power and the warriors armour." Note in Ephesians 6:10-11, "Finally, my brethren, be strong in the Lord, and in the power of his might" (vs. 10); "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (vs. 11). Paul adds in II Cor. 2:11, "Lest Satan should get an advantage over us." Also, Peter in I Peter 5:8-9 tells us to be "sober" and "vigilant" since the Devil walketh about seeking to devour, and adds that we are to "resist steadfastly in the faith."

I am led to believe that Samson had ample proof of the designs of Delilah. "But because he had wandered far from God, the light had become darkness" so that he was an easy prey. How easy it is for us to wander off from God, and become like Israel of old, of whom we read in II Chron. 15:3. (Now for a long time and season, Israel had been without the true God and without a teaching Priest and without Law.)

The terrible results are seen after Samson broke his *Nazarite* vow, for the Philistines put out his eyes and brought him down to Gaza, and bound him with fetters of brass, and he did grind in the prison house. He was brought before three thousand of the Philistines, and they beheld while he made sport; at the end he died in the land of the Philistines. One wonders if Samson, a prisoner at Gaza, would be thinking of the words of his parents, coming back like an echo (Judges 14:3), "Is there never a woman among the daughters of thy brethren, or among all my people that thou goest to take a wife of the uncircumcised Philistines?" Thus, we see the evils of the unequal yoke on one who plays with temptations.

Samson had a noble beginning, but a sad end. However, in faith's Hall of Fame, among the cloud of witnesses who obtained a good report, he is found among the illustrious (Heb. 11:32). How wonderful to think that our God is the God of restoration; however, the sad commentary that closed the life of Samson is a warning to us all as God's people. How good is that word of exhortation that comes to us as a beacon of light from Hebrews 3:12, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

## ONLY ONE LIFE

Two little lines I heard one day  
 As I plodded on in my usual way,  
 And they rang in my ears again and again,  
 Repeating in solemn, sweet refrain:  
 "Only one life, 'twill soon be past;  
 Only what's done for Christ will last."

"Only one life?" - yes, only one;  
 Soon will its fleeting hours be done;  
 Am I living this life for self alone?  
 At the Judgment Seat shall the truth be known.  
 "Only one life, 'twill soon be past;  
 Only what's done for Christ will last."

"Only one life!" The still, small voice  
 Gently allures to the better choice,  
 Bidding me never let selfish aims  
 Overshadow my Saviour's claims.  
 "Only one life, 'twill soon be past;  
 Only what's done for Christ will last."

"Only one life" - a few brief years -  
 Each with its burden of hopes and fears,  
 Each with its record of good and ill,  
 As I please myself, or obey His will.  
 "Only one life, 'twill soon be past;  
 Only what's done for Christ will last."

Give me, Father, a purpose deep  
 In joy or sorrow Thy trust to keep,  
 And so, through trouble, and care, and strife,  
 To glorify Thee in my daily life.  
 "Only one life, 'twill soon be past;  
 Only what's done for Christ will last!"

A. I. B.



## OLD TRUTHS IN FRESH POWER

In a day like ours when there is such an hungering after something new, it is good for the servants of Christ to remind themselves that what they specially need to fit and furnish them for effectual service in the kingdom of God is not so much new truths as old truths (known it may be for many years) with a new power and energy, to possess their souls. No doubt the healthy believer will always be advancing in knowledge. He will be finding "things new" as well as "things old" in his daily study and meditation of the Sacred Word.

**DANIEL (Part III)**

*By George Graham*

The incident we read about in Daniel chapter three took place twenty-seven years after these four youths, Daniel, Hananiah, Mishael and Azariah had been carried captive to Babylon. They were no longer youths; they were now men entering middle life, men with some experience and maturity.

In chapter 1, we have noticed their noble purpose of heart and in chapter 2, how God preserved their lives. What transpired in their experience during those years we are not told. The scriptures are silent. We do know from verse 12 of our chapter that they still occupied positions of importance in the administration of Babylon. Daniel is significant by his absence. There is no mention of him in the chapter. Evidently, he was not then presently in Babylon. Some have suggested (and possibly rightly so) the king's business had taken him away to some distant province, and he could not be present on this occasion. Be that as it may, we are not prepared to say, as we just don't know.

In chapter 3:1, we read "Nebuchadnezzar, the king, made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon." To the dedication of this image, the king commanded all who occupied places of authority to be present, including princes, governors, captains, judges, treasurers, counsellors, sheriffs and all rulers of the provinces. To that great and important gathering, a herald commanded that at the sound of music all had to fall down and worship this great image, and anyone failing to do so would be cast into a burning fiery furnace. (Let me digress for a little.) Here we have the beginning of the "Times of the Gentiles." In Revelation 13, we have the end of the "Times of the Gentiles." Please notice the striking similarity. They begin with the worship of the image and end with the worship of the image. The penalty for refusing to bow and worship is the same in both, death. Here, we have a little foreshadowing of the "time of Jacob's trouble" (Jer. 30:7) or "The great Tribulation" (Matt. 24:21).

I would like to believe that these three godly men, Hananiah, Mishael and Azariah were not present at the dedication of this image. Knowing what we have already learned about them, I could never link them with this idolatrous and blasphemous occasion. Nevertheless, it was reported to the king that these three Jews, whom the king had set over the affairs of the province of Babylon, gave no heed to the king's commandment and refused to worship the golden image. The king was enraged, and we read, verse 13, "Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men

before the king." "Is this report true?" inquired the king, "and if so, it will mean the burning fiery furnace." The king went beyond himself and said, ". . . Who is that God that shall deliver you out of my hands?" (verse 15). We noticed in a former article their names were changed but not their purpose. Threatened now by the king, we find them still true and faithful to their God, the only living and true God. Think of the impiety of this heathen monarch, that he would defy the living and true God.

Let us look at the answer and firm stand of these godly men. Here they are confronted by the greatest and most powerful monarch on the earth, and yet in simple confidence in their God, they are heard to say, "We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (verses 16, 17 and 18). What a noble stand! He had challenged their God, and they were prepared to leave the matter in the hand of their God. Think of the calm and quiet dignity that marked these godly men in this hour of severe trial and testing. A few scriptures come to my remembrance. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3). "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27). Finally, "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth": (Psalms 46:10). They had calmly and quietly turned down the proposal of the king.

Infuriated, the king commanded the furnace to be heated seven times more than it was wont to be heated and to cast them into the fiery furnace. Think of the many of the martyrs of Jesus Christ who have been burned at the stake. They would rather die in this cruel merciless fashion than deny their Lord. Brethren, these godly souls paid the price for the freedom we enjoy. If such times were ever to return, I wonder where we would be found. Would we be willing to lay down our lives rather than deny our Lord? They were bound and cast into the burning fiery furnace. I am not prepared to say they were acquainted with the prophecy of Isaiah 43:2, which reads, "When thou passest through the waters, I will be with thee; . . . when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee," but it was surely their experience, literally. The king, looking into the fiery furnace, was shocked as he beheld four men walking loose in the midst of the fire and unhurt, and he was heard to say, ". . . Did not we cast three men bound into the midst of the fire? . . . I see four men loose, walking in the midst of the fire . . . and the form of the fourth is like the Son of God" (verses 24 and 25). God took up the



challenge of the king and delivered His faithful servants. The fire slew the men who cast them into the burning fiery furnace, and the only other thing it touched was the bonds of these three faithful men. This mighty miracle God had wrought produced a radical change in the attitude of the king. Nebuchadnezzar called them forth, and when they came forth even the smell of the fire was not upon them. Blessing the God of these three faithful men, he made a decree saying, "That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces . . . because there is no other God that can deliver after this sort" (verse 29). This reminds us of Psalms 76:10, "Surely the wrath of man shall praise thee. . . ."

Here we have a foreshadowing of the godly remnant in Israel during the great tribulation, following the rapture of the church. We have a trinity of evil, The Dragon, The Beast and The False Prophet (Rev. 13). Their concerted effort is to destroy the woman (Israel) who brought forth the man-child (Rev. 12), and all there is for God here upon the earth. It will be a time of unparalleled suffering, according to Matthew 24:21. God will preserve Himself a remnant; He has never left Himself without a witness. God honoured these three faithful men, and the king promoted them in the province of Babylon. Obedience to God and His Word demands sacrifice. It never has been a popular path, but it is the only path that pleases God, and surely that should be the desire of our hearts. May the Lord give us the needed grace and strength to bow to the authority of His Word and seek to carry it out in these last difficult days. Our reward will be great when we see His blessed face (Rev. 22:12).

\* \* \* \* \*

*(To Be Continued)*

## QUESTIONS AND ANSWERS

*By Harold S. Paisley*

**Question:** Is the "one baptism" of Eph. 5 the baptism of the Spirit? An answer in Words in Season would be valued.

**Answer:** We do not believe that the Baptism of the Spirit is in the mind of the apostle in this verse. Believers' baptism is the outward confession of identification with Christ and should take place at the beginning of the believer's life of obedience to the Lordship of His Redeemer. This marks out this dispensation of grace and is the "one baptism" to be practiced during the church period. There are other baptisms mentioned in the New Testament, as John's baptism - the baptism of the Lord Jesus in sufferings and death - the baptism of the Holy Spirit which is true of every believer at his conversion when he is baptized into one body - and the final eternal baptism of fire which is the awful judgment of God upon the lost. The context is a safe guide to the rightly dividing of the subject.

