

Words in Season

THE BIBLE FAMILY MAGAZINE



A New Year's Prayer MY HEART'S DESIRE

My God, in me Thy mighty power exert,
Enlighten, comfort, sanctify my heart;
Sweeten my temper, and subdue my will;
Make me like Jesus: with Thy Spirit fill.
I want to live on earth a life of faith;
I want to credit all the Bible saith;
I want to imitate my Saviour's life,
Avoiding lightness, gloom, and sinful strife;
I want to bring poor sinners to Thy throne;
I want to love and honour Christ alone;
I want to feel the Spirit's inward power,
And stand prepared for each eventful hour.
I want a meek, a gentle, quiet frame,
A heart that glows with love to Jesus' name;
I want a living sacrifice to be
To Him who died a sacrifice for me.
I want to do whatever God requires;
I want a heart to burn with pure desires;
I want to be what Christ, my Lord, commands,
And leave myself, my all, in His blest hands.
O Lord, pour out Thy Spirit on my soul,
My will, my temper, and my tongue control;
Lead me through life to glorify Thy grace,
Till I in glory see Thee face to face.

Anonymous

JANUARY, 1984

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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.

Former Editors

Dr. Edwin A. Martin - Charles R. Keller - Samuel C. Keller
MR. WILLIAM H. FERGUSON 1948-1980

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Lines found written on the back of an English Pound note
many years ago —

This piece of paper in your hand
Declares to you that on demand,
You twenty shillings shall receive -
That simple promise you believe.
It sets your mind as much at rest
As if the silver you possessed.
So Christ Who died, but now doth live,
Doth unto you the promise give:
That if you on the Son believe
You shall eternal life receive.
Upon the first you safely rest;
Which is the surest, safest, best?
The bank may break - Heaven never can;
It's better trusting God than man.

A MEMORIAL**EDWARD J. WICKERT — 1913 - 1983**

Our dear brother, Edward J. Wickert, went “. . . to be with Christ, which is far better:” (Phil. 1:23) on October 9 at the age of 70. It was a blessed release for this servant of the Lord, who had suffered ill health for the past several years and only three weeks before his home call had sustained a massive heart attack.

He was born on January 2, 1913 in West Lodi, OH and saved on December 7, 1941. In 1945, he and his wife, Henrietta, went to Cuba as missionaries under the auspices of a sectarian mission board. While residing in Havana and after having served in that capacity for some time, they came in contact with the late brother Thomas Smith of Scotland who served the Lord as a missionary among assemblies gathered to the Name of the Lord Jesus Christ. As a result of what they heard and saw as they attended the various assembly meetings, they became much exercised to sever their association with the mission board and all of its encroachments and take their place in fellowship with believers gathered to His Name alone. For this, as might be expected, they paid a price. They were much encouraged in this step by brethren Vernon Markle, Douglas Reid and David Adams, who manifested a godly care and concern for them. They labored in Havana and later in a small town called San Cristobal, which labors were owned of God in the salvation of souls and seeing them gathered in assembly fellowship. They remained in Cuba during the revolution, then came home to the States with the intent of going back at a later date which never materialized as that country was soon closed to missionaries.

They made their home in Clyde, OH for six years, and then with the desire to be useful in the Spanish work, moved to Tampa, FL, making their home in Ybor City, which is heavily populated by those of Spanish extraction. Here he faithfully labored for eighteen years with a particular burden for the castaway and unwanted. At the funeral which was conducted by brother Oronzo Dalfino, many from that section attended the service where they heard solemn words of warning spoken. Brother Gerald Smart, also of the Marjory Avenue Assembly in Tampa, gave comforting words at the grave side. Remember his widow in prayer as she will keenly feel the loss and ensuing loneliness. Her exercise is to still keep in touch with those among whom her husband labored.

* * * * *

"EBENEZER 1984"

By Harold S. Paisley

On behalf of the ASSOCIATES of *Words in Season*, we greet all our readers and fellow-believers with the words of the apostle, "MARANATHA," for we are sure that as we enter 1984, the coming again of our Lord and Saviour Jesus Christ is approaching.

We look back with joy and thanksgiving upon the past and raise our "EBENEZER" for "Hitherto hath the Lord helped us" (I Sam. 7:12).

We express our sincere thanks to all who have subscribed material, and to all who have prayed for the blessing of God upon the efforts to place the Truths concerning the Lord Jesus and His Testimony before the saints.

This year marks the 74th year of continual publication, so the magazine has reached maturity, and we all thank God for His grace and goodness to those who have gone before, whose faith we would seek to follow.

The first copy of *Words in Season* was published in June 1910 in Philadelphia by two brethren, Suiter and Lane. Their object was to encourage and help the Lord's people of that day to "understand the lovingkindness of the Lord."

Our two brethren, Suiter and Lane, were businessmen in secular employment, but they used their spare time for the Lord in the furtherance of His truth in publishing the magazine. In 1912, they published 800 copies, and now in 1983, we published 5,000 copies, reaching to readers in many parts of the world.

Our late brother, Dr. E.A. Martin, was the first editor, and continued until his death in 1933. He was born in Bruce County in Ontario, Canada, and was saved through the reading of C.H.M. on Exodus chapter 12 at the age of 18 years. Our brother received the highest honours when he graduated as a dentist, and then later ob-

tained his M.D. in 1895. He was a faithful man and feared God all his life. For 40 years, he devoted himself to the spread of the Gospel and the ministry of the Word, as well as having responsibility in the magazine. The work was then taken up by the two brothers, Charles R. Keller and later Samuel C. Keller, who were faithful in publishing until 1948. Both brethren are "with the Lord," but Mrs. Sam Keller still lives and is in fellowship in the San Diego, California assembly, but is laid aside. We should remember her in prayer. Our late brother and dear friend, Mr. William Ferguson carried on for over 30 years, until his homecall into the presence of the Lord, over three years ago. We can therefore speak of the history of *Words in Season* with thankfulness that from the first copy, it has been the desire of all the editors, and associates, to minister all the Word of God to all the People of God, and to earnestly contend for the Faith once for all delivered to the saints.

We would also desire the special prayers of God's people for our dear sister, Mrs. Ferguson, who has been a faithful helper all the years. May we request the prayers of all our readers that "*Words in Season*" may still be "The Bible Family Magazine," bringing suitable ministry for the last days, and accounts of such work as would honour the Lord and build up local churches of God. It is the desire of the associates and the writer that the magazine may be a real help and blessing to the people of God during the "little while" until the Lord returns.

A NOTE OF THANKS

To all our readers,

As an additional note to the above, we wish to thank all, brethren and sisters alike, who have wholeheartedly helped in the work by prayer and word and deed. Be assured that we appreciate all who have had any exercise and/or inspiration to jot down their own thoughts or those of others in poetic or outline or other forms. The fact they they have not appeared in print does not mean that they are unsuitable or unappreciated, but we cannot possibly print all the material that we receive. We must of necessity pick and choose what we feel would be most beneficial to the majority of our readers. Thus, we are forced to omit some writings that we are sure came from the heart and may well have been the product of trial or testing or tears or, on the other hand, of joy in the Lord. Please forgive us if your contribution did not get chosen and please continue to send whatever the Lord gives you, either of your own or something you may have read and enjoyed. The Lord Himself will note your effort, and may He add His own blessing to all who have thus "strengthened our hand in God." —

Matthew J. Brescia

A MODEL CHURCH FOR 1984
"The Church of God, which He purchased with
His own Blood" (Acts 20)

How beautiful that Church must be By T. Baird

Where *Watchful* is the Porter,
 While *Prudence* has the oversight,
 And *Patience* the exhorter.
 Where *Harmony* conducts the praise,
 And *Reverence* the *Worship*,
 While *Loyalty* ascribes to Christ
 The undisputed *Lordship*.

Humility pervades the place,
 And *Piety* sweet smileth,
 While *Purity* her fragrance breathes,
 And *Gentleness* beguileth.
Simplicity adorns the walls,
 And *Grace* all captivating -
Benevolence is prominent,
 While *Zeal* is operating.

Here *Mercy* wears her diadem,
 And *Meeekness* conquers friction,
 While *Truth* exerts its influence -
Joy adds her benediction.
 Here *Righteousness* is placed on guard,
 And *Faith* is ever active,
 While *Goodness* evermore abounds,
 And *Christ* is all attractive.

O *Lord*, restore Thy Church to this,
 Her primitive position,
 And let us taste on Earth the bliss
 Of this Divine condition.

* * * * *

"HE KNOWETH THE WAY"
(Job 23:10)

A.M.P.

No need to worry or to fear
 The pathway through the present year;
 The One Who guided in time past
 Is e'er the same while life shall last,
 Through every day His Love will be
 Available and blest to thee.
 So trust Him then and leave each day
 In His safe Hands - *He knows the way*.

DOCTRINES OF FIRST IMPORTANCE (Part II)

By Harold S. Paisley

THE DEATH OF THE LORD JESUS

The death of the Lord Jesus Christ is the central fact of Christianity, and of all the purposes of the Godhead. The time past pointed forward to it; the time present looks back upon it, and in the Eternal ages, it will be constantly considered with unchanging wonder. It is the fountainhead of all the joys that are priceless, and every blessing flows from its greatness. The subject enthralles the hearts of angels and the redeemed. All redemption songs have their sweetest notes linked with that unique death of the Saviour. The death of the Lord Jesus was:

THE SECRET OF THE FATHER'S HEART

The mighty plan spoken of as the means which God devised whereby His banished should not be expelled from Him (II Sam. 14:14) was before the heart of Divine Persons from all Eternity. It is the expression of Divine Wisdom as well as Divine power (I Cor. 1:24). The thought is ascribed to the Father as the planner - The revelation of the Plan to the Person of the Holy Spirit, and the out-working of the Plan to the Son of God Himself. The Father sent the Son to be the Saviour of the world (I John 4:14; John 3:16).

To create a universe, "He spake and it was done." To save our souls, One of the Godhead came into Manhood at the desire of the Father to atone for human guilt. On account of sin which barred the way to God, the plan that Another would bear the penalty was devised by the Blessed God. This plan is beyond the grasp of angelic beings. It is darkness to man's intellect, but sunshine to his heart. In the fulness of the time, the Son of God's love came from His home above to our sad earth to die upon the shameful tree and put away sin by the sacrifice of Himself. In this, the Father's heart is seen in all compassion and grace. The Only Begotten Son in the bosom of the Father hath made the secret known. Happy are all those who have believed the report, for to such the saving power of His Arm hath been revealed.

THE SUBJECT OF THE INFALLIBLE SCRIPTURES

Paul states that He died for our sins according to the Scriptures. We therefore find His death in the pages of the Law of Moses, in the Prophets and in the Psalms. Our glorious Lord in the day of His resurrection opened the Scriptures in the upper room, and using the threefold division of the Hebrew Scriptures, He showed from the "Torah," the writings of Moses, from the "Neviim," the pens of the prophets, and the "Ketuvim," the writings of the scribes and

singers, that it behooved Christ to suffer, and to rise from the dead on the third day (Luke 24:44-48). His death is presented in the pictures of the Pentateuch, in the poems of the Psalms, and in the prophetic books of the Prophets. We are touched by the scenes of Moriah's mount, the father giving his only, Isaac, and God providing the Prince of the flock to be offered as a Burnt Offering. It is only one of the many pictures of the Lord's death at Calvary. Yet how poor the picture. Isaac was spared, and Abraham was spared. But in contrast, God spared not His own Son but gave Him up for us all. He himself was the Prince of Glory. The words of Abraham are beyond human explanation. "God will provide Himself the Lamb for the Burnt Offering."

None can read the poem of David written and known as Psalm 22 without being moved at the sight of the Sin Offering Sufferer presented 1000 years before Calvary, in the wondrous language given by the Spirit to the man after God's own heart. The same Spirit through the prophet Isaiah sets forth in majestic language the same theme of the death of the One Who was the Tender Plant, the Man of Sorrows, the Silent Sheep, and yet the Lamb led to slaughter. These men in their prophetic writings "testified beforehand the sufferings of Christ and the glories that should follow" (I Peter 1:11). We can subscribe to the Lord all praise for these delightful unfoldings - the subject of pictorial events, the theme of poetic song, and the thoughts of the many hearts of prophetic writers.

THE SUBSTANCE OF THE GRACIOUS WORDS OF THE SAVIOUR

When He was here, they marveled at His gracious words. They confessed, "Never man spake like this." David wrote of Him and said, "Grace is poured into Thy lips." He came to earth to suffer and finally die for sinners. The cross was His ultimate goal and the joy that lay beyond forever. His death therefore was ever upon His heart, ever upon His mind, ever in His thoughts, and seldom missing from His preaching and ministry. Every opportunity was an occasion of the introduction and meaning of His mission to the world. The frequent reference in John's Gospel to what is called "the hour" indicates the time, as well as the fact of His death was ever present in His mind. Of the ten occasions where this expression is mentioned, five of them state, "the hour was not yet come," and we further read five times, "the hour was come." To the learned Rabbi, He spake of His Lifting Up, an expression which He used at least three times, revealing the painful and public manner of His death. He also spake of the Shepherd love that would be seen in His death when He would lay down His life for the sheep. What a touching statement was made by Him in Luke 9:22. It seems to be a

complete summary of His coming death and the attendant circumstances. "The Son of Man must suffer many things, and be rejected of the elders and the chief priests and the scribes, and be slain, and be raised the third day." The Lord Jesus also disclosed the Eternal purpose of His death in the plainest language. He stated that the Son of Man came not to be ministered unto but to minister and to give His life a ransom for many (Mark 10:45).

THE SELECTED THEME OF THE GOSPEL ACCOUNTS

The Gospels unite in recording the historical facts pertaining to the sufferings and death of the Saviour. The careful reader must be impressed with the prominence given to His death over other events in His Wondrous pathway. Mark and John pass over His Virgin Birth. Only one miracle finds a place in all four gospels. Altogether, thirty-five miracles are mentioned, although many others were done, but these are not recorded by any. Many of His most interesting discourses are found only in one gospel, and the greatest prayer ever recorded in all the Scriptures is only written by one (John 17).

In marked contrast to this, His sufferings, trial, humiliation, rejection, crucifixion and Death are given much place by the Holy Spirit. The major part of each Gospel is concerned with these events. The teaching is evident. The death of the Lord transcends all other matters of importance and value. That He actually died upon the cross is a fact beyond all doubt. The four evangelists join with one voice, declaring this amazing fact, but the purpose and objective was not revealed. For this, we must examine the epistles. In the Gospels, we read of the Cross of Jesus. This denotes the actual tree on which He died. It is the instrument of death in the Gospels (John 19:17; Matt. 27:32). In the epistles, it is the Cross of Christ and of our Lord Jesus Christ. These descriptions denote the Person Who died and also the expiatory character of His Death (Gal. 6:14; Col. 1:20). The facts stated in the four Gospels are given as facts of history, but the reality of His Death doctrinally in the Epistles.

* * * * *

(To Be Continued)

Let . . . the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my redeemer. (Psalm 19:14)

Meditation acceptable to the Lord will not be achieved by abandoning the tiller and allowing the winds and currents to drive the thoughts where they will. Meditation is work, with the reason and the imagination held captive to the Word of God. It is delving deep into the treasures of Scripture to discover the glories of God's ways and their application to our own lives.

Thy Word is like a deep, deep mine,
And jewels rich and rare
Are hidden in its mighty depths,
For every searcher there.

HIS GARMENTS**Psalm 19:1-3, Psalm 104:1-3 —**

The heavens declare Thy Glory Lord aloud,
Creative power belongs alone to Thee,
The wind is Thy path, Thy chariot the cloud,
Thy garments - Honour, Light and Majesty.

Luke 2:12 —

Blest Emmanuel - "God with us" we see,
Wrapped in swaddling clothes, Heaven's glorious One,
The wise of earth draw near and bow the knee,
Before the King of Kings, God's blessed Son.

Mark 5:25-34 —

A burdened woman comes in deep distress,
Having looked to man and spent her all, in vain,
With wasted form she reaches through the press,
His hem to touch and healing virtue gain.

John 13:1-17 —

Observe Him take a towel, and basin fill,
The disciples' feet to wash, in lowly grace,
Himself subservient to His Father's will,
He teaches them to take the lowest place.

John 19:5 —

See Him in purple robe, earth's scorn to bear,
And then with thorns adorned upon the tree,
With shameless eyes they watch the Saviour there,
Expiring all alone in agony.

John 19:40 —

Survey once more that dark and lonely scene,
Where wrapped in fragrant linen clothes He lies,
In a borrowed tomb, where decay had never been,
He awaits the appointed hour for Him to rise.

Philippians 2:9 —

Behold the risen Lord with Glory crowned,
No longer thorns shall pierce that noble brow,
The highest place in Heaven for Him is found,
Who waits the time when every knee shall bow.