Where the baptism of the Spirit is mentioned, the Name of the Holy Spirit is stated (Matt. 3:11, John 1:33, Acts 2:1-4) and I Cor. 12:13. Where His Name is not in the context, it is evident that water baptism is in view. Three things are linked together in Eph. 5:5: "One Lord, one faith, one baptism." They present public confession of Christ. The One Lord is our Lord Jesus Christ who must be owned in obedience. The One Faith is the full revelation of God's truth which we must believe. The One Baptism is the outward confession of Christ before the world to be practiced.

**Question:** Am I right in helping my husband at home to a better understanding of the Scriptures? He is a poor reader and seeks enlightenment upon certain verses which are difficult for him to comprehend. Is it proper for me to instruct him when I have teaching that he is ignorant of?

**Answer:** I am thankful that you have an exercise to help your husband to better understand the Word of God. This seems to be in accord with the spirit of Priscilla who with her husband helped Apollos. The writer of The Acts states that "they took him, and expounded unto him the way of God more perfectly" (Acts 18:26). Mary knew more than the brethren concerning the burial of the Lord, as she gained instruction sitting at Jesus' feet. We thank God for sisters whose heart the Lord hath opened to take in the blessed truth of God and value their private thoughts upon the Scripture. I myself profited in my early Christian experience from older sisters who knew the right ways of the Lord. We can all thank God for the beautiful hymns written by such sisters as Mary Peters, Fanny Crosby and Centra Thompson, which we use in our worship and praise of the Lord Jesus Christ. It is therefore not out of place for you to encourage and enlighten your dear husband concerning the Bible. Of Mary it was said, "She hath done what she could."

**Question:** Regarding Moses, it is stated in Deut. 34:7 that he was an hundred and twenty years old when he died, and yet his natural force was not abated and his eye was not dim. We also read his own words, "I am an hundred and twenty years old this day; I can no more go out and come in" (Deut. 31:2). How can these two Scriptures be understood?

**Answer:** These words of Moses in Deut. 31:2 do not contradict the statement of Deut. 34:7. When the rest of verse two is read, the meaning is clear, "Also the Lord hath said, Thou shalt not go over this Jordan." His reference to not being able to go out or come in has nothing to do with any physical defect or weakness. What he is saying is that his days of leadership are ending. He would not cross Jordan. God was terminating his service.

## REPORTS - UNITED STATES

**Franklin, NH** - Brother Jonathan Procopio is following up the tent work of this past summer with cottage meetings a few nights each week as well as Lord's Day morning for the teaching of those who professed to be saved along with making new contacts. The nearest assembly is 1½ hours away.

**Marlborough, CT** - Gospel meetings conducted by brethren James Smith and David Oliver closed October 9 with some professing. They were staying on for a few nights for ministry for the benefit of these and others who had trusted Christ earlier and have since obeyed the Lord in baptism.

**Midland Park, NJ** - Attendance at the conference was a little larger than in former years, and help was given.

**Hickory, NC** - Brother Ernest Moore is scheduled to leave for his field of labor in Chile on October 12 with a stop-over for a little while in Venezuela.

**Blue River, WI** - Brother J. D. (Jim) McColl visited the assembly here and also had appreciated ministry meetings in different assemblies in Wisconsin and Northeastern Iowa following the Hitesville, IA conference.

**Mt. Sterling, WI** - On September 4, a number were baptized in connection with the assembly here.

**Stoughton, WI** - Brethren Joel Portman and Robert Orr began gospel meetings in a trailer on September 25 in this city where there is no assembly.

**Cedar Falls, IA** - Last reports pertaining to the gospel series being conducted by brethren John Slabaugh and Gary Sharp were that the numbers in attendance were good, but no one had professed faith in Christ as yet. The brethren were enjoying help in preaching the gospel.

**Garnavillo, IA** - One obeyed the Lord in baptism on September 4.

**Hitesville, IA** - The first message of the conference on Saturday morning was on the Lordship of Christ which set the theme for the rest of the ministry giving them a time of profit for the two days.

**Alpena, AR** - The assembly had an afternoon meeting on Saturday, October 1 with Christians from Belleville, AR and Kansas City, MO present. An encouragement to the saints in this isolated area.

## REPORTS - CANADA

**Gander, Nfld.** - Brethren Gaius Goff and Marvin Derksen are exercised about a gospel effort in connection with the assembly in November.

**New Harbour, Nfld.** - Brother Bryan Funston with the help of brother Ephraim Freake of the St. John's Assembly saw some blessing in gospel meetings held in the Gospel Hall.

**Newtown, Nfld.** - Brethren Gaius Goff and Bryan Funston started in gospel meetings on October 9.

**Carlingford, NB** - There continues to be a good interest shown on the part of the unsaved coming out to the Sunday night gospel meeting, many of them strangers. Brother Murray McCandless has devoted much time to this effort. He is exercised about some areas near his home in Sussex during the next few weeks, with a visit to help the Christians that are across the border in Madawaska, ME, as well.

**Kenora, Ont.** - The Labor Day conference proved to be a very happy occasion for the saints with help in the ministry.

**Kingston, Ont.** - In meetings held by brethren Eugene Badgley and Donald Nicholson in August, seven professed to be saved including the father of brother Badgley. He is following up the work with meetings held in a school house two nights a week.

**Sarnia, Ont.** - Brother Sam Patton had two weeks of well-attended children's meetings.

**Toronto, Ont.** - **Eglinton Gospel Hall** - Brother Fred Krauss had one week of children's meetings followed by two weeks of gospel meetings in which he was joined by brother Richard Robertson. **Pape Avenue Gospel Hall** - Brother Timothy Walker had two weeks of encouraging children's meetings. On the last night, a school teacher who had been saved earlier, obeyed the Lord in baptism. **Unionville Gospel Hall** - Gospel meetings which began on October 2 with brethren Albert Hull and Walter Gustafson were well-attended. They were looking to God to see a stir among the un-saved.

**Windsor, Ont.** - During the past months, a number have been saved as the result of the regular gospel meetings on Lord's Day evenings, and some have been baptized. Such encourages the saints.

**Crystal City, Man.** - Following the tent effort put forth in this town by the brethren of the Portage La Prairie Assembly with the help of brother Jack Nesbitt and local brethren, the assembly has maintained a gospel effort every Lord's Day evening. They may take the tent back next summer, D.V.

**Squamish, BC** - Brethren David Jones and George Campbell were with the assembly on Lord's Day evening, October 9, to speak at a baptism of some who had professed to be saved during gospel meetings held this past summer. Brother Jones was scheduled to leave with his wife for Chile on October 10 where their address will be: Via 205, San Felipe, Chile. Remember in prayer the mother of Mrs. Jones, who is 91 and lives alone in Vancouver.

**Vancouver, BC** - Brother J. B. Hewitt of England has been giving help in various assemblies throughout the city and surrounding area including assemblies in Northern Washington.

**Vancouver, BC** - **North Vancouver Gospel Hall** - Brethren Douglas Howard and William Lavery saw blessing in a series of gospel meetings held in September.

**Vancouver, BC** - **Victoria Drive Gospel Hall** - Brethren Robert Surgenor and James Webb were to start in gospel meetings on October 11.

## REPORTS - FOREIGN

### VENEZUELA -

**Churuguara, Edo. Falcon** - Brethren Bruce Cumming and Alcimides Velasco have seen blessing here. Brother Sidney Saword was with the assembly when a number were baptized.

**San Juan Bautista, Margarita Island** - Brother Noel McKeown with the help of a number of younger brethren is making a first effort in the gospel in this town.

**Chichiriviche, Edo. Falcon** - Brother Samuel Ussher is having special gospel meetings in a small hall constructed by brethren of the Calle Sucre Assembly in Puerto Cabello with good attendance.

**Merida** - Brother Neal Thomson with his two sons, George and Edward, as well as other local brethren have again taken up the work of building a hall in this city where the Thomsons make their home.

**Valle Seco, Puerto Cabello** - Brother James Walmsley had two weeks of well-attended Bible readings on I Corinthians.

**San Carlos, Edo. Cojedes** - The conference was perhaps a bit smaller but very good as to the character of ministry. Mrs. Ruth Turkington and some of her sons had a short visit to the eastern part of Venezuela where they were able to support the meetings held by brethren McKeown at San Juan Bautista.

**El Dorado, Edo. Bolivar** - Don Marino Castillo made a visit to this town recently and hopes to return when possible for gospel meetings. He saw some blessing in meetings held in Soledad, Edo. Anzoategui.

**Caracas** - Don Hildebrando Gil has been helped in recent months by a local brother, Don Fausto Barroso. Presently, they are making arrangements for the conference to be held in the Los Flores Assembly.

**San Felipe, Edo. Yaracuy** - Brother J. A. (Joe) Milne is active in this area.

**Valencia, Edo. Carabobo** - Brother J. E. Fairfield and his wife plan to return on October 20 after an extended stay in their native Northern Ireland. Pray for our brother in this undertaking as he is not well and past the age of 80.

**Tucacas, Edo. Falcon** - Young brethren of the Valle Seco Assembly in Puerto Cabello are preaching the gospel here.

#### **NORTHERN IRELAND -**

**ANTRIM - Ballymena** - Brother Harold Paisley commenced a series of gospel meetings on September 18th in the Gospel Hall on Cambridge Avenue. **Ballywatermoy** - Brethren Wilson Jennings and James Martin are in their eighth week of gospel meetings with good attendance and blessing in salvation. **Larne** - The annual conference and Bible Readings were well-attended and considered helpful.

**ARMAGH - Kilmore** - Brethren Albert McShane and John Hawthorne have been six weeks under canvas with large numbers attending and some professing faith in Christ. **Glenane** - Brethren Samuel McBride and David Kane are conducting tent meetings with fair numbers in attendance. This is a difficult area.

**DOWN - Kilkeel** - Brethren James Brown and Jack Lenox are preaching the gospel under canvas with good numbers coming out and some interest being shown. **Blackskull** - Brother Eric Wishart with the help of brother Samuel Thompson of the Knockbracken Assembly are seeing good numbers in attendance at gospel meetings in an Orange Hall. **Drumnahaire** - Brethren Wilson Jennings and James Martin request prayer for gospel meetings that are scheduled for October.

**LONDONDERRY - Ballyronan** - Brethren Samuel Ferguson and Norman Turkington have preached the gospel in tent meetings for eight weeks with encouraging attendance and some interested.

**TYRONE - Dunmullen** - Brother John Hawthorne with the help of brother George Patterson of the assembly in Clinton, Ontario, Canada commenced a gospel series on September 18.

**DONEGAL - Cavangarden** - Brethren James Kells and Emmanuel Stewart have commenced gospel meetings on September 18. Prayer is requested for this very needy district.

**MANAGHAN - Ballybay** - Brethren George McKinley and Thomas McNeill have been here for some weeks in the tent with good interest, including R. C.'s, coming out each night. Brother Harold Paisley and Sydney Maxwell, who are over for a visit from Canada, are giving help in different assemblies for a few weeks.

## CONFERENCES

**Hartford, CT - Charter Oak Gospel Hall** - November 19, 20. See October issue for details.

**Pennsauken, NJ** - Annual conference will be held on December 31 and January 1 with Prayer Meeting on December 30 at 7:30 p.m. in the Gospel Hall, 6530 Caroline Avenue (at Route 38 and Browning Road). All other meetings to be held in the Haddon Fortnightly, Kings Highway and Grove Street, Haddonfield, NJ. Breaking of Bread at 10:30. Hospitality extended to visitors. Corr. Charles J. Strom, 4763 Poplar Avenue, Merchantville, NJ 08109. (609) 662-4985. Haddon Fortnightly (609) 429-9881.

**DeLand, FL** - Annual one-day conference on Lord's Day, January 1, in the Gospel Hall, 109 East Rose Hill. Breaking of Bread at 10:00. Corr. Anthony Orsini, 36 Virginia Avenue, DeLand, FL 32720. (904) 736-6301.

**Hitesville, IA** - Annual all-day meeting on January 2 in the Gospel Hall with first meeting at 10:00. Corr. Larry L. Brandt, O. D., 509 Lincoln Street, Parkersburg, IA 50665. (319) 346-1084. Gospel Hall (319) 347-2333.

**San Diego, CA** - Three-day conference to be held in the Gospel Hall, 4646 Twain Avenue on December 31, January 1 and 2 with Prayer Meeting on December 30, at 7:30 p.m. Bible Reading on Saturday and Monday at 9:00 as well as at 1:30 on all three days. Breaking of Bread at 10:30. Corr. Andrew M. Hall, 5168 Ewing Street, San Diego, CA 92115. (619) 583-3875. Gospel Hall (619) 280-7021.

**Windsor, Ont. - Partington Avenue Gospel Hall** - Annual conference to be held on December 31 and January 1 with Prayer Meeting on December 30 at 7:30 p.m. Breaking of Bread at 10:00. All meetings to be held in the Gospel Hall, 644 Partington Avenue. Corr. Robert Wylie, 3445 Randolph Street, Windsor, Ont. N9E 3E9. (519) 969-6347.

**Portage La Prairie, Man.** - Annual all-day meeting on January 2 with meetings at 11:00, 2:30 and 7:00. All meetings to be held in the Gospel Hall, 102 First Street, N. W. Corr. David Ronald, S. S. #1, Site 3, Box 30, Portage La Prairie, Man. R1N 3A6. (204) 857-9831. Gospel Hall (204) 857-7218.

## HOMECALLS

**Northern Ireland** - Brother Thomas McKelvey, a well-known and esteemed servant of Christ, went Home on September 20, after suffering a stroke while preaching the gospel in a series with brother James G. Hutchinson in the Ballywater Gospel Hall on September 7. He was 87, 60 years of which were spent in the Lord's work. We expect to have a memorial in the December issue.

**Tampa, FL** - As we go to press, we learn of the sudden home call of our brother **Edward J. Wickert** on October 9. He had suffered a massive heart attack on September 23, and after a week or so, was released from the hospital. Then he was readmitted after a few days when he had another heart attack and was soon at Home. He labored among the Spanish-speaking people in the Tampa district for the past 18 years. He was 70. Further particulars in next month's issue.

**Treadways, Jamaica** - Our dear sister, **Mrs. Florence Campbell**, age 80, was called Home on April 5. She was saved when thirteen years old and maintained a godly testimony throughout her long life.

**Derby, England** - Our dear sister, **Mrs. Annie Crossley**, widow of our esteemed brother, **Leslie J. Crossley**, went to be with Christ on July 13 at the age of 71. After she and her husband were saved, they were associated with the denominations in England and later became exercised as to the truth of gathering to the Name of the Lord Jesus Christ. In 1946, they were commended to the work of the Lord in Antigua which was the beginning of the work among the assemblies on that island. They continued there until 1977, when our brother passed into His presence on January 19th, after which she returned to their home in England.

**River Denys, NS** - Our esteemed brother, **Robert Campbell**, after a physical affliction from his birth, departed to be with Christ on September 1, age 34. He was saved early in life and became a diligent student of the Word of God with the result that he was of valuable help in the assembly Bible readings. His interest in the gospel was evidenced again by his visitation work in connection with the six-week tent series held this summer in Cape Breton. Although in failing strength, he continued steadfastly to the end and was suddenly called Home into the presence of the Lord, Whom he loved and served. The high respect in which he was held was seen by the many who attended the funeral in the River Denys Gospel Hall.

**Treadways, Jamaica** - Our beloved sister, **Mrs. Mircella Weatherly**, age 89, went to be with Christ on September 12. She was saved and received into the fellowship of the assembly over thirty years ago. This took place some time after she was afflicted with blindness. As long as she was physically able, she was a faithful attendant at the assembly meetings.

**Watertown, MA** - Our esteemed brother, **Albert Riley**, age 88, went to be with Christ on September 13, after a brief illness. He was born on February 17, 1895 and saved on May 17, 1912 in gospel meetings held in the Pawtucket RI Gospel Hall by the late brethren Sam McEwen and Hugh Horn. In 1918, he came to Boston and was in fellowship in the old Cliff Street Assembly, now Mt. Auburn. Faithfulness to the assembly characterized his many years in Christ, and on September 4, while gathered with the saints to remember the Lord, he gave out hymn No. 4, "Around Thy table, Holy Lord, In fellowship we meet," after which he gave thanks for the bread. Now for him, it is no longer the table, no longer the emblems, but HIMSELF. Such will it be for all who are sheltered by the blood of the Sacrifice of God's providing. He and his wife, May, had just celebrated their 64th anniversary three days prior to his home call. She, along with their son and daughter-in-law, Norman and Ruth, and four grandchildren share in that blessed hope. Remember the four great grandchildren in prayer. ". . . Thou shalt be missed, because thy seat will be empty." (I Samuel 20:18). As long as health permitted, he was always in his place.

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# Words in Season

THE BIBLE FAMILY MAGAZINE



## THE END OF THE WAY

*"Thou shalt remember all the way that  
the Lord thy God led thee." (Deut. 8:2)*

The sands have been washed o'er the footprints  
Of the Stranger on Galilee's shore,  
And the voice that subdued the rough billows  
Is heard in Judea no more,  
But the path of that lone Galilean  
With joy I will follow today,  
And the toils of the road will seem nothing  
When I get to the end of the way.

There are so many hills to climb upward;  
I often am longing for rest,  
But He Who appoints me my pathway  
Knows just what is needful and best;  
I know in His word He has promised  
My strength it shall be as my day,  
And the toils of the road will seem nothing  
When I get to the end of the way.

He loves me too well to forsake me  
Or give me one trial too much;  
All His people have been dearly purchased,  
And Satan can never claim such;  
By and by I shall see Him and know Him  
In the city of unending day,  
And the toils of the road will seem nothing  
When I get to the end of the way.

DECEMBER, 1983

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**PUBLISHER AND OWNER OF TITLE**

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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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**QUESTIONS** to Harold S. Paisley, 554 Sugarbush Drive, Waterloo, Ont. N2K 1Z8.