Rev. 1:12-15, Isaiah 63:1 —

Now look beyond, like John of Patmos Isle,
Gaze well upon the risen Lamb of God,
Clothed in vesture, which, in a little while,
Must know the crimson stain of avenging blood.

FOOD FOR THOUGHT FOR EVERY DAY

Submitted By A. Orsini

1. We are saved by God's mercy - not by our merit; by Christ's dying - not by our doing.
2. God will supply, but we must apply.
3. No cosmetic for the face can compare with inner grace.
4. Only when we die to all about us do we live to God above us.
5. Worry is a burden that God never meant for us to bear.
6. Heaven's delights will far outweigh earth's difficulties.
7. To show His love, Christ died for me; to show my love, I must live for Him.
8. A Christian never falls asleep in the fire or water, but he often grows drowsy in the sunshine.
9. The word "easy" appears only once in the New Testament, and then in connection with "yoke."
10. One cannot be envious and happy at the same time.
11. God does more than hear words; He reads hearts.
12. He that will not command his thoughts will soon lose command of his actions.
13. The resurrection assures what Calvary secures.
14. He who forgives ends the quarrel.
15. Where God's finger points, God's hand will make the Way.
16. Behind our darkest clouds, the sun of God's grace is always shining.
17. No matter how much applause sin may draw - it's still sin.
18. The Christian finds safety - not in the absence of danger, but in the Presence of God.
19. When your knees knock, kneel on them.
20. In every desert of calamity, God has an oasis of comfort.
21. Only the fear of God can banish the fear of men.
22. Quiet hours with God build up resources for future emergencies.
23. God's resources are always equal to our requirements.
24. Faith knows that whatever God promises - He performs.
25. When love reproves and corrects, it encourages and gives hope.
26. A prayerless Christian is a powerless Christian.
27. The secret of true service is to be faithful wherever God places you.
28. *Lust* and *immorality* are a canker to the mind - a corrosive to the conscience - and a curse to a nation.
29. Words break no bones - but they do break hearts.
30. In creation, we see God's Hand: in redemption, we see *His heart*.
31. A well-read Bible is the sign of a well-fed soul.

INTIMACY WITH CHRIST (Song of Songs 3:5-11)

By David Kane, Belfast

1. THE SOLEMN CHARGE

"I charge (adjure) you, o ye daughters of Jerusalem, by the roes and hinds of the field, that ye stir not up nor awaken my love till he pleases" (Song of Songs 3:5)

This solemn charge is given, in order that this blissful moment of undivided intimate communion might continue in undisturbed sweetness. These moments of occupation with our Beloved must be guarded because they are the highest in which the Lord's people can engage while they are on this side of Heaven. It may be at the Lord's Table when we are gathered to "Remember Him," or at times that a strange hush descends upon a Conference gathering, or at times in the privacy of personal devotion that there is a strange holy intimacy. Whatever the circumstance, maybe it makes us wish that the clock would stop, that no coarse intrusion of the restless flesh might rise, and that this moment of purest bliss may continue with us.

We catch something of the wonder of those favoured three on the holy mount (recorded in Matt. 17), and we can understand why Peter said, "Let us build here Three Tabernacles." The wonder of that glorious night when they were eyewitnesses of the Glory of Christ was such that they wanted to remain there in the bliss of communion.

The roes and hinds are the most sensitive and easily startled of all the creatures of the field. Their senses are so acute that they can sense or smell danger before it appears on the distant horizon. How easily alarmed they are, and how they flee from the slightest hint of danger! May the Lord help us to be as keenly sensitive to the approach of anything that would interfere with the blessedness of intimate communion with Himself. Let us all flee from every thought or word and from every occupation that would intrude into this joy. As all who know of its blessedness are painfully aware, these seasons are all too rare and are disturbed so easily, and once disturbed, are not easily recaptured.

2. THE PILLAR CLOUD OF INCENSE

"Who is this that cometh out of the wilderness, like pillars of smoke perfumed with myrrh and frankincense, with all powders of the merchant" (Song of Songs 3:6)

To Solomon, this majestic procession, with clouds of fragrant incense ascending, was a description of Israel's progress through the wilderness as the children of Israel made their way to Canaan. Their painful lessons have been learned, and now they are coming out of the wilderness, and their progress and movements are

distinguished by the sweet-smelling frankincense arising from their altar of burnt offering and from the incense arising in clouds from their golden altar every morning.

There is presented here a prophetic picture of the beauty and fragrance of the pathway of the "Man of Sorrows" and the pillars of smoke invested with the fragrance of the incense which has been produced by the action of the conflicting fire. Similarly, every conflicting circumstance of man's dullness and hatred only produced fragrance and delight to His Father.

For our present consideration, we must think of the pillar of myrrh and frankincense arising from the Church on earth, while the painful pathway of suffering, of reproach and rejection is being meekly trodden. From this pilgrim pathway and suffering, the same fragrance ascends to God as it did from the pathway of God's Son - "FOR WE ARE UNTO GOD A SWEET SAVOUR OF CHRIST" (II Cor. 2:15).

What a pillar cloud of pure worship is arising to God from the grateful hearts of those who day by day seek to get beneath the shades of Calvary and pluck a living coal from that undying flame beneath the altar and put it into our golden censers of worship, seeking to express our gratitude to God and Our Lord Jesus Christ.

3. THE GUARDED COUCH

"Behold his bed, which is Solomon's; threescore valiant men are about it, of the valiant of Israel. They all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night" (Song of Songs 3:7, 8)

The resting place of Solomon is secure, and so too is the resting place of our Blessed Lord.

Let the darkness deepen; let the foe encircle in thousands, yet there are true hearts and accurate blades at the ready to guard His Person, for His Person must be guarded and defended at all cost, and only men of intimacy and men who are accurate with their weapons can rally to His defense. The real test in this present day is love for Christ, because the enemy is attacking in subtle ways, such as false teaching, and only those who are expert in war can rally to the battle and rout the enemy.

When the Headship of Christ is being attacked by the removal of the sisters' head covering and by the shearing of her hair, watch the glittering blade rise and fall with accuracy (I Cor. 11) and watch the same unsheathed blade in the hand of the same warrior, when the Resurrection of Christ is unwittingly being questioned in the same epistle (I Cor. 15).

Those who love our Lord Jesus are solemnly warned in all the corrective epistles to be alert lest His finished work should be attacked as it was in Galatia, or His Glorious Godhead Deity as it was in Colosse. As in Nehemiah's day and in Paul's day, so in our day;

let us not sleep but watch with our weapons in our hands, ready for use to defend the King. "NEVERTHELESS WE MADE OUR PRAYER UNTO GOD, AND SET A WATCH AGAINST THEM DAY AND NIGHT BECAUSE OF THEM" (Nehemiah 4:9) - What a tragedy, when some to whom God has entrusted such a precious work fail through carelessness or clumsy handling of weapons. Let us have an exercise to be accurate in our understanding of these great truths concerning our Beloved Lord and to be "WORKMEN THAT NEEDETH NOT TO BE ASHAMED, RIGHTLY DIVIDING THE WORD OF TRUTH."

4. THE BRIDAL CARRIAGE

"King Solomon made himself a chariot (a palanquin) of the wood of Lebanon. He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem"
(Song of Songs 3:9, 10)

All the symbols used to describe this beautiful bridal carriage have already been enfolded by God in the construction of the tabernacle, indicating how much the spiritual men of Israel had grasped of the significance of these choicest metals, beautiful wood and the colours of these coverings for the transporting of the vessels of the Tabernacle. We have presented to us a description of the bridal carriage Solomon sent to conduct his bride to the marriage. Notice, all was to be borne upon the shoulders of exercised men and not carried on a cart pulled by oxen.

What a privilege was granted to the Kohathites to bear the ark upon their consecrated and divinely strengthened shoulders. All is in keeping with our present study, and the movements of the bride are stamped with symbolic language.

This bridal carriage is a detailed description of the glories of redemption, and the lofty cedarwood of Lebanon tells of the fragrance and incorruptibility of the Lord's perfect humanity, while the silver pillars describe the wondrous strength and purity of redemption. The bottom of gold reminds us of His Deity and Divine Righteousness - what a standing to rest our feet upon!

Finally, the purple covering draped around is the royal purple - the colour of the majesty of kings. What a joy and delight to be seated in such a bridal carriage, and a great responsibility rests upon us, in order that we might act with becoming dignity as we are thus borne home to meet our Beloved Bridegroom.

5. THE BRIDEGROOM'S CROWN

"Go forth o ye daughters of Zion and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart"
(Song of Songs 3:11)

We have heard John the Baptist's cry, "BEHOLD THE LAMB," Pilate's "BEHOLD THE MAN," and later, "BEHOLD YOUR KING" - What majesty of woe and suffering! Now what a change! - "THE DAY OF THE GLADNESS OF HIS HEART." What a contrast with Heb. 5:7 - "THE DAYS OF HIS FLESH, WHEN HE HAD OFFERED UP PRAYERS AND SUPPLICATIONS WITH STRONG CRYING AND TEARS." The days of "HIS FLESH" with all their pain and woe are past and "THE DAY OF HIS POWER" (Psa. 110:3) is yet future. Between these two advents was the "DAY OF HIS ESPOUSAL" when the Bridal Crown will be upon His Blessed Brow. This is the pledge of His espousals, the insignia of His changeless love, and the evidence of His faithfulness to that bond He has entered into with His Bride. The day of the bride's presentation (Eph. 5:27) shall surely be inclusive of the joy that was set before Him (Heb. 12:2).

* * * * *

EVOLUTION DEMOLISHED BY ONE VERSE OF SCRIPTURE

Selected

"All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." (I Cor. 15:39)

To those who bow to Scripture, this one verse demolishes the evolutionary theory. It says distinctly the flesh of man is different from the flesh of the beast, and the anthropoid ape is a beast.

This is confirmed in Genesis 1, where the formula - "after his kind" - is repeated ten times. It is applied to the vegetable kingdom in verse 11, to the marine world in verse 21, and again to the winged fowl in the same verse, and finally to the beasts of the earth and cattle and everything that creepeth upon the earth in verse 25. Why "after his kind?" That clearly leaves room for each species. The lion does not mate with the tigress. The eagle does not consort with the goose. The wasp does not breed with the bee. The only hybrids in creation are man's arrangement, and they are sterile, and come to naught. "After his kind" is stamped upon creation. It shuts out the transmutation theory; it destroys evolution.

But when we come to the creation of man, we do not read the words "after his kind." Why? Because man is man and only man. In the animal creation, we have a lion beast, an elephant beast, a monkey beast, a rat beast, but man is man wherever he is found. He may be black or white, just as you may have a black horse and a white horse; his hair may be straight or woolly hair, just as you may have a dog with straight hair and another with woolly hair, but man

is man wherever he is found. There is only one species of man, though several varieties, as white, black, copper-coloured. How comes it that Moses made no mistake? We answer, only by inspiration of God.

No human being witnessed creation, so an account of it, to be true, must be inspired of God. And it is reasonable to suppose that God, who gave man language and the power to read and write, communicated to man those things which were necessary to his understanding and happiness.

* * * * *

QUESTIONS AND ANSWERS

By Harold S. Paisley

Question: When Paul stated that he was the last of the Apostles to see the Lord as of one born out of due time, what is implied? (I Cor. 15:8).

Answer: There can be no doubt he was referring to the Damascus Road experience when he was suddenly converted and placed among the apostles. It was an unexpected and unusual birth. He regarded it as premature. It is interesting to note the comments of A.C. Gaebelain on these words: "The word 'Ektroma' indicates a child born from a dead mother, by what is called a Caesarean operation." The figure is that the chosen vessel, Paul, was given birth by the dead Jewish nation. He became what Israel should have been and what they will yet be when the mystery of this age is finished (Rom. 11:23-27). Hence we gather that Paul's conversion which took place out of the due time is a preview of the final conversion of Israel. He is a pattern to them (Israel) which should hereafter believe on Him to life everlasting (I Tim. 1:16).

Question: Could any help be given in the understanding of James 5 verses 14-15? Is there any value or efficacy in anointing with oil today?

Answer: In considering these verses, attention should be given also to verse 16. "Confess your offences one to another, and pray for one another, that ye may be healed. The fervent supplication of the righteous man has much power." (J.N.D.) It is wholesome to confess our faults to one another (not necessarily to overseeing brethren), and to pray for one another. Prayer must come from righteous lips to be effectual. Regarding anointing with oil, this is only mentioned twice in the New Testament (Mark 6:13; James 5:14). Both places have a Jewish setting. In the Mark passage, it is connected with the commission of the twelve when they are sent to preach the gospel of the Kingdom, and in James it is part of a

message to the twelve tribes scattered abroad. The context shows that the healing spoken of in James 5:15 is connected with the prayer of faith rather than with the anointing oil.

Question: What is the meaning of the term "wrath to come" in I Thess. 1:10?

Answer: The verse is better read as describing our Lord Jesus Christ as "our Deliverer from the coming wrath." The same construction of the phrase "which delivereth" is found in Rom. 11:26. "There shall come out of Zion the Deliverer." Mr. W.E. Vine shows the construction is that of the article with the present participle of the verb, hence "The Delivering One." We believe therefore that the "wrath to come" in I Thess. 1:10 refers to the Divine judgments upon the nations following the Rapture. From this wrath to come, the believers of this age will be saved. This is confirmed later in the epistle in ch. 5:9. "For God appointed us not unto wrath, but unto the obtaining of Salvation through our Lord Jesus Christ." The classic passage dealing with the previous rapture of the saints, I Thess. 4:13-17, shows the time and manner of this deliverance. See also Rev. 3:10. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world."

Question: What is meant by the expression "ye who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels" (II Thess. 1:7)?

Answer: The reading of the section verses 6-10 is important to an understanding of the expression "rest with us." It is our belief that the apostle is not speaking of the saints rest but the retribution of their persecutors when the Lord shall come with His saints. The words "to you who are troubled rest with us" should be read parenthetically allowing the words of the close of verse 6 to be linked with the end of verse 7. It would thus read, "Tribulation to them that trouble you (and to you that are afflicted rest with us) at the revelation of the Lord Jesus." The time is not the time of the deliverance of the saints from their troubles here, but rather the time of God's righteous recompense upon their enemies. The Lord Jesus will first receive His people to their rest (I Thess. 4:13, 17; John 14:1-3), and then later He will come with His saints to execute vengeance upon them that know not God and those that obey not the Gospel. This we are sure is the proper setting of this important section.

Question: What is the meaning of the words of the Lord in John 15:6, "If a man abide not in me, he is cast forth as a branch;

and men gather them and cast them into the fire, and they are burned?"

Answer: The Prophecy of Ezekiel chapter 15 states that the wood of the vine is useless for any purpose save fruitbearing. "Shall wood be taken thereof to do work, or will men take a pin of it to hang a vessel thereon? Behold it is cast into the fire." John 15:6 should be read with this passage in view. The "them" refers not to persons but to branches which have been cut off from the vine and are burned up as not fulfilling their only use.

The parable of the vine and the branches is not an illustration of union with the Lord Jesus but rather communion with Him whereby power for fruitbearing is maintained. When communion ceases (union never can), then a withering process begins, and finally the branch is powerless for fruitbearing. Such a condition is "as a branch cast forth which men cast into the fire." The child of God is ever precious to God, having been purchased by His own blood, and can never be lost, but his life of fruitbearing and acceptable service may be marred and useless. Paul feared this when he wrote, "Lest after that I have preached to others I myself should become a castaway or disapproved." This we believe is the solemn lesson of the withered branch.



REPORTS - UNITED STATES

Methuen, MA - Brother Norris Stewart visited here as well as Cambridge and East Boston while in the area for the conferences at Hartford, CT and East Boston, MA. He and his wife left for their home in Magherafelt, Northern Ireland on December 7. Brother James Smith was expected here and at Byfield for a few nights of ministry with each assembly.

Hartford, CT - Charter Oak Gospel Hall - Brother Harold Paisley was with the assembly for a week of ministry on the Upper Room ministry of the Lord Jesus following the conference.

Coxsackie, NY - Following the conference at Bryn Mawr, PA, brethren David Oliver and Paul Kember called on the saints that reside in this area. There is no assembly here. Brother Kember is following up the work in Chatham, Ont. where he has been laboring for the past several months.

Midland Park, NJ - Brother J. D. (Jim) McColl gave an appreciated visit to the assembly here between the conferences at Bryn Mawr, PA and East Boston, MA.

Bryn Mawr, PA - The saints were helped as the result of ministry given at their conference over the Thanksgiving weekend.

Akron, OH - Brother William Metcalf called here as well as giving help to the new assembly at New Philadelphia, where some new interest has been seen.