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— **1984 PRICE NOTIFICATION** —

**Subscription prices in U.S. funds will remain at \$6.50 per copy for 1984. Overseas subscribers 4.50 pounds sterling or \$6.50 U.S. Please use order form on back cover of November issue.**

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**CHANGE OF ADDRESS**

**Castries, St. Lucia** - Jack F. Gould; Box 855; Castries, St. Lucia; West Indies.

**Fergus Falls, MN** - The assembly has moved into their newly remodeled Gospel Hall, located at Highway 59 South, Rural Route #5, Fergus Falls. Order of meetings: Lord's Day - Breaking of Bread - 9:30, Sunday School - 11:00, Gospel - 8:00. Wednesday - Prayer Meeting and Bible Reading - 7:30. Each first Monday night of the month is a ministry meeting at 8:00. Corr. Reed Schoephoerster, Route #5, Box #240, Fergus Falls, MN 56537. (218) 736-7294.

**PRAYER REQUEST**

**Hickory, NC** - Remember our brother Oswald MacLeod who suffered a mild stroke while in Tampa, FL. We are thankful to report that there was no paralysis and his speech was not affected.

# 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, Fred Hill, Andrew McPhee,  
Joseph Procopio, Charles Strom, Frank Tornaquindici

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## THE RECORD

*By W. H. F.*

The falling leaf, the snow, the dark'ning sky;  
Each has their lesson, and a reason why.

We should the more make haste,  
Nor precious moments waste  
As life doth fly.

We can't reclaim the past or wasted years,  
E'en tho' regret has cost us many tears,  
But we can still press on  
Until reward be won  
Despite our fears.

The Lord of service faithful done for Him  
Has not forgotten aught, tho' mem'ry's dim;  
His heart can ne'er forget  
Nor will it e'er be said  
The record's lost.

**A MEMORIAL****THOMAS McKELVEY — 1896 - 1983**

On September 20, our aged and esteemed servant of Christ, Thomas McKelvey, age 87, went Home, having suffered a stroke on September 7 while engaged in a series of gospel meetings in the Ballywalter Gospel Hall with his fellow laborer for the past 18 years, brother James G. Hutchinson. He was born in Belfast, the son and grandson of an evangelist. Following a tent meeting in 1914 when the late brother Joseph Stewart preached on "The Holiness of God" from Isaiah 6, he was brought to know the Savior. Salvation was revealed through the truth of John 3:16 and I Peter 2:24. For some time, he was associated with a group of Christians in open air work and tract distribution. During this period, a prominent evangelical Presbyterian minister took an interest in him and offered to have him accepted for the Presbyterian ministry. Just at that time, however, brother J. McKnight, who had come amongst the assemblies from the Baptists, was having ministry meetings in the Mourne Street Assembly. Mr. McKelvey often told how in those meetings he was convinced of God's pathway for him, thus declining the minister's offer.

Another meeting which greatly influenced his life was during an Easter Conference in Belfast when the late brethren, J. C. M. Dawson and Dr. W. J. Matthews both spoke on "The Judgment Seat of Christ." This ministry left indelible impressions on his heart and deepened his exercise to devote his entire life to God and to His service.

In 1916, he asked leave of his employer in Larne, so that he might have gospel meetings in Ballinalob, County Antrim. The Lord blessed this effort, and today there are still some in assembly fellowship who were saved in those meetings. The following year, he again requested leave from his employment and had meetings in Ommerbawn, County Antrim, where further blessing was seen in salvation. Still not certain as to God's will for him, he asked for further leave and joined the late brother John Bernard in tent meetings in Cadoxton, South Wales. After a very fruitful season, he felt assured that his whole time should be given to the service of the Lord. Thus commenced a life of service in the gospel and in ministry to the Lord's people which extended without a break for 65 years.

As he launched forth, he was linked up with such stalwarts in the gospel as the late brethren Joseph Stewart and William McCracken. With brother McCracken, he spent 3½ years in County Armagh, staying in lodgings in Markethill and pioneering all around that area. God honored these efforts with the result that the assemblies at Ballyshiel and Lisnaget were formed. Afterwards, he joined the late brother William Bunting on a prolonged visit to Canada. He then spent a summer in tent work in Nova Scotia with the late brother James McCullough, at which time the assembly at Debert was brought into existence. Following an extended stay in Vancouver, B. C., he went on to New Zealand, where he spent six months in gospel work with two especially fruitful spells in Hastings and Napier.

Our brother was an earnest and acceptable gospel preacher, a diligent student of the Scriptures and a respected and appreciated teacher, sharing many conferences all over the country. Christian courtesy and dignity were marked features in his behavior as he moved amongst the Lord's people.

He often expressed the wish that he might preach to the very end, and God granted him his request. In accordance with arrangements he had made earlier for his funeral, the service was held in the Harryville Gospel Hall, Ballymena. Brother Hutchinson spoke words of appreciation and comfort and faithfully presented the gospel to the very large representative company. Brother J. E. Fairchild, home on furlough from Venezuela, prayed. At the graveside, brother J. S. Wallace, an esteemed elder of the Ballymena Assembly, was helped of God to deliver a most challenging message.

The work of the Lord, particularly in the Ulster assemblies, will be much the poorer without this noble servant of God, who served his Master so long and so faithfully. Brother Hutchinson adds a touching note: "We will all miss our esteemed brother, none more so than myself."

*F. E. Hill*

## PRECIOUS BLOOD

*Selected*

Pile up all the gold that has been gathered from the bowels of the earth, from the time when men first began the search in the land of Havilah, 6000 years ago (Gen. 2:11), to the last batch of nuggets from the supposed richest gold-store in the world (Klondyke), and one word will describe the pile - "corruptible."

Stack all the silver - as King David did when he gathered "a thousand thousand talents of silver" (I Chron. 22:14) - from the mines of Mexico, Nevada, and all the veins of earth, yea "though you heap up silver as the dust," one word will tell the value of the tower - "corruptible."

How blessed, then, to know of something "better than thousands of gold and silver" (Psa. 119:72); something that in type was precious to Adam, and Abel, and Noah, and Abram, to Moses, and David, and Solomon, and Isaiah, and all the saints of old; something that is accounted precious in fact by Matthew, Mark, Luke, and John, by Paul, James, Peter, and Jude, as well as all the saints in glory; something that God Himself calls precious - even "the Precious Blood of Christ." But why is it so precious? Hundreds of reasons might be adduced, but five must suffice. They are -

1. "Precious Blood" because "we have REDEMPTION through His Blood" (Eph. 1:7). All the gold of all the world, and all its wealth combined, could not suffice to redeem the soul of one little child, but that precious Blood which flowed from the "mighty Redeemer" on Calvary has purchased "plenteous Redemption," so that whosoever will may be "justified freely by His grace through the redemption that is in Christ Jesus."

2. "Precious Blood," for Christ "made PEACE through the blood of His Cross" (Col. 1:20). The greatest possible blessing any mortal being - living or dying - can enjoy, that which "cannot be gotten for gold," is obtained by the Blood - even "peace with God."

3. "Precious Blood," for the believing sinner is "MADE NIGH by the Blood of Christ" (Eph. 2:13). So precious is the Blood that those who were dead in trespasses and sins, who were by nature children of wrath, who were without Christ, without hope and without God, who were far off, are now made nigh.

4. "Precious Blood," for "The Blood of Jesus Christ, His Son, CLEANSETH us from all sin" (I John 1:7). "The Lord looked down upon the children of men . . . they are all together become filthy" (Psa. 14:2), even their "righteousnesses are as filthy rags." Yet the sinner who believes in Jesus is pronounced to be "clean every whit" (John 13:10).

5. "Precious Blood," for it not only redeems, gives peace, makes nigh, and cleanses, but assures of VICTORY, for "they over-

came by the Blood of the Lamb" (Rev. 12:11). It enables the believer to say, "We are more than conquerors through Him that loved us;" it enabled the aged apostle to exclaim, "Thanks be to God which giveth us the victory;" it enables the rising saint to shout, "O grave, where is thy victory?" It shall yet enable a great multitude of those "who have gotten the victory" to cry, "Worthy is the Lamb that was slain!"

Friend, have you part or lot in this matter? Does your heart respond,

Precious, precious Blood of Jesus, shed on Calvary,  
Shed for rebels, shed for sinners, shed for me,

or are you still classed by God amongst those who "count the Blood of the covenant an unholy thing." Remember, if "he that despised Moses' law died without mercy," assuredly, he that despises the "precious Blood" shall be damned without mercy.

May the Holy Spirit lead you to know that "the redemption of the soul is precious," that "the precious Blood of Christ" was shed to redeem it, that by like "precious faith" in Him, you become a sharer in the "exceeding great and precious promises," and shall join in the glory-song of the Redeemed - "Thou are worthy . . . for Thou wast slain and hast redeemed us to God by Thy Blood out of every kindred, and tongue, and people, and nation." O precious, precious Blood!

\* \* \* \* \*

## THE FIRST DAY OF THE WEEK

*By Hawthorne Baillie*

### THE DAY OF RESURRECTION

Let us turn to the New Testament and look at several passages where we have the First day of the week mentioned. In John 20:1, "The First day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre." Here we learn it was on the First Day of the week that the stone was rolled away; it was the Day of Resurrection. The First Begotten from among the dead, leaving behind Him the napkin and the linen clothes, rises triumphantly as the Mighty Conqueror; the sin question settled forever: He was delivered for our offences and raised again for our justification. Satan was defeated and God Himself glorified; the Son of God having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it. The Visitor to the tomb comes forth the Victor.