Livonia, MI - Stark Road Gospel Hall - The second of the bi-monthly Bible Readings was held on Saturday, November 19. They were encouraged as to the numbers in attendance.

Saginaw, MI - The December monthly ministry meeting held on the first Lord's Day of each month was a time of appreciated fellowship around the Word, considering the small assemblies in that area as Bay City and Cass City.

Beetown, WI - Brethren Joel Portman and Roy Weber purpose starting gospel meetings on January 8.

Antioch, IA - Gospel meetings held by brethren Robert Orr and Allan Christopherson saw a nice number professing faith in Christ, which was a cheer to the saints here.

Elkader, IA - Brother Henry Wahls and his grandson, brother Ronald Wahls of the Garnavillo Assembly, saw some blessing among teenagers in a gospel effort with other interested.

Garnavillo, IA - The all-day meeting on Thanksgiving Day was reported as a time of cheer for the Christians.

Hazleton, IA - Some interesting contacts were made in a gospel effort conducted by brethren Paul Elliott and Bruce Collins that they will want to pursue.

Marion, IA - Brethren Norman Crawford and Allan Christopherson are planning gospel meetings to start January 8.

Stout, IA - The Thanksgiving Day conference was shared by brethren who labor in the area as well as some local brethren with appreciated ministry being given. Brother Harold Paisley is expected for a few ministry meetings around the first of the year to be followed by a series of gospel meetings with brethren William Metcalf and James Beattie.

Waterloo, IA - Western Avenue Gospel Hall - Brother Norman Crawford had a week of ministry, speaking from his chart on the Book of Revelation. He also spent a week with the saints at Stout.

Burwell, NE - Brother Thomas Stickfort and his wife of the assembly at Cedar Falls, IA have moved here for a few months to help in the work with this new assembly.

Coal Creek, KA - One young man professed and several outsiders attended in gospel meetings held by brother Roy Weber and brother Talmage Southard of the Stout, IA assembly.

Phoenix, AZ - Conference held over the Thanksgiving weekend a time of blessing.

San Diego, CA - Following the Phoenix, AZ conference, brother Sydney Maxwell spent a week with the assembly here going on to Long Beach and Culver City for a few nights at each. He also called at Fresno before the conference.

Arlington, WA - Brethren Eric McCullough and Jack Noble saw some blessing in gospel meetings held in the Sholtes Hall in connection with the assembly here.

REPORTS - CANADA

Goose Bay, Lab. - Brethren Wallace Buckle and David Swan purpose gospel meetings here after the New Year. This is a new area.

Red Bay, Lab. - Following the fall conferences, brother J. A. (Bert) Joyce has been helping in the building of the new Gospel Hall which they hope will be ready for late winter or early spring. He expects to be in gospel meetings after the New Year in connection with the opening of the new hall in Flowers Cove, Nfld.

Eastport, Nfld. - Brother Eric McCullough is expected here for gospel meetings following the conference held at the New Year.

Gander, Nfld. - Some blessing has been seen as the result of gospel meetings held here by brethren Gaius Goff and Marvin Derksen.

McIvers, Nfld. - This assembly formerly known as Cox's Cove has seen a good interest in souls getting saved. Brother Jim Jarvis has been working this district.

Springfield, P.E.I. - Brethren Albert Ramsay and Carl Payne are holding forth in the gospel here.

Sydney Mines, N.S. - Brother Arnold Adams spent a week with the saints, giving ministry that was a real lift to them. They also had appreciated visits from brethren Noel Burden and Fred Holder.

Tatamagouche, N.S. - Brother William Bingham is expected for gospel meetings here after the New Year, to be preceded by a week of prayer meetings.

Yarmouth, N.S. - Brethren Albert Hull and James McClelland have been visiting here with some encouragement, following up the work of this past summer.

Edmunston, N.B. - Brethren from the assembly at Green River, which is nearby, are exercised to try some gospel meetings here.

Fredericton, N.B. - The assembly purposes having an all-day meeting on December 11. A similar meeting to be held in Sussex on January 15 and in Carlingford on February 12.

Robichaud, N.B. - Saints from Prince Edward Island have donated a mobile Gospel Hall. The brethren from these parts have begun to cut logs to be used for lumber in the building of a new Gospel Hall which they purpose starting in the spring.

Rothsay, N.B. - Brother Murray McCandless with the help of brother Fred Hannah, Sr. of the Lansing Assembly in Toronto, Ont. have been encouraged with the interest on the part of the unsaved attending the meetings. The believers from the assembly at St. John have heartily supported this effort.

Shippigan, N.B. - Brother Larry Buote started meetings here the last of November. A new place which is twenty miles from the nearest assembly at Tracadie. This is in connection with the French-speaking work carried on in northern New Brunswick.

Deer Lake, Ont. - A profitable weekend was reported as a result of the Bible Readings held on Friday night and Saturday with I Timothy under consideration and followed by ministry on the Lord's Day.

Englehart, Ont. - Brethren Larry Steers and David Gray had two weeks of helpful Bible Readings on Church Truth. Afterward, brother Steers went on to Kirkland Lake for a week of ministry. Brother Gray went to Nipissing Junction for a week of children's meetings.

Hamilton, Ont. - **Kensington Avenue Gospel Hall** - Brother Richard Roberts had two weeks of children's meetings with encouraging numbers and parents attending regularly.

Kapusksing, Ont. - The saints hope to be in their new Gospel Hall by the year's end. God is still working in this district. In a cottage meeting, 25 were present, some with interest, others were newcomers. Brother Edward Doherty spent a few nights with them.

London, Ont. - **Highbury Avenue Gospel Hall** - Around 300 attended their second annual conference held on the third weekend of November. Freshness and warmth marked the ministry. Brother Albert Grainger with the help of brother Shadrach Kember, Jr. of the Merlin Assembly continued in gospel meetings after the conference with some blessing.

Oil Springs, Ont. - The assembly goes on well and is spreading the gospel to a large area around them.

Oshawa, Ont. - **Albert Street Gospel Hall** - The assembly had appreciated visits from brethren Norris Stewart, Albert Hull and William Hines of the Kensington Avenue Assembly of Hamilton.

Peterborough, Ont. - The one-day conference held on October 23 was a time of cheer to the saints here and from the small assemblies in the surrounding district.

Toronto, Ont. - **Bracondale Gospel Hall** - The assembly enjoyed visits from brethren John Gray and John Norris.

Toronto, Ont. - **Mimico Gospel Hall** - The Lord has blessed the preaching of the Gospel on Lord's Day evenings by the local brethren with a few professing to be saved. Such is always an encouragement to the brethren who have this responsibility.

Wallaceburg, Ont. - Brother John Gray visited here for a few nights of ministry.

Binscarth, Man. - Brother Robert Boyle was with the saints for a Lord's Day with ministry meeting in the afternoon on November 13.

Swan River, Man. - Recent conference a little smaller than in previous years. Bible Reading on I Peter, chapter 1 was profitable. Two years ago, a lady, an outsider, professed to be saved. Recently, her daughter professed, which has given the saints a real lift. Brother John Norris also visited the assembly here.

Maidstone, Sask. - Varied, practical and uplifting was the ministry given at the recent conference.

Edmonton, Alta. - At their recent conference, a young married woman professed during the Remembrance Meeting. This is a literal fulfillment of I Corinthians 11:26. Ministry given was a follow-up in character to that which had been given a week earlier in Maidstone, Sask.

Vancouver, B.C. - **Deep Cove Gospel Hall** - Brethren Gaius Goff and George Campbell expected for a gospel effort at the beginning of February.

CONFERENCES

Please consult the December issue for particulars of the following conferences:

Long Beach, CA - January 14 and 15.

Seattle, WA - **West Woodland Gospel Hall** - January 28 and 29.

Tampa, FL - **Marjory Avenue Gospel Hall** - February 11 and 12.

Monrovia, CA - The assembly is convening their fourth annual conference on February 18 and 19 with Prayer Meeting at 7:30 p.m. on Friday in the Gospel Hall, 211 South Magnolia. All other meetings to be held in the Masonic Temple, 204 West Foothill Boulevard. Breaking of Bread at 10:00. Corr. Ivan Hoath, Sr., 341 North Mayflower Avenue, Monrovia, CA 91016. (213) 359-3095. Masonic Temple (213) 358-9038.

Long Branch, NJ - A one-day conference, their fourth, will be held on March 11 at the Gospel Hall, 653 Art Street (off Grand Avenue). Breaking of Bread at 10:00. Corr. Paul Grace, 50 North 5th Avenue, Long Branch, NJ 07740. (201) 229-0377. Gospel Hall (201) 229-5805.

HOME CALLS

Pawtucket, RI - Our dear brother, **Willard A. Fisher**, age 78, went to be with the Lord on July 20, after a massive heart attack. He was saved during a series of gospel meetings held in Pawtucket by the late brethren John P. Conaway and Robert J. Haliday and was in fellowship in the Pawtucket Assembly for over 53 years. He leaves his wife, Margaret, who awaits that day of His coming, four children and ten grandchildren, some for whom prayer is requested. They had celebrated their fifty-third wedding anniversary in June.

Marion, IA - Our beloved sister, **Amelia (Millie) Carrow**, age 82, went to be with Christ on October 13. While riding a train, she was saved on July 3, 1935 as she read a tract given her by her sister, entitled "Jesus paid it all." She rested her troubled soul on the truth contained in John 19:30, "It is finished." Later she came into the fellowship of the assembly at Hampton. For the past four years, she was a resident of the Linn Manor Home at Marion, where she maintained a cheerful disposition which was an inspiration to many, in spite of being frail in body. Her funeral was held from the Marion Gospel Hall. Now she is "... absent from the body, and ... present with the Lord." (II Cor. 5:8)

Charlton, Ont. - Our beloved sister, **Mrs. Daisy Aldred**, age 93, passed into His presence on October 28, after suffering from sickness. She was saved in 1938 and was known as "Grandma" to everyone and was popular with the young folk. Her husband, Sydney, went Home in 1961. A large company of family and friends gathered at the large funeral service where they heard the gospel spoken once more.

Antioch, IA - Our dear brother, **George Mennenga**, age 78, passed suddenly into the presence of the Lord at his home in Shell Rock on October 31. He was saved in meetings held in a country schoolhouse which were conducted by brethren Paul Elliott and Eric McCullough in the early summer of 1957. For many years in fellowship in the assembly at Hitesville, he

HEMEEALLS (continued)

and his wife became part of the Antioch Assembly after it was planted. He will be missed as he bore a good testimony and his life was marked by faithfulness.

Beetown, WI - Our dear brother, **Toay Raisbeck**, departed this life to be with Christ on November 6 at the age of 77. While the late brother William Warke was having gospel meetings in Beetown, he was saved on March 14, 1932 through John 3:16, realizing that Christ had died for his sins. His wife, Marguerite, went Home on September 7, 1981. They were in happy fellowship in the assembly at Beetown to the end of their days. Many heard the gospel faithfully preached at his funeral.

Longport, NJ - Our dear sister, **Miss Annie McKinnon**, went to be with Christ on November 8. Born in Scotland on March 19, 1892 and saved in 1926. In 1938, she came to the United States, where she was in fellowship in the assemblies in Connecticut. Since 1966, she has been a resident of the Home.

Akron, OH - Our esteemed brother, **Thomas Totten**, age 82, went Home to be with the Lord on November 11. He was born October 26, 1901 in Glasgow, Scotland and was saved there as well. He came to Akron in 1929 and has been part of the assembly there since. He will be missed for his seat will be vacant. Remember his dear widow, Mary, and family in prayer.

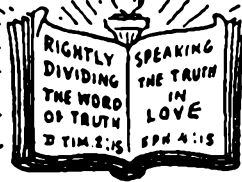
Livonia, MI - Our beloved sister, **Mrs. Evelyn Postif**, age 92, went to be with Christ on November 13. She was saved as a young woman in Standish, MI. For many years, she and her late husband, Fred, were associated with the Schoolcraft Assembly in Detroit. For the past five years, she has been in fellowship in the Stark Road Assembly in Livonia. She faithfully attended all of the assembly meetings as long as her health permitted. In her last days, she suffered from extreme weakness until she passed into the presence of the Lord.

Portage La Prairie, Man. - Our aged sister, **Mrs. Ethel Wild**, age 90, passed into His presence on November 17, suffering from cancer in her final days. She had been associated with the assembly for over sixty years and was loved by all. Her husband predeceased her over thirty years ago. She leaves one daughter, still unsaved, for whom prayer is requested.

Ballymena, Northern Ireland - Our esteemed brother, **Thomas McNeill**, was called Home suddenly on November 28, while out for a walk. He was saved over 57 years ago through the preaching of the late brethren Joseph Stewart and George Gould, Jr., having the work of Christ revealed to him through the words of the hymn, "It is finished! Yes, indeed, Finished every jot, Sinner this is all you need; Tell me, is it not?" He was received into the assembly at Ballyvaddy, and since 1950, has been part of the Harryville Assembly in Ballymena, where he took a leading part. He had a great heart for the saints and also for the gospel. He leaves his widow, two sons and two daughters who share in that blessed hope of reunion at His coming. One son, Thomas, is a well-known servant of the Lord in Northern Ireland. Brother Albert McShane spoke at the very large funeral service with brother James Martin speaking at the grave. Also, brethren W. J. Halliday, John Thompson, John Hawthorne and Sam McBride took part.

Words in Season

THE BIBLE FAMILY MAGAZINE



HIS WILL SUPREME

Oh! blessed sphere in which to move
And realize the purpose true:

To be content, e'en though the path be rough,
To hear His voice and prove His faithful Word—
IT IS ENOUGH.

When other voices fain would rise
And earthly prospects dim the eyes,
To rest in Him, His will our sweetest prize,
This, only this, shall calm the restless eyes.
IT IS ENOUGH.

And when the darkness deepens and
The earthly shadows dull the mind,
And danger rises; doubts attack the soul.
To trust His Word, unfailing in the whole.
IT IS ENOUGH.

W.H.F.

FEBRUARY, 1984

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

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Send order to Matthew J. Brescia, 66 Connecticut Boulevard, East Hartford, CT 06108 - PLEASE PRINT ADDRESS CLEARLY. Some volumes for a few years past are still available.

NOTICE

Longport, NJ - The annual dinner at the Gospel Hall Home for the Aged, 29th and Atlantic Avenue, will be held on April 14th 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.

CHANGES OF ADDRESS

Tampa, FL - Mrs. Henrietta Wickert, 157 Curiosity Creek Lane, Tampa, FL 33612, (813) 932-5588 (correction from January issue).

Unionville, Ont. - Mr. and Mrs. L. K. McIlwaine, Bethany Lodge, Second Street, Unionville, Ontario L3R 2C3; (416) 475-2005.

Sioux City, IA - Sioux City Gospel Hall, 120 South Leonard Street, Sioux City, IA 51103. Order of Meetings: Lord's Day - Breaking of Bread 9:45, Ministry 11:15, Sunday School 11:15, Gospel 7:30. Wednesday - Prayer & Bible Study 7:30. Saturday - Children's Meeting 7:30. Each third Lord's Day of the month - all-day meeting at the Gospel Hall. Corr. Sam Hayes, 1520 Rebecca Street, Sioux City, IA 51103, (712) 255-8308.

CHANGE OF CORRESPONDENT

Antioch, IA - William F. Wadey, R. R. #3, Charles City, IA 50616, (515) 435-2059.

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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* * * * *

Sufficient unto the day is the evil thereof. (Matt. 6:34)
As thy days, so shall thy strength be. (Deut. 33:25)

No child of God was ever crushed by the burden of the day.
The Father sees to that. It is when we add yesterday's or tomorrow's to the burden of today that we are defeated. Sufficient is today's load, but so is its strength.

Charge not thyself with the weight of the year,
Child of thy Father, faithful and dear:
Choose not the cross for the coming week,
For that is more than He bids thee seek.
Bend not thine arms for tomorrow's load;
Thou mayest leave that to thy gracious God.
"Daily," only He saith to thee,
"Take up thy cross and follow Me."

SECURITY

Gospel Article

By William J. Oliver

While traveling through Southwestern England's Salisbury Plain, one is impressed with the sighting of the gigantic prehistoric remains known as Stonehenge. This grouping of large stones that stand on their end some twenty-four feet out of the ground, are especially contrasted to the treeless, chalk downs covered with green pasture grass.

These gigantic stones, weighing up to fifty tons each, are dated by historians to approximately nineteen hundred years before Christ. It is believed that the building took over five hundred years to complete. It is known that some of the stone came from Western Wales, three hundred miles away and that none of the stone is available in the immediate area. The two horseshoe-shaped sets of stone, lintel-capped with equally large stone, are placed in such a way that a stone marker, eighty yards east of the setting, casts a shadow from the sun on and through the stone.