### THE DAY OF MANIFESTATION

In verses 19 and 20 of this lovely chapter John 20, we read, "Then the same day at evening being the First Day of the week, when the doors were shut, where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and said unto them "Peace be unto you" and when He had so said, He shewed unto them His hands and His side, then were the disciples glad when they saw the Lord." It was the Day of Manifestation. To the disciples within bolted doors, with fearful hearts and shattered hopes, the Risen Lord appears and speaks peace to the little flock. This has been the great privilege of the assembly of the saints ever since, to gather around Him according to His Own promise. "For where two or three are gathered together in My Name there am I in the midst of them" (Matt. 18:20). Years later, John could say, "I was in the Spirit on the Lord's Day."

"Amidst us our Beloved stands,  
And bids us view His pierced hands  
Points to His wounded feet and side  
Blest emblems of the Crucified."

"After eight days again His disciples were within, Thomas with them: then came Jesus the doors being shut, and stood in the midst and said, 'Peace be unto you.' " Let the reader note the addition, "Thomas with them." Here we have a foreshadowing of that future manifestation in the last days when Israel, like Thomas, after their long night of unbelief "shall look on Him whom they pierced" and confess "My Lord and My God."

### THE DAY OF ASSEMBLING

In turning to Acts 20:7, we find it was on the First Day of the week that the disciples gathered together to break bread. It was the Day of Assembling. In Deut. 16:16, the three yearly feasts were the gathering times for the males of Israel, the passover or the feast of unleavened bread, the feast of weeks and the feast of tabernacles. These types pointed forward to the Lord Jesus in His Death, His resurrection and His Coming Glory. In this day of grace, the believer can see all these in the breaking of the bread. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come" (I Cor. 11:26). Gathered together according to the apostolic practice to keep the feast, we look backward to the Cross, upward to the Throne, and forward to the Coming.

As they assembled together, there was to be Godly order (I Cor. 14:40). They were to edify one another, and there were words spoken to edification, exhortation and comfort. They also gathered "when the hour was come." The exercised believer will never be late for the Divine appointment to see the King in His beauty and to remember Him.



## THE DAY OF LAYING UP FOR THE LORD

In I Cor. 16:2, we read, "Upon the First Day of the week let every one of you lay by him in store as God has prospered him." It was therefore a special day of laying up. The Lord was to have His portion of their material things. Abraham gave to Melchizedec of the chief of the spoils. He that soweth sparingly shall reap also sparingly. In Malachi's day, the solemn charge was, "Will a man rob God?" Yet ye have robbed Me, but ye say wherein have we robbed Thee? in tithes and offerings. In our day, may not some of the spiritual dearth be traced to this lack of giving God His portion. The Lord Jesus said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in Heaven" (Matt. 6:19-20).

May we be able to sing from our hearts:  
 "Nought that I have, Mine own I'll call  
 I'll hold it for the Giver  
 My heart, my strength, my life, my all  
 Are His and His forever.



## COMING SOON

*"Surely I come quickly - Even so  
 come, Lord Jesus." (Rev. 22:20)*

Earthly vapours quickly passing,  
 Soon the Daystar will appear!  
 Watch ye saints! the Lord is coming!  
 Blessed hope, our souls to cheer.  
 Mists and shadows gone forever;  
 Midnight gloom returning never.

Sun of Righteousness transcendent!  
 Upward now we fix our gaze,  
 Yearning with increasing longing  
 For the bursting of Thy rays.  
 Oh, what resurrection-splendor!  
 Earth and grave their saints surrender.

"Come, Lord Jesus!" blessed Saviour.  
 "I am coming!" is Thy word.  
 "Even so; we wait Thy coming,"  
 Echoes back the tuneful chord.  
 Then no longer separation,  
 Only love's great consummation.

## THE SECRET OF SUCCESSFUL FISHING

By John A. Gray

On reading through the New Testament, one is impressed with the many times Christ and His disciples were "on the lake" or "at sea." These can be summed up and viewed under two headings, "Sailing with Christ" and "Fishing with Christ." Our present meditation is to be on the "fishing experience," and we trust God gives help to consider it in an orderly way.

### THE FISHERS

The names and conversion of these men are recorded in John 1, and their call to service is described in Luke 5. Their business in life was fishing, so the Lord takes up their every day occupation, and from it, teaches greater and more noble lessons in relation to the spiritual sphere.

#### THE NETS (Luke 5:1, 11)

##### *Two Things Can Be Learned From The Nets*

**WASHING.** Wise men are seen washing their nets in preparation for another fishing expedition. Here is a lesson for every Christian worker to learn, even the necessity of being a clean net that can be used in the Master's service. This practical everyday cleansing, by the water of the Word, is referred to in John 13 and Ephesians 5. It is seen typically when the priest goes to the laver to wash his hands and feet before engaging in holy service (Exodus 40:30-32). God requires clean hands and feet to be used in worship and clean nets to be used in service.

**MENDING.** Luke points out the washing of the nets, Mark the mending. This word "mending" is used twice elsewhere in the New Testament. In I Cor. 1:10, it is translated "perfectly joined," while in Galations 6:1, it is "restore." Paul sought to "mend" the assembly at Corinth and encouraged the spiritual at Galatia to "mend" the brother who was overtaken in a fault. There is great need today, not only for mending in the assembly, but also in the individual life, so that we, as repaired nets, may be used in God's service.

### THE WATERS

Christ is seen as the Prophet, in ministry and miracles, in Luke 5:1-7. Here Peter learns the importance of fishing in divinely chosen waters. The Lord's command was "launch out into the deep and let down your nets for a draught." In verse 5, Simon confesses the failure of the past night; he says, "We have toiled all night and have taken nothing." Surely this is the humble and humiliating confession of many weary workers today. Peter continues to speak, "Nevertheless at

Thy word I will let down the nets." This was sweet submission to the word and authority of Christ. Today, many do not stop to consider where the divinely chosen waters are, and thus we see unfruitful gospel efforts. The book of Acts is very instructive on this point. As you read it, you will be impressed with this fact, that the Apostles and other workers always recognized the authority of Christ and His word to govern and control the work of God, and the Holy Spirit to lead into fruitful fields, thus souls were saved and assemblies planted. This experience of being guided to the right waters is the outcome of living close to Christ, and through communion and prayer, His will is discovered.

### THE CATCH

#### *Three Catches Are Recorded*

In John 21:11, the number and size of the fish are emphasized. A good catch of "big fish" always encourages the fisher. Quantity and quality were the Lord's bounty to Peter, the restored fisher.

Luke 5:6 states it was a great multitude. The Lord ever delights to give "fulness" in blessing. It is significant that the two "big catches" in the Acts were 3,000 and 5,000 souls (Acts 2:41; 4:4).

The incident recorded here in Matthew 17:27 ought to encourage the individual worker. Peter catches one fish; he opens its mouth and finds there a piece of silver. It is good to open the mouth of the young convert and see if the piece of silver is there, even the message of Christ the Redeemer. Silver generally speaks of redemption.

### THE PARTNERS

Obedient fishers, under the control of Christ, throw the clean and mended nets into the chosen waters and get fulness of blessing as the result. The need of the moment is to get helpers to bring the catch to land.

They beckoned unto their partners in the other ship to come and help them (Luke 5:7). Many Christians do not understand the great truth of "partnership," and so they allow the evangelist to plod on alone, and they feel satisfied with an occasional visit to the gospel meetings. If every believer really understood their responsibility as partners in the work of the Lord, they would seek to do all they could to help bring the catch of fishes to shore. May the Lord help each one to learn the art of fishing and the secret of His will in relation to the waters and thus be like the helping partners of Philip, who sought to strive together in the work of the gospel.

## ANTIOCH - LESSONS FOR TODAY (Part II)

*By Robert E. Surgenor*

Last month, notice was given to the formation of the Church of God at Antioch and to its investigation by the Church at Jerusalem. In this closing article we wish to consider -

### ANTIOCH - THE WORK STRENGTHENED (Acts 11:25, 26)

Barnabas, being a man full of the Holy Ghost, recognized gifts in others. For many days he had continued with the newly born Assembly at Antioch, exhorting them to cleave unto the Lord, but now the time had come when he felt they were in need of teaching deeper than he could give. He could only take them as far as he was himself, and evidently this point had been reached. Recognizing apostolic authority and profound teaching ability in Paul, he departs from Antioch to Tarsus, "for to seek Saul." Never did he consider Saul a rival, but rather a man more capable than himself. There was no jealousy in his heart towards a man who could teach better than he. What is termed today as "preacher jealousy" never characterized Barnabas. The word "seek" in verse 25 means "to search out" and implies that with difficulty he found Saul. We see three things in this -

(1) Barnabas was willing to sacrifice time and substance in order to help the Assembly. The true overseer is a man who is quite willing to sacrifice his time and substance for the good of the Church of God. Willing to visit saints in their homes, willing to spend time pondering over the Book, to get a word for God's people. Willing to use his home, car, and money for the upbuilding of the Testimony. Barnabas was a man with a shepherd heart.

(2) The Assembly was quite willing to send for a man to come and help. There is a strange theory amongst some of us, that it should always be the preacher who writes wanting meetings. Not so at Antioch - they sent for Saul. True, Paul wrote to Rome, hoping to come (Rom. 1:10) - so that both practices are scriptural. I visited an assembly once, and they were complaining that no servants ever came to help them. When asked if they ever wrote to a preacher asking for help, they replied, "No, we don't believe in that." How foolish, for many a servant has been guided by God through the exercise of others. Such was the case at Antioch.

(3) Good men are hard to find, and hard to get. I'm sure you will agree with this when you stop and consider - how many teachers do we have among us today? Men who can open up the Scriptures - expounding the depths of God, the hidden truths of Holy Writ. Men, not with wee sermons, but men with weighty substance. Perhaps not exhorters, but expounders. Men who for years in their youth proved God out in the regions beyond, plowing

with the gospel and who now, through experience and much study, have developed into teachers, able to feed the flock of God. This order you see in Luke 17:7 - plowing first, then feeding. Those who became teachers in the New Testament seemingly were very active men in evangelistic work first, and that gospel spirit continued in them even during their teaching days. Thus, we have well-balanced men. Men who could enter into the feelings of people because of their dealings with souls. We recognize the diversity of gifts enumerated in Ephesians 4:11 - yet feel Scripture bears out the fact that evangelistic work provides a good foundation and school for the teacher in his more mature days. Let us also remember, not all evangelists are called to be teachers. A letter to the Lord's work is not a passport to a conference platform. Neither is a letter to full-time work necessary for a man to be a teacher, for God has fitted those in local Assemblies to teach the saints. I feel at our conferences some mature local brethren who are teachers are more qualified to teach the people of God than some evangelists who are not teachers. Brethren, let us be watchful of a clerical spirit.

"And when he (Barnabas) had found him (Saul), he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with (in) the church, and taught much people. And the disciples were called Christians first in Antioch" (Acts 11:26).

Was Saul competent to teach? Saved on the Damascus Road, with the disciples at Damascus, he straightway preached Christ (Acts 9:19, 20). In between Acts 9:21 and 22, we have Saul's stay at Arabia (Gal. 1:16, 17) - in obscurity, learning the ways of God. Then back to Damascus, with ability and strength to confound the Jews. Later at Jerusalem, "coming in" (gathering for assembly functions) "and going out" (public testimony outside, in the City) (Acts 9:28). Then on to Tarsus to learn more of God's ways, and to labor quietly in his home city. All these movements involved a period of about eight years - and now, Saul is fitted of God to teach the newly planted Assembly at Antioch. The school of God is slow - the hidden years in a servant's life are vital, and Paul experienced this. A good lesson for younger men today.

Paul certainly was not a man "booked up" - nor did he ever become one. "A whole year they (he and Barnabas) assembled themselves IN (R. V.) the Church. That simply means they lost their visitor status, and became part of the Assembly there. Ideally, there are no unattached believers. God would have His own identified with an assembly of God in a given locality. Saul's "home assembly" now becomes Antioch - and he taught them. What a privileged company to have these men with them. As a result of the teaching, the saints sang, talked, preached, lived, and manifested

Christ. Antioch was known for jeering, name-calling, and witty epigrams. And it was here the disciples (followers, learners) were first called "Christians." They were divinely called (Newberry). Being "CALLED" - this shows that the name came from an outside source. Not from the Jews, for Christ (Messiah) is incorporated in the name, and they would never associate such with that name. The Jews, in contempt, called them "Nazarenes." I believe as these disciples so manifested Christ in their lives, due to Saul's teaching, God put it into the heart of the populace of Antioch to associate these saints with Christ by giving them the name of "Christian," which simply means "a follower of Christ." The unsaved were simply acknowledging, if anybody belongs to Christ, it's these people who gather to His Name in our city. What a vibrant testimony this Assembly manifested in its youth. Let us ask ourselves this question, How much stir is the Assembly in my locality causing in the community where it's planted? Or are we just content to keep to ourselves and go on with a form, with the excuse that these are the last days and very little can be done. Remember, brethren, God's Word has not changed; His purposes remain the same - we are to be, in our collective testimony, as luminaries, shining in the world, holding forth the word of life (Phil. 2:15, 16).

#### ANTIOCH - THE WORK CHALLENGED (11:27-30)

The Jerusalem Church could say to the Church at Antioch, like Paul said to the Corinthians, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (I Cor. 9:11) - the question mark indicating that the value of material benefits was very small in comparison to spiritual benefits. The Church who was so interested in Antioch and who had given such spiritual help was now in material need. The word is told out in Antioch through visiting prophets (vs. 27, 28) - the challenge is given - and the challenge is met. "Then the disciples, every man according to his (financial) ability determined to send relief unto the brethren which dwelt in Judea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul" (vs. 29, 30).

A well-taught Assembly will be a liberal Assembly. When God converts a soul, he converts their pocketbook as well. Here we have the first time in history of people putting their money together to help men of another nation. Some had more financial ability than others, but every man sent. They had been ministered unto in a spiritual way, and now it was their opportunity to minister - in a temporal way. Let us all examine ourselves as to our responsibilities regarding our ministry. To give the Lord his rightful portion - so that sick and disabled and also aged saints may find relief. That the laborers also might be supplied, as they work in the great harvest field, gleaning souls for Christ. That our Halls may be

properly maintained and kept free from a disgraceful condition, until the Day comes, when the shout shall be given, and we rise with the saints of Jerusalem and with the Christians of Antioch to meet our blessed Lord, whom we love and seek to serve in a scriptural way.

\* \* \* \* \*

## THE VALLEY OF WEeping

I have been through the valley of weeping,  
The valley of sorrow and pain,  
But the "God of all comfort" was with me,  
At hand to uphold and sustain.

As the earth needs the clouds and the sunshine,  
Our souls need both sorrow and joy,  
So he places us oft in the furnace,  
The dross from the gold to destroy.

When He leads through some valley of trouble,  
His omnipotent hand we can trace,  
For the trials and sorrows He sends us  
Are part of His lessons in grace.

Oft we shrink from the purging and pruning,  
Forgetting the Husbandman knows  
That the deeper the cutting and paring,  
The richer the cluster that grows.

Well He knows that affliction is needed;  
He has a wise purpose in view,  
And in the dark valley He whispers,  
"Hereafter Thou'lt know what I do."

As we travel through life's shadowed valley,  
Fresh springs of His love ever rise,  
And we learn that our sorrows and losses  
Are blessings just sent in disguise.

So we'll follow wherever He leadeth,  
Let the pathway be dreary or bright,  
For we've proved that our God can give comfort;  
Our God can give songs in the night.

## DANIEL (Part IV)

*By George Graham*

Other things stand out in the life of Daniel besides his purpose of heart. We assume (and we believe rightly so) from his noble stand recorded in chapter one, he was acquainted with the book of the Law given by Moses. Despite the dreadful condition of things prevailing in Jerusalem and Judah, as a child growing up, he had been instructed in the Word of God. The same could possibly be said of Daniel as was said of Timothy: "From a child thou hast known the holy scriptures" (II Timothy 3:12). The proverb reads, "Train up a child in the way he should go, and when he is old, he will not depart from it" (Proverbs 22:6). The truth thus taught was confirmed in the life of Daniel. The word of God had been sown in his young heart and was now bearing fruit to the glory of God. The Word of God had been woven into the warp and woof of his character, and had become an integral part of his life. He could very well have said with the psalmist, "Thy word have I hid in mine heart, that I might not sin against thee" (Psalms 119:11). It produced in him a man of principle. With Daniel, right was right, and wrong was wrong irrespective of persons or circumstances. Therein lies true nobility and greatness. Here, we can see the importance of giving the Word of God its proper place in the home. We cannot over-emphasize the importance of this, especially in these difficult days in which we live. Think of the awful condition of things to which our children are exposed: cults, drugs, immorality, etc. The world in which we live is waxing worse and worse, fast ripening for the judgment of a righteous and sin-hating God. May the Lord exercise our hearts and give us godly care and concern for the spiritual and eternal well-being of our children. In Deut., chapters six and eleven, we read, "Teach them diligently unto thy children." This is of paramount importance.

In chapter nine, we find Daniel reading the Word of God. He is now an old man, but still has a loving interest in the holy scriptures. He could say, "Oh how I love thy law! it is my meditation all the day" (Psalms 119:97). In chapter 9:1-2, we read, "In the first year of Darius - of the seed of the Medes which was made king - In the first year of his reign, I Daniel understood by the books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolation of Jerusalem." He evidently was caused to see the mind and purpose of God in relation to the captivity of his people. We read, "The entrance of Thy Word giveth light; it giveth understanding to the simple" (Psalms 119:130), and this was the experience of Daniel. This dear man profited much by the reading of the Word of God, and so might we. It caused him to seek the face of his God in



prayer. Notice how he identifies himself with his people in all their sin, rebellion and departure from their God. There is the confession of sin and wickedness and the acknowledgement of God's righteous judgment upon his people. He pleads the forgiveness of his God and that God would cause His face to shine upon His sanctuary that was desolate, for the Lord's sake. Look at how his prayer ends, "O Lord, hear; O Lord, forgive; O Lord hearken and do; defer not; for thine own sake, O my God; for thy city and thy people are called by thy name" (verse 19).