This early attempt by man to understand the universe resulted in an accurate awareness of the time of day, the day of the month and the month of the year. Their unfaltering indicator was such because of the consistency of the sun that shone upon the stone. Today, nearly four thousand years later, an international bank uses a picture of Stonehenge in its advertising to suggest the theme of reliability, continuance and security. Unfortunately, the original structure does not stand as it was completed, but rather, many of the stones lie fallen near their original setting. Because of continuing deterioration, the British Government has recently erected a fence around the structure in order to maintain the safety of those who visit. The deterioration of Stonehenge, although slow, is typical of the attempts by man to establish something that is lasting and unchangeable, and something secure.

Many of us who have lived in this Twentieth Century have seen changes that far exceed those of past centuries. What had been considered by men as certain and secure, we have seen changed due to financial failure, war, governmental changes, scientific discoveries and many other factors. But throughout this century, and all past centuries, there is One Who knows no change. In the Bible, we read, "I am the Lord, I change not." (Malachi 3:6)

The One Who changes not has said, "It is appointed unto men once to die, but after this the judgment." (Heb. 9:27) An unchanged fact in spite of all changes - man's death. He has also said, through the pen of the Apostle John, "These things have I written . . . that ye may know that ye have eternal life." (I John 5:13) How can we be sure that we know? The Lord speaks directly as recorded in John 10:28, "And I give unto them eternal life; and they shall never

perish, and no one shall snatch them out of my Hand." How can He state this emphatic assurance? In John 10:11, we hear, "I am the Good Shepherd, the Good Shepherd giveth His life for the sheep."

In the Book of Exodus in the Old Testament, in Chapter Twelve, we read of the deliverance of the children of Israel. They had been in bondage for four hundred years, unable to help themselves. God decreed that judgment would be carried out in every house in Egypt. The first-born was to die at midnight. God, Who passed judgment, provided a plan of deliverance.

He required that a spotless lamb was to be taken and slain and its blood caught and placed on the outside of the door, on each side and at the top. The whole family was to remain inside, to roast the lamb and eat it. Security - God said, "When I see the blood, I will pass over you." (Exodus 12:13)

So today, man, by reason of sin, is in bondage, unable to change his position. Neither good works, nor contributions, nor church attendance, nor a so-called religious life, or many other things that men do, will provide security. Rather, the work is all done. On Calvary's Cross, the Good Shepherd gave His Life as a substitute. His Precious Blood was shed. God displayed His satisfaction for the work of Christ in that he raised Him from the dead on the third day.

The only security that can be yours, in light of judgment for sin, is found alone, as a result of faith, in the Lord Jesus Christ. John, who writes of knowing assuredly that there is eternal life, also writes that it is, "Even unto you that believe on the Name of the Son of God," (I John 5:13). It is not what I have done, to what Church I belong, or how much I have given. Rather, has there ever been a time when I, as a guilty sinner, acknowledging before God my need, believed, trusted in the Lord Jesus Christ as my personal Savior?

That transaction results in the forgiveness of sins, eternal life, salvation. The writer obtained the security, nearly forty years ago, through simple faith. So can you, dear reader, obtain that security today. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." (John 3:36)



THE PRODUCT OF "LOVE"

Let nothing be done through strife

Or

Vain-glory; but in lowliness of mind let

Each esteem other better than themselves. (Phil. 2:3).

DOCTRINES OF FIRST IMPORTANCE (Part III)

By Harold S. Paisley

THE DEATH OF THE LORD JESUS

THE SOURCE OF APOSTOLIC DOCTRINE AND PRACTICE

Why did the Saviour, our Lord Jesus Christ, die? No human mind or angelic being can give the full answer. God alone can reveal the truth by His Spirit. His virgin birth preceded His virtuous life. This was followed by His vicarious death and victorious resurrection. His death was related to the nature of God, the enmity of Satan, and the sin of man. In His death, He fully met the claims of the outraged Throne, defeated the arch-enemy of God, and provided salvation for mankind. Calvary is the greatest display of Divine grace and power ever witnessed. His death was no defeat but rather a mighty triumph. He took away the power of the strong man (Matt. 12:29). He spoiled principalities and powers, and made a show of them openly, triumphing over them in Himself (Col. 2:15). The final aspect of His victory will soon be displayed, for God will bruise Satan under the feet of the saints in a little while (Rom. 16:20; Gen. 3:15).

*"By weakness and defeat, He won the mead and crown,
Trode all our foes beneath His feet, by being trodden down."*

The Lord Jesus not only died as a victor. His death was vicarious, saving and final. He died as a Sin-Bearing Substitute. He was Himself sinless in nature and ways. He knew no sin, and yet He was made sin for us (II Cor. 5:21). He was untainted by sin in His Holy Person and nature when He entered into the world. In all His movements in a sinful scene, He contracted no spot or blemish. Thank God, He was and is the Spotless Lamb of God. In His death, He became the sin-bearer. He accepted voluntarily the place of the guilty and thus became answerable to God for sins which were not His own. When the Blessed Saviour was on the tree, God laid our sins upon Him. It was then that all the judgment that was the portion of the unjust ones was caused to pass upon Him. In all that hour of bearing the punishment with a view to our Eternal well-being, He was without sin Himself. The Sin-Offering was stated to be a thing most Holy of all the offerings of the Lord. The depth of this mystery is too great for us to fathom. We touch upon matters which we believe but cannot explain or comprehend. Faith bows before the unsearchable judgments of God, Whose ways are past finding out.

The death of the Lord presented in the epistles is unique in grandeur and wonder. The righteous basis was laid whereby God

can save the guilty in keeping with His own holy requirements, thus revealing His Love and grace to perishing sinners. This is the doctrine of the Gospel declared by Paul to the Romans (Romans 3:24-26). Here we have the sum of all ministry, the attraction of the Gospel preaching, the theme of all praise, the source of all worship and the basis of all practical Godly living.

The death of Christ in the Epistles is also viewed as that which has so pleased the heart of God that He raised Him from among the dead and received Him into glory, and in glory to His own right Hand. The tree has been exchanged for the Throne. The extent of His exaltation is measured by His humiliation. From the lowest place, He has ascended to the highest place. God hath highly exalted the Son of His love. The Name once derided amidst the scenes of Calvary is above all others in the scenes of Heaven.

"The storm that bowed His Blessed head, Is hushed forever now,
And rest Divine is ours instead, Whilst glory crowns His brow."

The death of the Lord Jesus is also:

THE SONG OF THE HEAVENLY CHOIRS

The death of our Lord and Saviour Jesus Christ will be remembered forever. The meditation of the saints will be sweet and eternal as they view the central object of attention, for He will be seen as the Lamb standing with the wounds of Calvary still evident to every eye. Then in a greater way, He will show His hands and His feet and wounded side, than when in that upper room upon the first resurrection day. The same result, however, will be known, but without any cloud to remove the joy again. The disciples will be eternally glad when they behold the Lord. The whole anthem of the redeemed will have its highest note in the adoration of the Lamb, Whose blood was shed, and by Whose death redemption is theirs forever. "And they sung a new song, saying, Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred and tongue, and people and nation" (Rev. 5:9). Soon for all His Own the sadness of earth will be over, and we shall join in the everlasting song. *(Part IV will be - "His Burial.")*



Spiritually, there are only two races - the children of Adam and the regenerated children of God. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6). The supreme race issue is whether we belong to the once-born or the twice-born. There is not much excitement about this issue, but it is the only one that will matter in eternity.

JOHN CHAPTER 19 THE WARRIORS (Part I)

By Robert Surgenor

As we gaze at the divine record in the nineteenth chapter of John, we stand confounded at the wondrous grace of God. The time had come for the fulfillment of a work devised in the heart of God before the foundation of the world - Christ crucified! The earthly ministry of our Lord had drawn to an end - and the mighty work of redemption was about to begin. During His life, multitudes benefited by His gracious ministry, but as we gaze at the Cross, we find only five of His own 'neath its shadow - four women and the disciple whom He loved. How touching the scene is - let us draw near.

The chapter deals with TWO occupations: that of the soldiers and that of the saints. THREE representative women (verse 25). THREE sayings of Christ (verses 26, 27, 28, 30), first to His own children, second to the devil's children, and third to the Universe and God. THREE fulfillments (verses 24, 28, 36). THREE languages (verse 20). FOUR soldiers (verse 23). FOUR unique statements, for they are only found in this Gospel: regarding the coat (verse 23), the cry (verse 30), the consideration (verse 33), and the cleavage (verse 34). FOUR standing women (verse 25) and a total of FIVE disciples (verses 25 and 26).

THE WARRIORS (verses 23, 24)

What cruel callous men! With hearts of stone, they gambled 'neath His pierced feet as His blood flowed for sin! What an occupation - and what a contrast to the occupation of those four godly women and John. The soldiers were occupied with relics while His own were occupied with their Redeemer. One group was interested in temporal things (the garments) while the saints were all taken up with Himself. Just a little company, standing, beholding an unforgettable sight, revealing their love to Him as He manifest His love to them. Now, brethren, let us apply this scene to our own life and ways. Just what are we occupied with? Is it temporal things, or is it Himself? How searching! We profess to be His own, but really, how much does He actually occupy our thoughts, our time, and our affections? Is it not easy to become taken up with temporal things such as our homes, our clothing, various activities that are all to perish in that coming day? What attractions the world presents, and how easily we can be drawn into it! Remember, the world we live in today is the same world that crucified our Lord. Later, the Spirit took up John to pen these searching words, "Love not (or, be not loving) the world, neither the things that are in the world" (I John 2:15). This involves its politics, its religions, its theatres, its sports, and every phase of it that has been devised to

keep man happy without God. A young Christian came to me once, quite discouraged because he was being made fun of by carnal Christians for being, as they said, "too heavenly minded." How sad! Would to God we had more heavenly minded young folks! You can never be too heavenly minded - for this is the design and purpose of God for us. How instructive are the words of Paul to the saints at Colosse, "Since ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your mind on things that are above, not on things that are upon the earth. For ye are dead, and your life is hid with Christ in God" (Colossians 3:1-3, R.V.). Now, how can a dead man indulge in the games of the world, or any other pleasure the world has to offer? I'm dead - and if a sinner tells me I'm so, I consider it a compliment. This reminds me of what I professed in my baptism (Romans 6).

In christendom, we see the occupation with relics rather than sole occupation with Christ. Rome has its numerous relics. It is sad, yet amusing: they have in storage 22 seamless coats, the stairs to Pilate's house, Mary's hair, supposedly Luke's head, Andrew's arm, forty nails from the cross, and enough pieces of wood from the cross to build several houses. Did you ever notice how christendom adores its buildings? Millions in silver and gold are poured into them. Why is this? It is because there is really no appreciation of Christ or His work so the mind turns to relics and temporal things. I'm convinced that, even with us, the less we become occupied with Christ, the more we will become occupied with our halls and even with relics relative to the Person of Christ. You will notice, brethren, neither Peter, nor the apostle Paul ever conducted tours to "the Holy Sepulchre," nor to "Jacob's Well," nor to "Calvary," nor to the "Garden," etc. No, their occupation was with Christ and preaching His gospel and winning souls for Him. Let us weigh ourselves in the light of Holy Scriptures: where do my affections really lie, what occupies my heart? The coat and the garment meant nothing to the five - He alone occupied their hearts. May we ever so be!

"Gathered to Thy Name, Lord Jesus,
Losing sight of all but Thee,
O what joy Thy presence gives us,
Calling up our hearts to Thee."

Notice the mention of His unique coat: it "was without seam, woven from the top throughout" (verse 23). Being His outer garment, it speaks to us of His conduct and character. It was of one piece, reminding us of His unity with the Father and the unbroken perfection of His ways. It was woven, not from the bottom but from

the top - for God above controlled His every word and deed (John 8:28).

Soldiers, who were ignorant completely of the Scriptures and purposes of God, were compelled by an unseen power to do what they did, regarding our Lord's possessions, that Psalm 22:18 might be fulfilled, adding proof to the divine inspiration of Holy Scripture!

(To Be Continued)



GLIMPSES OF CHRIST'S GLORY AND GRACE (Revelation 4:6-9, 5:6-10) The Four Living Creatures

By J. R. Blair, Vancouver

In considering the four living creatures, we see that they are nearest to the throne. They are engaged in endless worship and join in redemption's song along with the four and twenty elders. They introduce the first four seal judgments to the apostle. They are full of eyes before, behind and within, being intelligent (to what is past, present and future) in divine things. Lastly, they have earthly features, lionlike, calflike, manlike and eaglelike. These features have often been compared to the Lord in four different aspects in the gospels. In Matthew, His kingly character is seen as the lion, in Mark, as the perfect servant of Jehovah in the calf or ox, in Luke, as the man of sorrows, manlike, in John as the Son of God in the flying eagle coming down from the heavens and dwelling among men.

THE LION

In the first living creature, lionlike in the glorified state, Christ is presented as the only one worthy to take the book and open the seals thereof. When He is revealed, it is not the majestic lion John sees, but a little lamb, standing as it had been slain. Our thoughts are turned to earth where He was the Lamb of God. In Proverbs 30:29, 30, we read of three things which go well: "Yea, four are comely in going: A lion which is strongest among beasts, and turneth not away for any;" Who was more comely in going than the Lord? John the Baptist beheld Him as He walked and proclaimed, "Behold the Lamb of God." The result was that two of John's disciples followed Jesus and abode with Him. He turneth not away for any; we think of Him in His steadfast purpose to go up to Jerusalem knowing the things that would befall Him there. "I gave my back to the smiters . . . I hid not my face from shame and spitting, and to them that plucked off the hairs" (Isaiah 50:5, 6). What shall we say of Golgotha in its darkness? The lionlike features are seen in the lamb.

THE CALF OR OX

"Behold my servant," are the words of Jehovah through the prophet Isaiah. In the second living creature, the calf or oxlike feature is set forth as the twofold servant character of our Lord as seen in Mark's Gospel. "The Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many" (Mark 10:45). No animal more ideally sets forth the two aspects of the servant.

(1) It was suitable for service. What service our Lord performed when anointed with the Holy Ghost and with power: "He went about doing good and healing all that were oppressed of the devil for God was with Him" (Acts 10:38). A service He performed was most touching when in the Upper Room. He laid aside His garments, girded Himself with a towel, took a basin and washed the disciples' feet (John 13:4, 5).

(2) It was suitable for sacrifice as well. He gave "His life a ransom for many," when He "became obedient unto death even the death of the cross." A clear picture of this may be seen when David numbered the people. God told him to rear up an altar unto the Lord in the threshing floor of Araunah, and offer sacrifices. The purchase is made, and the oxen which had been patiently treading out the corn are slain, and the threshing instruments are used for wood upon the altar (II Samuel 24:18-25). Oxlike in His obedient service and willing sacrifice.

THE MAN

No subject thrills our hearts more than the glorious truth of the mystery of godliness, God manifest in flesh. When we consider His miraculous virgin birth, we bow with reverence and worship the One Who also partook of flesh and blood. We delight to dwell on the One Who was weary with His journey and requested a drink of the Samaritan, Who slept in the boat as the storm was raging around about Him, Who felt the pangs of hunger in the wilderness, Who was truly the man of sorrows at Lazarus' tomb, and in the agonies of Gethsemane, with the dark shadow of the cross looming over Him. But to look a little closer and listen to His words on the cross. We hear the statement, "I am a worm and no man," (Psalm 22:6). So great were His sufferings on the tree, in the depth of His agonies such words come from His heart. When He was alone, forsaken by God in those dark hours of mystery on the tree, when He was "made sin for us Who knew no sin that we might be made the righteousness of God in Him." He died, tremendous thought, and was buried. But He arose from among the dead and has gone up through the heavens. Praise God there is a real living man in heaven today at God's right hand.

THE EAGLE

We have considered the lion who is also the lamb, the ox as the perfect servant ready for service or sacrifice, the man who cried, "I am a worm and no man." In the eagle, we consider the One Who came down from the heavenly realms, the Son of God. We want to think of His words as He lamented with great weeping over the city of Jerusalem for its impenitence. "How often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not," is His lament (Luke 13:34). The lofty eagle becomes the lowly hen in seeking to gather Israel unto Himself to be sheltered from the coming judgment, only to be rejected. What love and sympathy the Saviour manifested to the rebellious nation, yearning over them and at last having to leave them to be engulfed in the judgment that follows.

These features of Christ shall remain throughout eternity to the redeemed. We shall never forget the lion and the Lamb of God, the servant in His loving obedience and selfless sacrifice, the man of sorrows Who called Himself a worm in the depth of His sufferings, the eagle soaring effortlessly in the heavens, descending to become the hen anxious to gather His own to safety.



THE COMMON SENSE VIEW AND NATURAL CAUSE AND EFFECT

By Abraham's listening to his wife, who had not believed God as he had, he was brought down to her level, the old level of natural cause and effect (Gen. 16). According to nature, Abraham's belief was folly. So it appeared to Sarah.

Accordingly, she took the common sense view of the matter, and said the thing must be brought about by natural means. However, the purposes of God are not wrought out in this way, nor does the man of faith live the life appointed for him in this manner.

The result of natural cause is natural effect; the bondwoman produced a son who by nature was not, and could never be, the son of promise. He lived and became the father of a race always at enmity with the seed of promise. This is God's way of pointing out that the just *must* live by faith.

It is no use attempting to bring God's purposes to pass by our own wills, in our own time and by natural means. The only result will be a crop of thorns and many bitter reflections. Still God will use even our crop of thorns to His own ends and our blessing. His government is one of grace.

DEATH, DEFILEMENT AND DEFEAT

By G. F. Trench

In the epistle to Sardis, we see three dangers to be dreaded if we would escape the state to which that Church was reduced. They are - death, defilement and defeat. "Thou hast a name that thou livest, and art dead." "Thou hast a few names even in Sardis which have not defiled their garments." "He that overcometh, the same shall be clothed in white raiment."

DEATH

The Lord Jesus Christ came from heaven to the scene of death's reign, to bring life and immortality to light in that scene, and to rescue us from that captivity, and to give us life eternal. This is the primary and principal feature of His work on Calvary - through death to destroy him who had the power of death, and deliver them who, through fear of death, were all their lifetime subject to bondage. Of this life and deliverance all saints partake. He who knows not Christ as the giver of life to his dead soul, knows Him not at all, and we are here today, the living, to give blessing and praise for this blessed assurance, that we are passed from death to life, even to life everlasting.

DEFILEMENT

But it was not for this alone our Lord gave up His body to the death. He had more in view than merely to save us from hell. Titus 2:24: "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." This passage teaches us of another purpose of His death, viz: to make His redeemed a holy people. There are some, I fear there are many, Christians who think it enough to rejoice in the knowledge of forgiveness, and stop short of this further obligation, which is the proper result of that assurance. "His own self bare our sins in His own body on the tree." Why? That we might be saved from eternal ruin? That we might have the assurance of our forgiveness? No! Read what Peter says, "That we being dead to sins, should live into righteousness." That with garments "undefiled," we should pass through a polluted and polluting world. It is a blessed thing to be clad in the "garments of salvation," but it were better for the Lord's glory through us here on earth that we never wore them, than afterwards to defile them by loose or inconsistent walking. Remember, fellow-Christian, the same blood that redeemed you from death must save you also from defilement, and I charge you never rest till you have learned what that aspect of Christ's death meaneth of which Paul says, "Knowing this, that our old man was crucified with Him that the body of sin might be destroyed, that henceforth, we should not serve sin" (Rom. 6:6).

DEFEAT

And yet another step. To be saved from hell is a great blessing, and to be kept from sinning is a great blessing, but there is a higher attainment set before us here, in the words, "He that overcometh." It is negative Christianity, if I may use the expression, which consists in not doing wrong merely. It is, as I say, a very important thing to master the evil habit and besetting sin and walk unspotted by open transgression, but still this is a poor and weak and low measure of experience, compared with what is set before us. If we were under the law of Moses, that might do, but we have now that inexpressibly higher thing - "the law of the spirit of life in Christ," which not only sets us "free from the law of sin and death," to which we were once in captivity, but also develops in us all the energies of positive fruit-bearing, the result of indwelling life in the Spirit. Brethren, we are called the "conquerors" and "more than conquerors," through Him Who loved us. And thus we triumph, not only over things positively sinful, but over all those so-called "innocent" pursuits which tend to divide the heart's affection with Christ, and to divert the soul from its single purpose to live for Him. By this, we also serve - we go about, not only seeking to avoid defilement ourselves, but to rescue others from it, and even from death. Would to God this active energy and service, this higher, holier life, this positive Christianity, were more general among us. We are too easily satisfied. Our ambition is too low, too feeble and common-place. Where is the wholehearted zeal of the pioneers of our religion? Is it all gone? Hear this call and be warned in time. Defilement leads to defeat and death, and even though those who live in Christ can "never die eternally," there is much amongst us that is "ready to die," if we strengthen it not. Many names must be blotted out of registers kept on earth, but never one from the Lamb's book of life. But there is this present death as to fruitfulness and experience to which the saint is liable. Hear then the Lord's solemn word, "Be watchful, and strengthen the things which remain." "Hold that fast which thou hast," (Rev. 3:11). Then in separation from the absorbing vanities of the world, in active service for God among our fellow men, with holy conversation and garments undefiled, our path of life will be a path of holiness and victory, and our reward to be clothed in white raiment, and to hear our little humble name confessed aloud by the Lord of glory before His Father, and before His angels.

From "Dublin Addresses"



THE PENTATEUCH AND THE DEATH OF CHRIST

Selected

W. W. Fereday

It is interesting to observe that each book in the Mosaic Pentateuch contains an outstanding chapter setting forth in its own special way the death of the Lord Jesus Christ. 1.) GENESIS doubtless contains many types of the slain One (Abel's lamb will readily present itself to the mind), but the great chapter of the book concerning Him is the twenty-second. There we see Abraham and his son going together to the place of sacrifice, the father willing to sacrifice his son, and the son willing to be sacrificed. We are thus reminded that God "spared not His own Son, but delivered Him up for all," and that the Son delighted to come, although fully aware of what the sacrifice involved (Rom. 8:32; Psa. 40:8). "So they went both of them together" (Gen. 22:8). Here, indeed, are profound themes for our spiritual meditation, which cannot fail to draw out our spiritual affections in worship.

2.) EXODUS also has many types of Christ, but the twelfth is undoubtedly the outstanding chapter of the book. Passing from Gen. 22 to Exo. 12, we pass from the divine side of things to the human. The people were in need - desperate need, in that terrible night in Egypt. Divine judgment was coming, and Israel deserved it as well as the Egyptians (Ezek. 20:7, 8). God's provision for their need was the Paschal lamb. The blood on the lintel and on the side-posts kept the destroyer out of their houses, and thus the firstborn were spared. Our own shelter is the blood of the Lamb.

3.) LEVITICUS is particularly rich in types of Christ and His great sacrificial work. Chapters 1-7 show us His sacrifice from various points of view, but no chapter will compare with the sixteenth in its teaching concerning the meaning and value of His atoning work. In the bullock that was offered on behalf of Aaron and his house, we have the work of Christ in its application to the heavenly saints, and in the two goats for Israel, we have set forth the two great truths of propitiation and substitution. The Church knows the meaning of the atoning work, and is in the good of it while Christ continues in heaven (the Holy Spirit having come forth in witness to us), but Israel will not know it until Christ comes out again.

4.) The great chapter of NUMBERS is the twenty-first, with its story of the serpent upon the pole. We learn shelter in Exodus 12, propitiation and substitution in Lev. 16; in Numbers 21, we learn

how life has come to us through the Saviour's death. Not only were we guilty and needing forgiveness, but the life that we derived from the first man was Satanically poisoned so that we needed to be "born anew." All that we were, as well as all that we have done, was divinely judged in the death of Christ. God "condemned sin in the flesh" in the day that His own Son hung upon the tree "in the likeness of sinful flesh" (Rom. 8:3). Nicodemus, when he interviewed our Lord, appeared to feel his need of teaching (for he greeted Him as "a teacher come from God"), but the Lord quickly showed him that his real need was life, and that life for sinful men was contingent upon the Son of man being lifted up like the Serpent in the wilderness. In Num. 21:9, we read that when the bitten Israelite beheld the serpent of brass, "he lived." Not "was pardoned," but "he lived."

5.) DEUTERONOMY is a book of moral instructions. The lessons of the wilderness are therein pointed out by Moses, with many warnings. But Deuteronomy is nevertheless not without its type of the slain One. Chapter 21 supposes the case of a man found dead in a field. The nearest city must be held responsible for it and the guilt must be expiated by the blood of a heifer. The elders, while humbly acknowledging their responsibility, were allowed to plead, "Our hands have not shed this blood." The nearest city to Calvary is Jerusalem (Rev. 11:8). A pious remnant there, representing God's new spiritual stock, will yet take a low place before God concerning the death of His Son, although their own hands were not laid upon Him, and they will learn that the precious blood that wicked men once shed has been accepted by God as full and sufficient atonement for the very guilt of shedding it.

But the guilt of Calvary's tree does not lie upon Israel only. In the first recorded assembly prayer meeting, we hear the saints saying: "of a truth against Thy holy Servant Jesus, Whom Thou hast appointed, both Herod, and Pontius Pilate with the Gentiles and the people of Israel were gathered together in this city," (Acts 4:27). The whole world will yet have to acknowledge its great sin in the rejection and putting to death of the Lord Jesus. When this comes about, both Israel and the nations will be reconciled to God, and will enjoy fulness of blessings according to the value in God's sight of His precious blood.

What thoughts concerning "the wondrous cross on which the Lord of glory died" are thus suggested to us in the very earliest writings in the book of God!

QUESTIONS AND ANSWERS

By Harold S. Paisley

Question: Please give some explanation of Luke 7:36-50. How was it possible for the woman to shed enough tears to wash the feet of the Lord? It has also been stated recently at a conference that this woman of Luke 7 was Mary Magdalene. Is it possible that this scene in Luke 7 is Luke's account of John 12:1-4?

Answer: It is my belief that the woman did not shed all the tears that were used to wash the Lord's feet on the one occasion. There may be a connection between the tears of this passage and the tear bottle of Psalm 56:8, "Put Thou my tears into Thy bottle." It seems to have been a common custom to store the tears of a lifetime in a bottle. These were counted very precious and often were buried with the person. It is a heart-touching thought, then, that this woman came with her two most valued treasures to the feet of the Lord Jesus: her tears and her ointment. Instead of keeping them for herself, she poured both upon the Person of Christ, revealing her love and gratitude for His saving mercy. It is an act of worship to be emulated by all of us who have tasted His forgiving grace.

Regarding the second part of the question, we can only state what is written. It is not possible to say that this woman is Mary of Bethany. Both scenes took place in the house of a Simon, both brought an alabaster box of ointment, both were at His feet, both wiped His feet with hair, both were condemned by some of the guests and both were commended by the Lord. These resemblances, however, do not alter our conclusion that Mary of Bethany and the woman of Luke 7:37 are distinct and different persons. It is of interest to note that Mary shed no tears at the supper for the Lord at Bethany in contrast to the tears of this woman.

The blessed actions of these two women is a bright example to us all of using a given opportunity to worship in the beauty of holiness, for "while the King is at His table, my spikenard sendeth forth the smell thereof" (Song of Songs 1:12).

It may also be added that the R. V. of verse 44 in Luke 7 reads, "she hath wetted my feet with her tears," which may give added light upon the idea of washing His feet.

There is no indication in Scripture that the woman of Luke 7 was Mary Magdalene; neither does the Bible suggest that Mary Magdalene was ever a harlot. She was a woman out of whom the Lord had cast seven demons.

Question: What is meant by the expression used in II Cor. 12 verse 16 by Paul "Being crafty I caught you with guile?"

Answer: In answering this question, we would stress the

great importance of reading the statement in context. The apostle is not stating what he himself did, but what his enemies said he did. In his ministry, he had already written that he had not walked in deceit, nor falsifying the Word of God, but by manifestation of the truth, he had sought to commend himself to every conscience of men before God (Mr. J. N. Darby's New Translation, II Cor. 4:2).

Guile is no part of the tact of an evangelist or teacher, and is always condemned in the Word of God. This evil thing is to be set aside by every believer (I Peter 2:1). The man in whose spirit there is no guile is called "Blessed" (Psa. 32:2). The perfect example is our blessed Lord Himself, of Whom we read, "neither was any guile found in His mouth."

Question: Explain the expression, "But Christ as Son over His own house, whose house are we" (Heb. 3:6). What house is this?

Answer: The writer to the Hebrews is casting his readers' thoughts back to the book of Numbers chapter 12:7. The words of the Lord about Moses were, "My servant Moses is faithful in all mine house." There is no doubt that the "house" in this passage is the House of Israel. However as the writer to the Hebrews shows, the house of Israel has been set aside because of their rejection of the Messiah, our Lord Jesus Himself, and another people have been brought for His glory. This new company, who have believed in the Lord Jesus, both Jew and Gentile, form as a whole God's House now, over which the Lord Jesus is as Son. We would point out that the word "own" in Heb. 3:6 should be omitted. The House is God's house, both in Numbers 12:7 and Heb. 3:6. The contrast is drawn between Moses, the servant over God's house, and the Lord Jesus as Son over God's house. The expression "house" therefore in Hebrews 3 has no reference to a local assembly, but rather to the whole body of saints of this age. The "house of God" in I Tim. 3:15 is a New Testament local Church.

Question: How can believers be spoken of as "fellow-labourers together with God" (II Cor. 6:1)?

Answer: The idea of this statement is often misunderstood. It is not saying that God and the servants work together. The expression "labourers together with God" is better rendered as "God's fellow labourers." Two things therefore seem clear. Firstly, that all labourers belong to God. They are God's servants. This would teach their individual responsibility and subject place to the Lord Himself. Secondly, that being fellow-labourers, they work in harmony and cooperation with other workers. These are lessons all servants need to keep before their hearts. The servants belong to God and yet have the joy and comfort of the fellowship of other servants.

REPORTS - UNITED STATES

Franklin, NH - Brother Eugene Higgins is expected here in January for a few meetings. He also purposes giving help to the assemblies at Augusta and Madison, ME. Brother Jonathan Procopio is exercised to return to the work in Franklin in late January.

Marlborough, CT - Brother David Oliver is helping in weekly Bible Readings held in the homes of those who professed in earlier gospel efforts. There are encouraging signs and also a good interest among the young people.

Midland Park, NJ - Following the New Year's conference at Pennsauken, brother Murray McCandless spent a few nights with the assembly. He also gave an appreciated visit to East Boston, MA, ere returning to his field of labor in New Brunswick. He purposes spending some time with the new assembly in Madawaska, ME.

Pennsauken, NJ - A nice spirit prevailed throughout the conference held over the New Year's weekend. Brother J. D. (Jim) McColl remained for the following week, also visiting the assemblies at Hatboro and Bryn Mawr, PA, with confirming ministry of ". . . those things which are most surely believed among us." (Luke 1:1)

Hickory, NC - Brother Jack Noble spent a Lord's Day with the saints here. He is exercised to return to the island of Antigua for three months. Brother Eric McCullough is to join him later. Brother David Oliver is planning to be here in early March for some gospel meetings.

De Land, FL - The saints were encouraged from the ministry given at their one-day conference held on New Year's Day, which was well-attended by visitors from other assemblies. In the gospel meeting at night, five gave their testimonies followed by a word in the gospel.

Livonia, MI - Stark Road Gospel Hall - Brother Norman Crawford is expected for gospel meetings to start in late February.

Humbird, WI - Brother Joel Portman with the help of brother Stephen Walvatne of the Antioch, IA Assembly had some gospel meetings along with visiting during December. Children's meetings were encouraging.

Hitesville, IA - The saints enjoyed a time of profit as they gathered for an all-day meeting on January 2. Brother Harold Paisley was with them along with brethren who labor in the area. He also called at Marion ere returning home.

Sioux City, IA - The assembly reports blessing in the gospel and numbers being added to the fellowship.

Waterloo, IA - Ministry given by brother Norman Crawford here and at Stout was much appreciated with good numbers in attendance.

San Diego, CA - The New Year's conference was characterized by profitable ministry. Some of the brethren present remained in the area, giving cheer to the surrounding assemblies.

REPORTS - CANADA

Goose Bay, Labrador - Brethren Fred Holder and David Swan are preaching the gospel.

Eastport, Nfld. - Brethren Eric McCullough and Albert Ramsay are preaching the gospel following their conference held over the New Year's weekend. One professed on the Lord's Day night of the conference.

Flowers Cove, Nfld. - Brethren J. A. (Bert) Joyce and Jim Jarvis are starting gospel meetings on January 15.

New Harbour, Nfld. - Brother Jonathan Procopio has been having some meetings for the instruction and encouragement of believers. He plans to have a few ministry meetings with the saints at Carbonear.

Wedgeport, N.S. - Brethren Albert Hull and James McClelland are finding good interest in this predominantly R.C. area and are having gospel meetings in homes that have been opened. They also are pursuing the interest among Christians in the Yarmouth area who are exercised as to obedience as to scriptural gathering.

Green River, N.B. - Brethren Vincent Davey and Joseph Darling gave appreciated visits here and at Robichaud as well as Madawaska, ME. Ministry appreciated by the Christians in these French-speaking sectors.

Kedgwick, N.B. - Brethren from the Green River Assembly have been working here in visitation and gospel meetings, also finding an interest in Riviere Bleue, Quebec.