As the result of this outpouring of his soul in prayer to God, it pleased God to give to him, and to us, a further revelation in relation to God's earthly people. Here we have what is commonly known to us as "The Seventy Weeks of Daniel's Prophecy." This is a most important part of the prophetic word. It has to do with the Jewish people from the time when Artaxerxes commanded Nehemiah to go up to rebuild Jerusalem (Nehemiah 2) until the setting up of the earthly kingdom. The hope of Israel will then be an accomplished fact. Their enemies destroyed and their King Messiah reigning. Looking back at Chapter 6:4; we read, "Then the presidents and princes sought occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him." What a testimony! The reason for their behaviour is given. The king in whose eyes Daniel had found favour desired to set him over the whole realm. His godly life and his integrity in handling the affairs of the kingdom pleased the king, thus he desired to promote him above all. This stirred up the hatred and enmity in the hearts of his enemies, and they plotted to destroy him.

One calls to remembrance the words of the proverb, "Wrath is cruel and anger outrageous; but who is able to stand before envy?" (Proverbs 27:4). Their plot failed. Daniel was preserved from death. "The Angel of the Lord encampeth round about them that fear him, and delivereth them" (Psalms 34:7). Haman was hanged on the gallows he had set up to hang Mordecai the Jew (Esther 7:9-10), and these were cast into the den of lions. In this godly man, Daniel, servant to a Gentile king, we see one seeking to carry out in his life the teaching given by the Spirit of God, through Paul to the assembly in Colosse about six centuries later. In Col. 3:22-24, we read, "Servants obey in all things your masters according to the flesh; not with eye-service as men-pleasers; but in singleness of heart, fearing God; and whatsoever ye do, do it heartily, as to the Lord and not unto men - for ye serve the Lord Christ." We read, "So Daniel prospered in the reign of Darius and in the reign of Cyrus the Persian (6:28). The lives of these four men, Daniel, Hananiah, Mishael and Azariah, living for God in that dark land, had a real impact upon its kings and peoples. We have good reason

to believe King Nebuchadnezzar got saved according to Dan. 4:34-37 and possibly King Darius as well (Dan. 6:25-27). These four youths taken captive down to Babylon with all its idolatry and darkness purposed to live for and please God whatever the cost or consequence may be.

It was no easy path. It never has been. It is the path the Lord would have His people to walk. The Lord has saved us by His grace and left us here to live and witness for Him. As we look at the lives of those four men, we would remember the truth of the Word of God. "Whatsoever things were written aforetime were written for our learning" (Romans 15:4). God would have us to learn from the lives of these men. Let us follow their godly example. Our little time of sojourn here will soon be over. Let us walk circumspectly. Soon we shall be in His glad presence forever. What a blessed prospect!

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

\* \* \* \* \*

## BRINGING THE KING BACK

*By M. Manley*

A greater King than Jesse's son  
Shall fill that ancient throne,  
And "Light of tenfold brightness shine  
Around that land again."

Jerusalem degraded now,  
And scoffed at by the world  
Shall yet arise in majesty  
Her banners all unfurled.

Oh, faithless land! But yet Thy God  
Will not from thee depart.  
Thy very stones are graven on  
The tablet of His heart.

Israel, arise, arise awake -  
With "opened eyes" to see  
Thy own Messiah, Who became  
A sacrifice for thee.

Jerusalem, thy hour is near  
Of purifying fire;  
Thy gold God will accept, but cast  
Thy dross forevermore.

## QUESTIONS AND ANSWERS

By Harold S. Paisley

**Question:** It has been ministered recently that one may not know the time of conversion and yet be saved. Is this sound teaching?

**Answer:** The matter of conversion is vital to this life and most important for the life to come. It is an event which alters the whole conduct, interests, and desires of the believer. It follows that such a happening, when one came to an end of all human resources and found salvation in the Person of Christ alone, would be a moment to be ever remembered. The Rabbi Nicodemus doubtless dated his new life to the night of the blessed and searching interview with the Lord. Paul ever recalled the day on the Damascus road about noon when he saw the light above the brightness of the sun and saw that the Son of God loved him and gave Himself for him on the Tree (Gal. 2:20; Acts:26:13). It is well to be able to state in clear terms "When, where and how I passed from death unto life" (John 5:24). Any ministry taking the edge off clear conversion is dangerous and should not be accepted. Let each reader examine himself on this matter; "Am I at this moment in life a true believer having accepted as a lost sinner the Lord Jesus Christ as the Only Saviour? Am I saved from Hell and sure of Heaven through His Precious Blood? When did this take place?"

**Question:** Is it a Scriptural statement to say that the Righteousness of Christ is imputed to the believer?

**Answer:** It certainly is an unscriptural assertion as the term "righteousness of Christ" is never applied to imputation. The Lord Jesus was the Righteous One, in all His pathway here ever doing the will of the Father as the Faithful and True Witness. It should be noted, however, that His life of perfect obedience is at no time imputed to His people. It is alone on the basis of the Sacrificial Death of Christ that the believer obtains righteousness through faith alone, and this is spoken of as the righteousness which is of God (Phil. 3:9).

**Question:** Some have ministered that it is not in accordance with this age to speak to God as our Heavenly Father. Help would be valued and a brief answer appreciated in *Words in Season*.

**Answer:** There is a grave danger in hindering the spirit of prayer by laying down laws which go beyond the Word. Our Blessed Lord Jesus in His wonderful prayer of John 17 addressed God as "Father," "Holy Father," and "Righteous Father." Also in His

pattern example of prayer, He taught His disciples to say "Our Father, Who art in Heaven" (Matt. 6:9). In His gracious ministry, He refers to the Heavenly Father feeding the ravens and clothing the lilies of the field, and then assuring His Own that this same Heavenly Father knows the need of the disciples (Matt. 6:32). There is always a danger of losing the sweetness of communion with God by an ultra-dispensational approach to the Word of God. Thank God He is our Heavenly Father in this age, and such a tender expression fills the heart with worship.

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### REPORTS - UNITED STATES

**Franklin, NH** - Brother Jonathan Procopio has been encouraged with some new contacts among believers from the sects who desire to know more of the truths pertaining to gathering to the Name of the Lord Jesus Christ.

**Methuen, MA** - Brother John Gray was with the assembly for two weeks, speaking from his model of the Tabernacle, which was instructive and encouraging to the saints. He was going to the conference in Deer Lake, Ont., after which he was to have ministry meetings in the Partington Avenue Gospel Hall in Windsor, Ont.

**Terryville, CT** - Conference was a time of cheer with stirring ministry given, and many remarked as to the fresh character and tone of the Word spoken.

**McKeesport, PA** - Gospel meetings conducted by brethren Norman Crawford and Eugene Higgins ended November 6 with good attendance on the part of strangers, but no one professing to be saved.

**Tylertown, MS** - Brother L. Ballhagen Sr. writes . . . "Cottage meetings have been well-attended north of Columbia, and there is exercise as to pitching the tent. If it is winterized, meetings can be carried on. We would value prayer for the purposed effort."

**Tampa, FL - Marjory Avenue Gospel Hall** - The assembly had the joy of receiving two into their fellowship on October 23 and another obeying the Lord in baptism on October 30.

**Cleveland, OH - Monticello Gospel Hall** - The two days of Bible Readings on October 29 and 30 were profitable and well-attended by Christians from nine assemblies. Brother James McColl was with the assembly earlier, giving appreciated ministry which cheered and encouraged the saints.

**Livonia, MI - Stark Road Gospel Hall** - The saints were much encouraged following their largest conference held on the first weekend of November. One professed on Sunday evening. Brother Harold Paisley remained for a week of ministry.

**Boscabel, WI** - Brother Arthur Ward of the Mt. Sterling Assembly and brother Talmage Southard of the Stout, IA Assembly had some meetings near here with one professing faith in Christ.

**La Crosse, WI** - The conference here as well as at Blue River and Manchester, IA was helped by brethren who labor in Northeastern Iowa and Wisconsin and those who were engaged in gospel efforts in the district. Saints were encouraged.

**Stoughton, WI** - Gospel meetings held in a trailer by brethren Joel Portman and Robert Orr closed on November 2. Some were interested, but no one professed.

**Fergus Falls, MN** - Brother Leonard DeBuhr with the help of brother Warren Ramsay of the Willmar Assembly had some gospel meetings in connection with the opening of their newly remodeled hall.

**Antioch, IA** - Brethren Allan Christopherson and Robert Orr started gospel meetings on November 6.

**Cedar Falls, IA** - Gospel meetings conducted by brethren John Slabaugh and Gary Sharp closed on October 30 with ten or so professing to be saved-children of Christians which should give Christian parents further encouragement to pray for their families.

**Elkader, IA** - Brother Henry Wahls with the help of Brother Ronald Wahls of the Garnavillo Assembly began meetings in a rented building on November 6.

**Hazleton, IA** - Brethren Paul Elliott and Bruce Collins were having some gospel meetings. A follow-up of the tent effort of this past summer when a good interest was shown.

**Hitesville, IA** - Following their conference, brethren Murray McCandless and Eugene Higgins had three nights of appreciated ministry.

**Monrovia, CA** - Brother Ronald Johnston, who with his wife was on vacation from Bangor, No. Ireland, visited here as well as Long Beach, Culver City and San Diego with refreshing ministry.