Shippigan, N.B. - Brother Larry Buote continues here as well as at Pigeon Hill with meetings on a weekly basis with signs of encouragement.

Barrie, Ont. - Brethren Jack Noble, Larry Steers and David Gray gave appreciated visits.

London, Ont. - Highbury Avenue Gospel Hall - While no one professed in gospel meetings held by brother Albert Grainger with the help of brother Shadrach Kember, Jr. of the Merlin Assembly, the saints were encouraged as to strangers that were out each night.

Toronto, Ont. - Applewood Hills Gospel Hall - Brother Timothy Walker had some children's meetings which resulted in some of them continuing to come to the regular Sunday School, which is the desired result of special efforts among the children.

Toronto, Ont. - Lansing Gospel Hall - Brother Fred Krauss was with the assembly for a week of ministry.

Toronto, Ont. - Our sisters, Marion Wilson and Nora Draper, who had to flee Angola under difficult conditions, arrived safely in the Toronto International Airport on Christmas night, December 25. We are still unable to report as to the condition of our sisters, Emily Rowntree and Eva Warke, who were also affected by conditions in that country. Their homes are in Northern Ireland.

Windsor, Ont. - Partington Avenue Gospel Hall - The saints were cheered as to the large crowd that came together for their annual conference held over the New Year's weekend. Brother William Lavery to start in gospel meetings on February 18.

Vancouver, B.C. - Brother Sydney Maxwell had a week of ministry with the assembly at Fairview. He was to spend a week with the saints at Woodland Drive, speaking from his chart on Egypt to Canaan. Brother George Campbell was expected for a week of ministry with the Christians at Richmond.

REPORTS - FOREIGN

AUSTRALIA

Casino, N.S.W. - Brethren Tom Bentley of Malaysia and Leo Strahan of Lismore, Australia had a very encouraging spell of gospel meetings with good attendance each night during the five weeks. The Christians from Lismore, 20 miles away, and Old Bonalbo, 60 miles away, travelled regularly to support this effort. A good number professed to be saved. The saints are cheered to see evidences of God working in their midst. Continue to pray for needy Australia.

NORTHERN IRELAND

COUNTRY ANTRIM -

Buckna Gospel Hall - Brethren John Hawthorne and Tom McNeill expect to start in the gospel on January 8.

Clonkeen Gospel Hall - Brethren James Martin and Wilson Jennings are expected here for gospel meetings on January 22.

COUNTY ARMAGH -

Dyan, Auchnacloy - Brother George McKinley helped by brother Brian Glendinning of the Cookstown Assembly are seeing good numbers attending gospel meetings.

COUNTY DOWN -

Dromore Gospel Hall - Brethren Samuel Ferguson and Norman Turkington have been here in the gospel for the past seven weeks. One young man has professed faith in Christ.

Drumnahaire, Loughbrickland - Brethren James Martin and Wilson Jennings have been here for ten weeks with a number professing to be saved.

Shanaghan Gospel Hall - Brother John Thompson with the help of brother David Gilliland of the Lurgan Assembly have been here for some weeks in the gospel - some have trusted the Savior.

COUNTY LONDONDERRY -

Tivaconavey Orange Hall - Brother W. J. Nesbitt with the help of brother John Stewart of the Killykernan Assembly have been here for a number of weeks in the gospel. The seed is being sown.

COUNTY TYRONE -

Strabane - Brother James G. Hutchinson saw one young man profess to be saved in gospel meetings recently held here.

Newtownbreda Gospel Hall - Brother Jim Allen had a number of weeks here in the Gospel with signs of encouragement - two sisters professed one night.

Lisburn - Plantation Gospel Hall - Brethren Albert McShane and Tom Meekin have had large and very fruitful meetings here.

COUNTY MONAGHAN -

Erryroe Gospel Hall - Brethren David Kane and Samuel McBride continue here in the gospel with encouraging interest.

CONFERENCES

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

Tampa, FL - Marjory Avenue Gospel Hall - February 11 and 12.

Monrovia, CA - February 18 and 19.

Long Branch, NJ - March 11.

Kapuskasing, Ont. - On March 10 and 11, the assembly is convening their third annual conference along with the opening of their new Gospel Hall. Prayer Meeting on Friday at 8:00 P.M. at the Gospel Hall, 154 Mill Street. All other meetings to be held in the Cite Des Jeunes High School on Cite Des Jeunes Boulevard, Kapuskasing. Bible Reading on I Timothy, chapter 3. Breaking of Bread at 10:00. Corr. Jerry Labelle, 164 Government Road, Kapuskasing, Ont. P5N 2W8. (705) 335-3712 or Michel LaRocque, 230 Brunetville Road, Kapuskasing, Ont. P5N 2H5. (705) 335-5223.

Antioch, IA - Annual all-day meeting on Lord's Day, April 1, at the Gospel Hall. Breaking of Bread at 11:00, preceded by a ministry meeting at 10:00. Corr. William F. Wadey, R. R. #3, Charles City, IA 50616. (515) 435-2059.

Stout, IA - Annual conference to be held in the Gospel Hall on April 14 and 15 with Prayer Meeting on Friday, April 13 at 7:45 P.M. Breaking of Bread at 10:30. Corr. Richard Stickfort, Stout, IA 50673. (319) 346-1857.

HOME CALLS

Frostburg, MD - Our dear sister, **Mrs. Viola Gall**, passed suddenly into the presence of the Lord on November 16 at the age of 66. Saved five years ago, she was soon baptized and received into the fellowship of the Frostburg Assembly. Although not enjoying good health, she did appreciate being with the Christians and attending the assembly meetings. Her conversion was due in large measure to the continued prayers and faithful witness of her cousin, Gladys Willetts, who tried to get her out to gospel meetings for years. She left a good testimony. Remember in prayer an unsaved son, his wife and family.

Kenora, Ont. - Our dear sister, **Mrs. Joseph Adams**, age 92, passed peacefully into His presence on December 3. She was predeceased by her husband 2½ years ago, and was in assembly fellowship for approximately 70 years.

La Crosse, WI - Our dear brother, **Dewey Stout**, went to be with the Lord on December 10, age 85. He was saved in Rockford, IL in 1941 through the interest of a brother-in-law who ever reminded him of his need

of Christ. Due to his wife's poor health, he has not been able to attend the assembly meetings for the past few years. A good number in the family circle heard the gospel proclaimed once more at the funeral service. Pray for his wife who is now confined to a nursing home in La Crosse. She awaits that day of reunion.

Blue River, WI - Our esteemed brother, **Glen Harms**, age 68, went to be with the Lord on December 12 after suffering a massive stroke on the previous day. He was saved in December of 1932, through the labors of the late brother Steven Mick and others and was one of the original number of those who formed the assembly here. He was faithful and will be missed. He is survived by his wife and two daughters who are in assembly fellowship along with a son and a daughter and their families for whom prayer is valued.

Portage La Prairie, Man. - Our aged and esteemed brother, **Earl G. McPhail**, went Home on December 16 in his 102nd year. He was born in 1882 and saved in 1899 at the age of 17. At that time, a Mr. Benner, who had come from Ontario to take a funeral of one who was formerly a resident of that province, stayed on for some gospel meetings in the Roseisle area when 30 or so professed to be saved. Brother McPhail was part of the Roseisle Assembly for 75 years and for the past nine years has been part of the assembly at Portage La Prairie. He was an example to younger generations with his knowledge of the Scriptures, and though practically blind, he could meditate therein day and night. His wife was called into His presence on February 28, 1965.

Akron, OH - Our dear sister, **Mrs. Shirley Cunningham**, age 75, went Home to be with the Lord on December 21. She had been ill for a year and a half. Before her illness, she attended the assembly meetings faithfully where she sought to be a help and blessing to the saints. Her seat is vacant, and she will be missed. The family should be remembered in prayer.

Long Beach, CA - Our dear sister, **Mrs. Annabella (Patterson) Corbett**, went Home on December 22 in Westminster, CA. She was born in 1893 in Drumquin, Northern Ireland and saved in California in 1925. For many years, she was in fellowship in the old West Jefferson Assembly in Los Angeles and in later years in Long Beach. A saved niece survives her.

Longport, NJ - Our dear brother, **James Thorpe**, went to be with Christ on December 25. He was born in Scotland on March 13, 1899 and born again in Boston in 1929. He was in assembly fellowship in East Orange, NJ for 25 years before coming to Longport, where he was in fellowship for the last 20 years. He was hale and hearty up to the last - suffered a few chest pains, was hospitalized, and within a week, was at Home. He was a very quiet brother, but known for his cheerful demeanor, consistent life and testimony. His wife, Janet, shares in that blessed hope.

Fergus Falls, MN - Our beloved sister, **Miss Olga Olson**, age 97, went to be with Christ on December 26. She was saved nearly 74 years ago through the words of Isaiah 49:16, "Behold, I have graven thee upon the palms of my hands; . . ." When the truth of believers baptism was brought before her, she obeyed, even though she was over 80. She was of the original number who gathered to the Name of the Lord Jesus Christ at Fergus Falls and has been in happy fellowship since. Truly, she will be missed.

HOME CALLS (continued)

Hickory, NC - In the early hours of December 27, our dear brother, **George W. Herman**, age 76, suffered a severe heart attack and unexpectedly passed into the presence of the Lord. He was saved in September 1935 while attending tent meetings held by brother Oswald MacLeod. His conversion proved to be a genuine work of God, and his life manifested a clear-cut separation from the world and its ways along with a love for the Savior, His Word and the place where His honor dwelleth. He and his wife, Clara, who was saved a year later, were among the few who met in assembly capacity in Hickory at the beginning. Two sons are also in assembly fellowship. One son and two daughters are still unsaved, for whom prayer is requested. At the funeral service, the gospel was faithfully preached and words of comfort were spoken for the sorrowing ones. The wife's mother was buried just six days before her husband, so she has double sorrow.

Hitesville, IA - Our beloved brother, **William Walters**, age 74, went to be with the Lord on December 28. The gospel reached his heart in 1947 during a series of tent meetings in Parkersburg conducted by brother Leonard DeBuhr and the late brother George Gould, Jr. Soon after he was baptized and received into the fellowship of the assembly. He was quiet and unassuming and bore a steady, consistent testimony for which he will be missed. He longed to see his family complete in Christ - two of his three children are still without the Savior.

Belfast, Northern Ireland - Our highly esteemed brother, **J. K. Duff**, age 84, was suddenly called into His presence on December 11, as he was preparing to go to Managhan for the Lord's Day meetings. He was saved as a boy of 11 in Portadown, and at 16, he obeyed the Lord in baptism and was received into the assembly in Apsley Hall, Belfast, from which he was commended to the work of the Lord in 1931, in which he continued with diligence and dignity for 52 years.

He spent some time in the north of England working in association with the Cumberland tent and caravan work, where the Lord blessed his efforts and souls were saved. For quite a number of years, he labored with brother E. Allen in the border areas and into the Irish Republic; later in the same parts with brethren J. Finnegan and W. Johnston, as well as many other parts in fellowship with other esteemed servants of Christ. In more recent years, he visited Africa and the West Indies where the saints were helped by his ministry.

When the "Assembly Testimony" magazine was first published, he gave valuable help in administrative work as well as writing for the magazine. He stood four square for "the things most surely believed." His booklet on "T.V. and the Christian home" is worth reading.

He was a kind, happy and gracious man, at all times a Christian gentleman, whose presence and activities exerted a unifying and edifying influence.

He had the joy of seeing all of his family saved and in assembly fellowship. Prayer is valued for his widow, who is not too well.

The particularly large funeral was from the Kingsbridge Gospel Hall, Belfast, where he was in fellowship and was such a help. His requests were carried out when brother James G. Hutchinson and John Hawthorne gave suitable messages in the Hall and at the grave side, assisted by brethren N. Tinsley, S. Jordan and E. Wishart.

Words in Season

THE BIBLE FAMILY MAGAZINE



I see the crowd in Pilate's hall;
Their furious cries I hear.
Their shouts of crucify appall;
Their curses fill my ear.

And of that shouting multitude
I feel that I am one,
And in that din of voices rude,
I recognize my own.

I see the scourgers rend the flesh,
Of God's beloved Son,
And as they smite, I feel afresh
That I of them am one.

Around the cross the throng I see
That mock the sufferer's groan,
Yet still my voice it seems to be,
As if I mocked alone.

'Twas I that shed the precious Blood;
I nailed Him to the tree;
I crucified the Christ of God;
I joined the mockery.

Yet not the less that Blood avails
To cleanse me from my sin,
And not the less that Cross prevails
To give me peace within.

Horatius Bonar

MARCH, 1984

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REPORTS - UNITED STATES

Augusta, ME - Brother Eugene Higgins had some gospel meetings in which one professed to be saved. Such is always an encouragement to an assembly, especially when there are few in fellowship.

Madawaska, ME - Brother Murray McCandless is continuing in gospel meetings, being helped by brother Gerard Roy of the assembly at Green River, N.B. Some of the parents of those in the assembly have professed, others are interested. While the meetings are conducted in English, the people are from French background, and the working of God in this district has been encouraging.

Belmont, NH - Brethren Jonathan Procopio and Eugene Higgins began in gospel meetings in a community fire hall on February 6. Those that were saved earlier seem to go on well.

Marlborough, CT - Still further encouragement is seen among those who have professed to be saved. Some have expressed an exercise to be baptized and take their place in assembly fellowship. There is also a good interest in the gospel.

McKeesport, PA - Brother David Oliver spent a week with the saints, giving appreciated ministry, also speaking at the Sunday School treat on January 21.

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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* * * * *

ADVICE FOR ALL

If you've a task to do,
Let me whisper then to you,*Do it.*
If you've anything to say,
True and needed, yea or nay,*Say it.*
If you've anything to love,
As a blessing from above,*Love it.*
If you've anything to give,
That another's joy may live,*Give it.*
If you know what torch to light,
Guiding others through the night,*Light it.*
If you've any debt to pay,
Rest you neither night nor day,*Pay it.*
If you've any grief to meet,
At the loving Father's feet,*Meet it.*
If you're given light to see,
What a child of God should be,*See it.*
Whether life is bright or drear,
There's a message sweet and clear,
Whispered down to every ear*Hear it.*

PSALM 139

By William Warke

Nearly everybody knows that the psalms were written the way our hymns are written - in verses. You can trace that in reading the Book. It is quite easy to divide the psalms up the way they were written.

Psalm 139 falls into four parts. The first expression in each section of the psalm gives us the thought running through it. Verse 1: "O Lord, Thou hast searched me, and known me." The next one, verse 7: "Whither shall I go from Thy spirit? or whither shall I flee from Thy presence?" The third, verse 14: "I will praise Thee; for I am fearfully and wonderfully made." The last one, verse 19: "Surely Thou wilt slay the wicked, O God."

The first one gives God's complete knowledge of everyone of us. The second one tells us that there is no place in all the universe where we can get away from God. The third one carries us away back to the very creation; there was no time that God did not have us in mind. And finally when the Psalmist sees God's dealings with the wicked, he separates himself from them and comes into the presence of God and says, "Search me, O God."

First of all, how thoroughly God knows every person! Nobody knows you as well as God knows you. We are told that there is not a thought but what God knows of it. A number of years ago, somebody asked Edison if he ever thought that an instrument would be invented so that we could read each other's thoughts, and Edison replied, "God forbid that any such machine should ever be invented."

Look at verses 2, 3 and 4: "Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." The thoughts come first, then the actions, and then the words. If I had been writing this psalm, I would have probably put this some other way - God knows my every action, my every word, and reads my every thought. Our thoughts lead to our actions, and our words are merely expressions of our thoughts. God puts the thoughts first. He sees the thought first before it takes shape in action. God couldn't save me from hell unless He knew my thoughts afar off. How could He lay my sins on Jesus if He didn't know every thought that would flash through my mind from the moment I was born until the day I go to heaven?

Nineteen hundred years ago when Christ hung on Calvary's Cross, God took my every sin, even that which is in my thoughts, and laid them on Christ. This psalm makes me think of the wisdom and power of God. Perhaps at the present time, there are

4,000,000,000 people on this earth, and not a single thought can pass through the mind but what God reads it and sees it. It behooves you and me to be very honest when we are dealing with God; we can hide nothing from Him. How perfectly He is acquainted with us! God has put this in the Bible so that we might be aware that He knows all about us. Think of the care God has for us! He numbers even the hairs of our heads.

Look at the second part, verse 7: "Whither shall I go from Thy spirit? or whither shall I flee from Thy presence." Following this verse, the Psalmist suggests the places where he can get away from God. Verse 8: "If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there." You can't go to heaven to get away from God, and there isn't a place even in the darkness and fire of hell where a man may hide from God. Look at the circumstances he suggests that may hide him from God.

Verse 11: "If I say, Surely the darkness shall cover me, even the night shall be light about me." There are no circumstances in God's universe that can hide this man. He has tried in earth, in hell, and in heaven. Verse 14: "I will praise Thee; for I am fearfully and wonderfully made: marvellous are Thy works; and that my soul knoweth right well." This is the verse that doctors like to quote.

Verse 15: "My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth." He goes back to the creation of the world when God called the earth into being, and even then God had him in mind. When God created the dust of the earth, He knew the very particles that would go to make up the body I live in.

The next part takes us even farther back. Verses 17 and 18: "How precious also are Thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand; when I awake, I am still with Thee."

He finally speaks of the wicked in verse 19: "Surely Thou wilt slay the wicked, O God: depart from me therefore, ye bloody men." Instead of fleeing from God, he flees into the presence of God. May the Lord help us to keep living in His presence, knowing His eyes are upon us, and knowing that He cares for us.



WILLING TO LIVE

There are many who would die for Christ, but in these times, He calls for men willing to live for Him. What is needed today is a higher heroism, a nobler, more costly martyrdom - that of the living sacrifice, the sustained resolve, the renewed self-giving, the daily consecration. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. (Romans 12:1)

DOCTRINES OF FIRST IMPORTANCE (Part IV)

By Harold S. Paisley

THE BURIAL OF THE LORD JESUS

The burial of the Lord Jesus is not given as great a place in our thoughts and ministry as it deserves. This touching subject is full of vital interest to the Lord's people. It is one of the foundations of "the Faith once for all delivered to the saints." In the defining of the Gospel message, the apostle Paul linked three important facts together: the Vicarious Death, the Literal Burial, and the Glorious Resurrection of the Saviour. A threefold cord is not quickly broken . . . "I declare unto you the gospel, how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again on the third day according to the Scriptures." (I Cor. 15:1-4) His burial then is an integral part of God's good news for the world. It is of great significance and importance. It is a doctrine of first-line value.

THE PROPHECY GIVEN BY ISAIAH

In the Old Testament, the burial of the Messiah was the subject of Divine prophecy; in the Gospels, the burial is the fulfilling of prophecy, and in the Epistles, the burial is the basis of practical teaching.

The greatest of all prophecies concerning His burial is contained in the "Pearl of all the Prophecies" - that grand chapter Isaiah 53. There we read those wonderful words: "They made His grave with the wicked, and He was with the rich in His death, because He had done no violence, neither was any deceit in His mouth." Three great facts are detailed in this passage:

1. That those who were responsible for His death intended to bury His body with the others who were crucified with Him. It was their intention to give Him a shameful grave. Left alone, this purpose would have been carried out, but God's intervention at the exact time altered their plan.

2. That this over-ruling of man's arrangements was an open approval by God of the moral worth and excellency of His Own Beloved Son. It was on account of His absolute perfection and submission to the will of the Father.

3. That in the Divine intervention, He would be given the tomb of a rich man. God would honour Him even in the place and circumstance of His burial.

The Father was showing His thoughts of the One Who had been rejected by men. The steps taken in His burial were to be culminated in His exaltation from the tomb in the garden to the throne in the glory.

THE ACCOUNT OF THE GOSPELS

The exact fulfillment of the ancient prophecy of Isaiah is touching reading in the fourfold account in the Gospels. The Word of God is proven, as in every case, to be accurate and faithful in all its parts. Let us trace reverently the steps in the Divine program of this unique burial. The first movement was the recovery of the body by Joseph. This rich man of Arimathaea went to Pilate and boldly asked for the precious body of the Lord Jesus. Pilate granted him "the corpse." (Mark 15:45) The careful reader will notice that the Blessed Body of Christ was but a corpse to Pilate, but to Joseph, it was the "Body." Two words in the original mark the difference. To the Father, it was the Holy Temple of His Body. His Son had pleased Him fully on earth, and had carried out all the purposes of the Godhead. (Heb. 10:5-10)

Having been granted the custody of the Body, Joseph continued to fulfill the plan of God. He next removed the Body from the tree. He, Who was lifted up by cruel hands, was taken down by tender hands. Joseph himself took Him down from the tree, when all things that were written of Him had been fulfilled. (Acts 13:29) The body was wrapped in fine linen and laid in the sepulchre that was hewn in stone, wherein never man before had lain. Thirty-one times we read of this sepulchre in connection with the Lord Jesus. It was a memorial tomb. The Holy Lamb of God must be buried in a clean place, hence a new tomb undefiled by death. He Who was rich must be with the rich in His death. He Who was born King must have the burial of a king. Joseph, knowing by Divine revelation his grave responsibility, prepared and gladly gave the sepulchre to the Lord of Glory. Great types were also being fulfilled. (Lev. 66:11, also Numbers 19:9) The Body of the Lord was Holy and could never see corruption. (Psa. 16:10) It was therefore fitting that He should be wrapped in fine linen, a material that speaks of perfect righteousness. He was wrapped in swaddling bands and laid in a manger by His virgin mother when He entered into the world. He was wrapped in linen and laid in a new tomb by the rich man at His exodus from the world. What wondrous events transpired between these two events.

Another rich man, Nicodemus, the learned rabbi, who earlier had been won to the Saviour on a never-to-be-forgotten night so long before, now appears in fellowship with Joseph to honour His Lord. He carried precious spices, about a hundred pound in weight, (John 19:39, 40) and thus the Body was buried, as in the case of one of the kings of Judah, on a bed of sweet spices. (II Chron. 16:14) In each account of His burial, the Holy Spirit points to the greatness of His Person. Matthew records the royal burial of the Sovereign. He is guarded by the military might of the Roman army, in a choice

sepulchre, behind the seal of the world's greatest empire. (Matt. 27:46)

Mark, in contrast, presents the burial of a faithful Servant, Who has moved in lowly grace in a scene of poverty for the delight of God and the blessing of all men. He was honoured in death by great men. An honourable counsellor personally supervised the event, using his influence to arrange a suitable burial, in appreciation of His devoted Son.

Luke, who presents the sympathy and sinless character of the Perfect Man in the absolute moral glory of His pathway, records that it was a man marked by goodness and justice who buried Him. The women, beholding where His body was laid, is in keeping with the beauty of the gospel of the "Man of Sorrows." Only four attended the burial. We wonder where all the multitudes who had known His tender compassion had gone. He Who is the subject of song, had no song at His grave. He Who is the central object of all the Scriptures, had none to read from the sacred Book at His grave, neither was any comment given by a disciple. This is all in keeping with the character of Luke's account. We bow in adoring worship at His feet, for His grace even in the hour of burial.

John states that it was a disciple who buried Him. Why are the titles and rank of men not mentioned? It is the burial of the Son of God. Thus in keeping with the purpose of the writer, all earthly honours fade in the presence of the greater glory of the Father's Well-Beloved Son.

These facts should move our hearts to praise. God overturned the purposes of wicked men in order that the Son of His love should be laid in honour in the garden tomb of Joseph of Arimathaea.

(Continued)

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JOHN CHAPTER 19 THE WORDS (Part II)

By Robert Surgenor

Regarding the words of chapter 19, we have the spoken words of Christ and the words of the Spirit in Holy Scripture fulfilled.

"Now there stood by the cross of Jesus His mother" (verse 25). How tender and how touching. The prophetic words of Simeon to Mary were coming to fruition, "Yea, a sword shall pierce thy own soul also" (Luke 2:35). "His mother," reminding us of His lowly entrance into this world. "Mary Magdalene," reminding us of His effective ministry, for it was she who had experienced His power over demons (Luke 8:2). "Mary the wife of Cleophas," reminding us of His resurrection, for it was her husband He appeared to on the way to Emmaus (Luke 24:18). Three representative women, Mary's sister, Salome, and John the disciple whom He loved. There they

are, not sitting, but standing. Standing alone before a godless, hating world, in public association with a crucified Christ! Not the least bit ashamed of Him. Their love and devotion to that sacred Person enables them to stand. Oh, dear saint, how do we associate ourselves with Him before the gaze of a sinful world? Do the ungodly know Who I am identified with? Do the neighbors, the folks at work, the clerks in the neighborhood store, know that I belong to Him, that I am not my own, that I have been bought with a price? (I Corinthians 6:19, 20). Or do they look upon me as just another person in the world. Am I standing, or hiding, in my association with Him as the crucified One? When you magnify something, you make it appear larger. You make it more noticeable for all to see. Do we do this with Christ before a world that knows Him not? Mary could exclaim, "My soul doth magnify the Lord" (Luke 1:46). Paul purposed in his heart, saying, "Christ shall be magnified in my body" (Philippians 1:20). As the Name of the Lord Jesus was magnified in Ephesus (Acts 19), so may it also be in your locality - through you! Many years ago, through the labors of some of our brethren, now gone home, an assembly was formed in a little Wisconsin village. As one of the new converts, a sister, walked to the store, several of the town's women were standing together by the way. As the dear sister passed by, she saw their smirk and heard one say, "That's one of them." Oh, the reproach, yet what a blessed identification to be associated before all with the Man who died for me.

Now the Lord speaks, "Woman, behold thy son," referring to John. Then to John, the Saviour speaks, "Behold, thy mother!" Not bidding John just to look, but stating a fact. Here we see our Lord establishing a new relationship - He gives Mary another son. The human relationship between Mary and her Firstborn is now to be laid aside. But notice, ere that takes place, our Lord makes full provision for her. More than likely, she had become a widow, and now provision is made. What an example to us, given by our Lord. Do not we, as sons and daughters, have a God-given responsibility to care for the father and the mother that brought us into this world? We certainly do! How heartwarming it is to see a sister, a brother, tenderly caring with Christ-like love for their aged mother or father. What recompense there will be at the judgment seat of Christ for such. Requiring the parents is spoken of as "good and acceptable before God" (I Timothy 5:4). John sets forth an example of immediate obedience and corresponding love - "And from that hour that disciple took her unto his own *home*." Notice the italics in the word "home." That shows it's not in the original. It is nice to read it like this, "He took her unto his own." His own what? May I suggest, his own heart. John's heart was big enough to take Mary in, not to worship her (God forbid), but to care for her. Rome claims

that our Lord commended all His disciples to the patronage of Mary, but the divine record shows the opposite. Another thing worthy of notice is that here we see spiritual bonds mean more than natural ties. What about Mary's other children? Seemingly, they were still unbelievers at this time (John 7:5) and so had nothing in common with their mother. John and Mary were suited companions for they were bound together in the same bundle of life in our Lord. The Lord Jesus had laid in Mary's bosom and John had laid in his Lord's bosom. Both occupied with Himself. We can say from experience, even though we love our unsaved relatives and desire their salvation, we enjoy far more the companionship of God's blood-bought children. Our Lord considers this as He commends His mother to the care of John.

Such were the words of Christ to His own. Now His words to the soldiers, "I thirst" (verse 28). Weep, dear saint, as you think that the very torments of hell are represented by a violent thirst! (Luke 16:24). From above, fire was sent into His bones (Lamentations 1:13). He was laid in the lowest pit, in darkness, in the deeps - and God's wrath, His heat and fury, laid hard upon Him (Psalm 88:7). What mortal mind can conceive it? None - none whatsoever!

"None of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night that our Lord passed through
Ere He found the sheep that was lost."

But wait! Did our Lord cry, "I thirst" just to alleviate His thirst? Never! There was no thought of minimizing His sufferings on this occasion. The cry was given for one reason - "That the Scripture might be fulfilled" (verse 28). That Scripture was Psalm 69:21. Here we see the importance our Lord places on obedience to God's mind as revealed in His Word. Now the cry comes as God willed it, thus providing the occasion for the fulfillment. God moved the soldiers, and David's words by the Spirit, "they gave me vinegar to drink," came to pass. Wonderful testimony to the infallibility of Holy Writ. That vinegar told out all the hatred and malice in man's heart, but the wormwood and gall He refuses from the hand of man, for that which it typified, the wrath of God, He would only take from the hand of His God (Matthew 27:34; Mark 15:23).

"It is finished." What words of triumph! Thus our sins were righteously dealt with, our redemption was paid, the righteous requirements of the Law were met. Done is the work that saves, once and forever done! In Matthew 8:20 and Luke 9:58, we read, He "hath not where to lay His head." Here we read, "He bowed His head." In all three expressions relative to His head, we have the same verb, showing that upon uttering that cry, "It is finished," the

Saviour reclined His head, putting it into a position of rest with face upward - "and gave up His spirit" (R.V.).

"Then came the soldiers" (verse 32). Poor thief, he had experienced salvation and had been given the assurance of it - yet he is called upon to suffer much physical pain ere he goes to be with his Lord. And they "brake the legs of the first, and of the other." God's salvation secures our souls for eternity but does not necessarily relieve us from the many afflictions that befall humanity. Consider the afflictions of Paul ere he went to be with his Lord (II Corinthians 11). However, when they came to our Lord "they brake not His legs . . . that the Scripture should be fulfilled, A bone of Him shall not be broken." In verse 24, where we have Psalm 22:18 fulfilled, we have the thought of His earthly ministry completed in the setting aside of His garments. In verse 28, where Psalm 69:21 is fulfilled, we have the thought of His cross work completed. In verse 36, the fulfilling of Psalm 34:20, the thought is that of inseparable union, for if we are members of His body, of His flesh, and of His bones - and not one of those bones is broken - then neither shall we ever be broken from Him.

"And again another Scripture saith, They shall look on Him Whom they pierced" (verse 37). This is a quotation from Zechariah 12:10 - but the careful reader will notice the absence of these words, "that the Scripture might be fulfilled." Why? The reason is simple! In the crucifixion of Christ, we have the PARTIAL fulfillment of Zechariah 12, but the COMPLETE fulfillment is yet to come when He, the Son of Man, the Son of David, Israel's King, shall come in mighty power and majesty to earth to set up His kingdom for Israel. What a day that will be for the nation when they shall look upon Him Whom they pierced and when they shall mourn for Him, as one mourneth for his only son. When this takes place, the church will have already been raptured. There was no authorization from the Roman government for the soldier to plunge his spear into Christ's side, but in order for Zechariah 12:10 to ever come to fruition, it must be done - and so, God put it into the soldier's heart to pierce His beloved Son. "And forthwith came there out blood and water" (verse 34). John was so near, he saw it. What an effect this must have had upon the disciple's heart! In his epistle, he reverses the words, "This is He that came by water and blood, even Jesus Christ" (I John 5:6). He came by water. That is, He came according to the prophetic Word - as to time, manner and location. Also, literally, He came, commencing His ministry by John's baptism. "And blood." The shedding of His blood concluded the ministry that commenced at His baptism. However, in our Gospel, we have blood, then water. In Israel, they experienced redemption by blood (Exodus 12), then sanctification through water (Exodus 14). Just as the blood of the Lamb sheltered them on

that night, so the waters of the Red Sea severed them from Egypt and constituted them a sanctified people unto Himself. Have not we experienced the same? One of the aspects of His death for us is often overlooked. We have it in Galatians 1:4, "Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father." And so, as John beholds the blood and water pouring forth from his Lord's open side, we have, in symbol, the precious truth that we have been justified by His blood to be a sanctified people unto Himself, separated from the world and all its false ways. Thus the curtain closes on the greatest event ever to take place in the Universe of God. What a bearing it should have in our lives today.

(To Be Continued)

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The things my Savior did for me
Are freighted with infinity,
For in their glorious depths I find
A wealth beyond the searching mind.

Redeemed? I gasp, a cowering slave;
Who is this One who freely gave
His breath, His blood, His life for me,
And paid the price to set me free?

I'm reconciled? . . . The enmity
That stands between my God and me,
And plunges to eternal loss -
Is that removed by His blest Cross?

Forgiven? Oh the mounting bliss,
To think of matchless love like this!
The prison doors are open wide;
My debt was paid when this Man died!

And justified? How can it be?
The guilt removed eternally?
The mighty stone is rolled away,
And Jesus lives in brightest day!

But *made a son!* . . . It's gone too far!
This thin-clad form His home would mar . . .
Just leave one gate of pearl ajar;
I'll view His glory from afar.
What's this? A royal robe they bring!
Some sandals and a golden ring,
A fatted calf . . . my lips can sing
The praises of a Heavenly King!

J.B.P.

THE TWO LAZARUSES

By John J. Stubbs

In the New Testament, we have two men by the name of Lazarus. One is the beggar mentioned in Luke 16, the other is the beloved brother of Martha and Mary in John 11. We really know little of either, beyond the few details recorded in Scripture. Both of them are silent, that is no words from them are found, and yet it is not hard to see that together they illustrate some important truths which are valuable for Christians. Let us notice in particular the contrasts between them and apply the lessons to our hearts.