**Arlington, WA** - Monthly ministry meeting the first Lord's Day of each month. Also, in the City of Vancouver, there is a monthly ministry meeting on the same Lord's Day, which revolves among the assemblies in the city.

**Seattle, WA** - **West Woodland Gospel Hall** - Ministry second Lord's Day. **Vancouver, B. C.** - **Fleetwood Gospel Hall** - Third Lord's Day. **Tacoma, WA** - Fourth Lord's Day each month.

**Lynden, WA** - Monthly ministry meeting on the last Lord's Day of each month which revolves between Lynden and the assemblies in Langley, B. C. and Abbotsford, B. C.

#### REPORTS - CANADA

**Rothsay, N. B.** - Brother Murray McCandless with the help of brother Fred Hannah, Sr. of the Lansing, Ont. Assembly has been having gospel meetings in a rented building near Sussex with good interest among the strangers.

**Chatham, Ont.** - Brethren David Oliver and Paul Kember were having some Bible Readings for the instruction of those who have professed to be saved in recent months.

**Clinton, Ont. - Joseph Street Gospel Hall** - The recent conference was considered to be good and helpful in what was one of their largest gatherings. The Bible Readings on The Gathering Centre, The Grounds of Gathering and The Lordship of Christ were well-attended, and many were helped. A number of younger believers present, some not too long in Christ.

**Lake Shore, Ont. - Brother Harold Paisley** is expected for a week of ministry commencing December 11.

**Lindsay, Ont. -** Recent conference was a blessing to the assembly. Bible Readings on Lordship and Headship were especially profitable.

**Sault Ste. Marie, Ont. - Brethren Richard Robertson and Fred Krauss** held three weeks of meetings in a local secondary school with good interest. Strangers attended well.

**Sturgeon Falls, Ont. - Brother Donald Nicholson** has been spending some time here with some encouragement. No assembly in this city.

**Thunder Bay, Ont. -** The saints enjoyed ministry from brethren John Norris and Jim Webb. On September 25, a young sister was baptized.

**Toronto, Ont. - Eglinton Gospel Hall** - Brethren Fred Krauss and Richard Robertson had a series of gospel meetings. While none professed, the saints were lifted and cheered.

**Toronto, Ont. - Pape Avenue Gospel Hall** - Following a series of gospel meetings at the Unionville Gospel Hall, in which he was joined by brother Albert Hull. Brother Walter Gustafson had a week of practical ministry on the beatitudes of Matthew 5.

**Toronto, Ont. - Unionville Gospel Hall** - After a gospel series, with Brother Walter Gustafson, Albert Hull stayed for a few nights, taking up the book of Ruth. He also visited the saints at Bracondale.

**Wallaceburg, Ont. -** Brother William Metcalf has been having meetings in this district to help those who professed in tent meetings last summer.

**Welland, Ont. -** Brother G. P. Taylor had three weeks speaking from his chart, "The Church and the Churches." On October 30, two young men were baptized. All of this has brought much joy to the saints here.

**Ontario -** Brethren Richard Hanna of Chile, Norris Stewart of Zambia and J. D. (Jim) McColl have been visiting different assemblies throughout Ontario giving reports of their work and ministering to the Lord's people.

**Vancouver, B. C. - Victoria Drive Gospel Hall** - The three-day Thanksgiving conference held the second weekend in October was reported as most profitable. Brethren Robert Surgenor and Jim Webb started gospel meetings following the conference. At last report, the numbers attending have been encouraging, but no one has professed.

## REPORTS - FOREIGN

### NORTHERN IRELAND

#### COUNTY ANTRIM -

**Ballymena -** Brethren John Hawthorne and Thomas McNeill have commenced gospel meetings in the Harryville Gospel Hall with fair interest.

**Larne - Craigyhill Gospel Hall** - Brother David Morgan is preaching the gospel here with good interest.

**Lisburn - Plantation Gospel Hall** - Brethren Albert McShane and Thomas Meekin have just started here in the gospel.

#### **COUNTY DOWN -**

**Shanaghan Gospel Hall** - Brother John Thompson with the help of brother David Gilliland of the Lurgan Assembly are preaching the gospel.

**Drumnahare Gospel Hall** - Brethren James Martin and Wilson Jennings have started here in the gospel with good attendance among the unsaved, some of whom are showing interest.

**Dromore Gospel Hall** - Brethren Samuel Ferguson and Norman Turkington hope to start here in early November.

**Newtonbreda Gospel Hall** - Brother James Allen is holding forth in the gospel in this section of Belfast with a good number of strangers coming out.

#### **COUNTY TYRONE -**

**Dunmullen Gospel Hall** - Brother John Hawthorne helped by brother George Patterson of the Clinton, Ontario Assembly in Canada were in gospel meetings for almost six weeks with one young widow professing to be saved.

#### **COUNTY LONDONDERRY -**

**Tivaconavey** - Brother William Nesbitt helped by brother John Stewart of the Killykergan Assembly have just started here using the Orange Hall for gospel meetings.

#### **EIRE - COUNTY MONAGHAN -**

**Lackey Gospel Hall** - Brethren James Kells and Emanuel Stewart are preaching the gospel with some interest.

#### **AUSTRALIA**

**Shorncliff** - Brethren John McKee, who has been recently commended to the Lord's work and Andrew Mitchell from Lurgan, Northern Ireland commenced gospel meetings in the Gospel Hall in this community which is on the outskirts of Brisbane. It is the first series of gospel meetings held in this part of the city. The Christians have been encouraged by a number of outsiders attending. It is like a breath of fresh air to hear the gospel told out plainly night after night. **PRAY FOR AUSTRALIA THAT GOD WILL VISIT THIS CONTINENT IN GRACE BEFORE THE LORD COMES.**

**Casino** - Brethren Tom Bentley of Malaysia and Leo Strahan of Lismore, Australia purpose commencing gospel meetings in a tent in November. This is approximately 30 klms to the nearest assembly.

#### **CONFERENCES**

Please consult the November issue for particulars of the following conferences:

**Pennsauken, NJ** - December 31 and January 1.

**De Land, FL** - January 1.

## CONFERENCES (continued)

**Hitesville, IA** - January 2.

**San Diego, CA** - December 31, January 1 and 2.

**Windsor, Ont.** - **Partington Avenue Gospel Hall** - December 31 and January 1.

**Portage La Prairie, Man.** - January 2.

**Long Beach, CA** - Conference to be held in the Gospel Hall, 3516 Linden Avenue on January 14 and 15 with Prayer Meeting on Friday at 7:30. Bible Reading - Saturday morning at 10:00 on "The Leading of the Holy Spirit." Breaking of Bread at 10:00. Corr. John P. Bell, M. D., 580 South Reynolds Place, Anaheim, CA 92806. (714) 956-8236. Gospel Hall (213) 424-6747.

**Seattle, WA** - **West Woodland Gospel Hall** - Annual conference to be held in the Gospel Hall, 516 N. W. 56th Street on January 28 and 29 with Prayer Meeting on Friday at 7:30. Bible Readings on Acts 2:42 - The Apostle's Doctrine - Fellowship - Breaking of Bread - Prayers. Breaking of Bread at 10:00. Christian hospitality will be extended to those coming from a distance. Corr. David C. Hale, 16813 19 S. W., Seattle, WA 98166. (206) 243-0557. Gospel Hall (206) 783-1368.

**Tampa, FL** - **Marjory Avenue Gospel Hall** - Annual conference to be held in the Gospel Hall, 12704 Marjory Avenue on February 11 and 12 with Prayer Meeting on Friday at 7:30. Breaking of Bread at 10:00. Ministry is welcomed from brethren who teach and walk according to scriptural principles. Corr. Oronzo Dalfino, 118 East 143rd Avenue, Tampa, FL 33612. (813) 961-6082. Gospel Hall (813) 932-9530.

## HOMECALLS

**Thunder Bay, Ont.** - Our dear sister, **Mrs. Maisie Ramore**, went to be with Christ on September 7. She was born in England in 1902 and saved there as a young girl. In 1923, she came to Thunder Bay (then Port Arthur) where she learned the truth of gathering to the Name of the Lord Jesus Christ and has since been part of the assembly. She was a Sunday School teacher for many years. Remember in prayer a step-son and several grandchildren, that they might be saved.

**Forest, Ont.** - Tragedy struck the family as well as the assembly and the surrounding community when **Carolyn Ruth Hodgson**, the six-year-old daughter of Mr. and Mrs. Fraser Hodgson, was killed on October 11 as she was stepping from a school bus in front of her home. Her parents and grandparents, Mr. and Mrs. Clarence Hodgson are in fellowship in the Lake Shore Assembly and her maternal grandparents, Mr. and Mrs. Lanny Brown are in fellowship in the Welland Assembly. Brother William Metcalf spoke a very fitting message at the funeral service in the Gospel Hall where over 300 attended - many were neighbors from the community. ". . . the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job 1:21)

**Sault Ste. Marie, Ont.** - Our dear sister, **Mrs. Wayne Rodgers (Joan)**, was called Home to heaven on October 12 after a lengthy illness. She had a love for the assembly which she attended regularly and taught Sunday School until failing health hindered her. She is sadly missed by her husband, one son and two daughters, who feel her loss very keenly.