1. Lazarus in Luke 16 had *no home* - he sat at the gate, while the Lazarus of John 11 knew the comfort and blessing of the home in Bethany. We pity poor Lazarus in Luke, but we almost envy Lazarus in his home in Bethany, visited as it often was by the Son of God and blessed with two pious sisters. Let us thank God for our Christian homes and see to it that they are indeed places of comfort and security, a real testimony for God in the district. Let not our homes be taken for granted. No doubt Lazarus in John 11 appreciated his home far more after being raised to life by Christ. Sometimes it takes the power of God in giving life to those dead in sins to change their thinking as to their home.

2. Lazarus in Luke 16 was not even given a burial. It is only said that he died, v. 22, whereas the rich man was buried. Perhaps the beggar did not even get a pauper's grave. Lazarus, however, in John 11 doubtless had a proper funeral and was certainly buried. The obvious fact to emerge from these contrasts is, that it matters not so much where or how the body is buried, but where the soul goes, and also that death is not the end of life. Happily, both the Lazarus of Luke 16 and the Lazarus of John 11 belonged to God, and their future of bliss was assured. Has the reader a hope beyond the grave?

3. Lazarus in Luke 16 was not permitted to come back from the dead to the rich man's home. The scriptures were to be a sufficient testimony to his five brethren, v. 28. Yet Lazarus in John 11 was called back from the dead as a testimony to the glory of God. Thus the plea of the rich man in hell to send Lazarus as a warning to his brethren was refused. The idea that if one went from the dead, man would repent is condemned, because of the authority and sufficiency of the word of God, v. 31. Another Lazarus was indeed raised from the dead, but they did not believe (John 11:44, 53). Let us emphasize more and more the authority and reliability of the divine revelation. This is the sinner's only safe guide to eternity.

4. In the case of Lazarus in Luke 16, we have the clear truth that earthly SITUATIONS change in eternity. The rich man who fared sumptuously finished up suffering in hell. The poor man,

Lazarus, who was full of sores on earth exchanged this for the comfort of Abraham's bosom. In John 11, we have the comforting truth of the reunion of SAINTS in heaven illustrated. Lazarus is brought back to his sisters and reunited with them. Bethany is the "house of dates" where all the purposes of God are complete. Hence the scene in John 12:1-3 is a picture of the marriage supper of the Lamb. Let us remember that in the glory of eternity, SITUATIONS on earth will be reversed and SAINTS on earth will be reunited. May the knowledge of this sustain us meanwhile in this dark world.

5. Lazarus in Luke 16 knew the sympathy and kindness of dogs. They licked his sores. They befriended him. In John 11, the Lazarus of Bethany knew the sympathy and kindness of the Saviour and also experienced the love and care of his devoted sisters. The one Lazarus was the object of the cruel indifference and apathy of others - the other, the love and sympathy of friends. Let there be no cruel streak in our make-up as believers. Sadly, sometimes even Christians can be rude, unkind and cruel to each other. How quickly and easily we seem to forget the Scripture, "Be ye kind one to another" (Eph. 4:32).

In addition to the above contrast, it should be pointed out that the name Lazarus means, "God my helper." Lazarus, the beggar, may seem to have experienced no help from God in his pitiable condition on earth. Ah, but God's help came to him when it was most needed. Behold him attended to by Angels as he passed into eternity. Lazarus, the brother at Bethany, perhaps wondered why the Lord did not come to help him in the hour of his sore need. Instead, he was sick and then allowed to die. The mighty help of God came after Lazarus had died, and the raising of Lazarus becomes one of the greatest miracles our Lord performed. Divine help came to these men in God's time, and in a manner so completely unexpected. If much-sought-for help does not come when and how we desire it, let the experience of these two Lazaruses teach us not to despair, but to depend upon Him. We shall yet bless our God and endorse His ways with us as being all-wise and for our eternal good.



When once the heart loses its freshness in the divine life, when heavenly things begin to lose their savour, when first love declines, when Christ ceases to be a satisfying and altogether precious portion for the soul, when the word of God and prayer lose their charm, and become heavy, dull, and mechanical; then the eye wanders back toward the world, the heart follows the eye, and the feet follow the heart.

QUESTIONS AND ANSWERS

By Harold S. Paisley

Question: On what day was the Lord crucified? If on Friday, as is generally taught, how can the words of Matthew 12:40 - "the Son of Man shall be three days and three nights in the heart of the earth" - be explained? Please answer in *Words in Season*.

Answer: This question is of great interest and importance to the Lord's people, judging by the many times it is asked. To account for the statement of Matthew 12:40, some believe our Lord was crucified on Thursday, or even Wednesday. We would point out that the expression "three days and three nights" was a familiar phrase, used to cover a period that included any part of three days. Its use in other Scriptures will verify this. The young man in I Samuel 30:11-13 had neither food nor drink for three days and three nights, yet it was only three days since he had fallen sick. In Esther 4:16-5:1, the queen ordered a fast for three days, yet the banquet was on the third day. Matthew 27:63, 64 speaks of the Jews coming to Pilate 24 hours after the Lord's burial, saying, "Sir, we remember that that deceiver said, while He was yet alive, 'After three days I will rise again.' Command therefore that the sepulchre be made sure *until the third day*. . . ." If that third day had passed, leaving the seal unbroken, the Pharisees would have proclaimed victory. In no less than nine passages in the gospels, His words are recorded that He would rise on the third day, and in I Cor. 15:4, the apostle states this to be an integral part of the gospel message.

The writer received help on this matter from the writings of Sir Robert Anderson, K.C.B., head of Scotland Yard - who stated, "The legal day is a day and a night - 24 hours beginning at midnight . . . any part of a day counts as a day. Therefore under sentence of three days, a prisoner is usually discharged on the morning of the third day, no matter how late on the first day he reaches prison. Under such sentence the prisoner is seldom more than 40 hours in gaol."

Dr. J. B. Lightfoot quotes the Jewish saying, "A day and a night makes an ONAH, and a part of an ONAH is as the whole. Therefore Christ may truly be said to be in the grave three ONAH. To object that as Jonah was three days and three nights in the whale, so the Lord must have been the full period of 72 hours in the grave, is to fail to understand the dialect of the nation." (See Lightfoot's Exercitations upon St. Matthew in his Commentary on the New Testament from the Talmud and Hebraica, p. 210)

The words of the two on the road to Emmaus add weight to this testimony - "Beside all this, this is the third day. . . ." If that Lord's day was the third day, then Saturday was the second, and Friday was the day of His death.

Question: Should husband and wife contribute to the offering of the Lord upon the First Day of the week individually, or should the husband give for both, seeing they are one in the Lord? A Scriptural answer would be greatly appreciated in *Words in Season*.

Answer: The practice of one giving for both is widespread and is to be deplored. Scriptural principles are a sure guide in this matter as in all else pertaining to the worship of the assembly. The offering is an integral part of our corporate worship. Each one appears before the Lord His God as an individual worshipper, when we gather to remember the Lord in the Breaking of the Bread upon the first day of the week. Each individual presents his own spiritual worship, and each should therefore contribute his material worship as well. It is good for each wife to have her own money, and every wise, loving and kindhearted husband will see to it that a worthy portion is bestowed upon her for all her sacrifice to him and to the well-being of his household. Her price is far above rubies, who is a true and faithful wife, and therefore should lack nothing in monetary things. The wife then has her own exercise concerning giving to the Lord, and will have joy in so doing now, and a great reward in the day of accounting at the Bema.

The Scriptures in this good exercise are many. Exodus 35:20-29 are instructive. "They came both men and women as many as were willing hearted;" "And every man with whom was found blue and purple and scarlet . . . brought them," but the Holy Spirit also records that "All the women did spin with their hands and brought that which they had spun, and all the women whose heart stirred them up in wisdom spun goat's hair." Also we read that the Laver was made of the looking glasses of the women who assembled at the door of the Tabernacle" (Ex. 38:8).

In the New Testament, we read of Joanna, the wife of Chuza, and Susanna and many others who ministered unto Him of their substance (Luke 8:3). Paul, writing to the Corinthians regarding the churches of Macedonia, states that, "They first gave their own selves to the Lord, surely an individual act of worship, and to us by the will of God (II Cor. 8:5). Each individual forming these assemblies, both men and women, husbands and wives, gave to the Lord in spiritual worship and then in the material offerings.

This is the more Scriptural course and brings delight to the Blessed God. May each of us have personal concern that all our giving may be after the grace of our Lord Jesus Christ Himself Who, though rich, yet for your sakes became poor that ye through His poverty might be rich. All that we have and are we owe to His wondrous gift. David could say, "As for me in the uprightness of my heart I have willingly offered all these things," and yet he could

add the beautiful words, "And now I have seen with joy thy people which are present here to offer willingly unto Thee" (I Chron. 29:17). The Lord also, Who has given so much, has joy in the gifts of all His people present before Him on Lord's Day at the Supper.

Question: Is the law contained in the ten commandments binding as a rule of life upon believers today?

Answer: The new position of believers to the Law in this age is clearly taught in the epistles of Paul. We quote one plain passage: "Ye are become dead to the law by the body of Christ, that ye should be married to another, even to Him Who is raised from the dead, that ye should bring forth fruit unto God" (Romans 7:4).

If a widow remarries, she is not expected to frame her new life by the law of her first husband, but alone by the will of the new. All the ten commandments are incorporated into the teaching of the church epistles [except the fourth], but the Christian does not refrain from idols, or from theft, or murder or immorality because these are forbidden by the law, but because he is linked to the Risen Head of the church, through Whom he has Eternal Life and the indwelling of the Holy Spirit to work out in his life the "law of Christ" according to the Scriptures. This new life far exceeds the moral obligations of the Ten Commandments, and one who is under the direction of His Lord will be found walking in all the commandments of the Word of His God, motivated by love to his Blessed Redeemer.

Question: It has been stated that John 3:16 was not part of the conversation of the Lord with Nicodemus, but are the words of John giving an explanation of what the Lord had already spoken. Is this true?

Answer: This suggestion is not a new one, but we utterly reject such a division of the Scriptures. We quote Dean Alford with whom we heartily agree in this matter, "The discourse would have been altogether fragmentary if verse 16 was not spoken by the Lord, and would have left the Rabbi where he was before." We believe that Nicodemus was saved upon hearing this beautiful verse. Millions have been saved since, for no single word spoken to one has reached so many. The context joins this verse with the rest. The whole section presents the Divine interest of the Godhead in man's salvation. In the first part, the Holy Spirit's work, in the second, the uplifting of the Son, and in the closing verses, 16 to 21, the Love of God and the Father in giving up His Son to die for sinners.

Let us ever ascribe these words to the Lord Jesus Himself.

PILING UP GLORY

Those who are sick can get strength and comfort from this passage in Psalm 41:3: "The Lord will strengthen him upon the bed of languishing: Thou wilt make all his bed in his sickness." The Hebrew indicates, "Thou turnest or changest his bed in his sickness."

This is most wonderful! God takes a personal interest in His sick saints! He whispers words of comfort to them, and in many ways makes their "bed" of suffering, whereon they are languishing, easier to lie on. He not only eases the pain, but He assures His children who are enduring affliction that their "light affliction, which is but for a moment, worketh for [them] a far more exceeding and eternal weight of glory." (II Cor. 4:17.) Be encouraged, dear suffering saint, your affliction, if faithfully endured for His glory, is actually working for you - piling up GLORY!

To get the needed strength day by day in the time of testing, it is necessary that we "look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." (II Cor. 4:18.)

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Hickory, NC - Brother Walter Gustafson was with the assembly for ministry for a week or so. He was enroute to Florida, where he expected to call at De Land and to give help at the Tampa conference. Brother Oswald MacLeod was able to be at the Lord's table on February 5, the first time since his surgery.

Tampa, FL - Marjory Avenue Gospel Hall - The assembly had appreciated visits from brethren Jack Noble, Walter Gustafson, Edward Doherty and G. P. Taylor. The latter two had ministry meetings for four Lord's Days and Wednesday evenings, which were well-attended and instructive to the young in Christ.

Livonia, MI - Stark Road Gospel Hall - Brother James Smith was with the assembly for their bi-monthly Bible Readings held on the last weekend of January.

Beetown, WI - Some blessing was seen in gospel meetings held by brethren Joel Portman and Roy Weber. They are exercised for an effort in the gospel in Black Earth to start at the end of February.

Blue River, WI - Five brethren were present to help in ministry on the all-day meeting held on February 5. Brother James Ronald, Sr. was with them for ministry on the Seven Churches of Asia. They were expecting brother Robert Surgenor for gospel meetings at the end of February.

La Crosse, WI - Brethren John Slabaugh and Allan Christopherson plan to have gospel meetings the end of February.

Ontario, WI - Brother Paul Elliott with the help of brother Jerry Jennings of the Ontario Assembly started in gospel meetings on February 5.

Dunkerton, IA - Brethren Richard Robertson and Robert Orr started in gospel meetings on February 5.

Garnavillo, IA - Brother Robert Boyle is expected for a week of ministry beginning on February 12. He, as well as brother James Ronald, Sr., have been visiting in different assemblies in Wisconsin and Iowa.

Manchester, IA - The monthly ministry meeting held on January 15 was very well-attended and the ministry was excellent.

Marion, IA - The Lord gave a nice harvest of souls in gospel meetings held by brethren Norman Crawford and Allan Christopherson.

Stout, IA - Good attendance and some professing to be saved, with others showing concern, characterized the gospel effort put forth by brethren William Metcalf and James Beattie.

Waterloo, IA - The assembly had an all-day meeting on the fifth Lord's Day of January. A good representation of the surrounding assemblies gathered to share in the things of God.

West Union, IA - Brother Paul Elliott had some gospel meetings in January with a little blessing.

Long Beach, CA - The Bible reading in which the Leading of the Holy Spirit was the subject was of great help and interest at their recent conference, occupying both the time on Saturday morning but being extended into the afternoon as well. Brother James Ronald, Sr. went on to Sunnyslope, AZ and Albuquerque, NM. Brother J. D. (Jim) McColl called at San Diego ere returning to Australia with his wife and daughter.

Palm Springs, CA - Brother John Norris spent January with the assembly which was an encouragement to the saints. He then went to Phoenix, AZ.

Seattle, WA - West Woodland Gospel Hall - The conference held on the last weekend of January was reported as one of their largest with a happy time of fellowship prevailing. A young woman professed to be saved.

REPORTS - CANADA

Eastport, Nfld. - Brethren Eric McCullough and Albert Ramsay commenced in gospel meetings right after the New Year. Brother Ramsay had to return home after two weeks, and brother Bryan Funston continued in his stead. A good interest was shown - four adults professed to be saved, and many interesting outside contacts were made.

Flowers Cove, Nfld. - Brethren J. A. (Bert) Joyce and Jim Jarvis are seeing blessing in the gospel meetings they are conducting.

Gander, Nfld. - Brethren Bryan Funston and Marvin Derksen expect to start in a gospel effort on February 12. Brother Eric McCullough was with the assembly for a night of appreciated ministry ere he left for home on February 4th.

Wileville, N.S. - Local brethren of the assembly at Nineveh are conducting children's meetings with good interest.

Yarmouth, N.S. - Brethren Albert Hull and James McClelland are having a meeting one night a week here as well as in Wilmot and Wellington. At Yarmouth, there is a good interest amongst a number of French extraction.

Fredericton, N.B. - Brother Murray McCandless purposes starting gospel meetings in mid-March.

Plaster Rock, N.B. - Brother David Kember of the Clinton, Ont. Assembly continues here with a measure of interest.

Robichaud, N.B. - The saints are cheered to see outsiders in to the regular Sunday night gospel meetings, particularly so in that this is a French-speaking district.

Shippigan, N.B. - Local brethren are following up the work that brother Larry Buote had here and in Pigeon Hill. Good interest continues in both places.

Tracadie, N.B. - The assembly has seen more taking their place gathered to His Name outside the camp. There are as many sitting back as those who make up the fellowship, which is an indication that God has been working in this district. Brother Vincent Davey is expected for a few ministry meetings in February.

Mont Joli, Que. - Brother Larry Buote with the help of brother Renee Cyr of the Green River, N.B. Assembly are holding forth in a rented building with some interest.

Collingwood, Ont. - Brother Timothy Walker had one week of children's meetings with good attendance.

London, Ont. - **Highbury Avenue Gospel Hall** - Brother James Smith was with the saints for one week of ministry. Brother Harold Paisley has been having meetings one night each week on Principles of the Assembly. He also visited the assemblies at Kitchener, Guelph and Valens.

Midland, Ont. - Brother Fred Krauss had one week of ministry with emphasis on helping young believers. He also spent a week with the saints in Sarnia.

Newmarket, Ont. - The saints enjoyed appreciated ministry from brethren Robert Booth and Larry Steers. The assembly also saw some professing to be saved.

Nipissing Junction, Ont. - Brethren Arnold Gratton and Brian Owen are starting gospel meetings on February 12.

Toronto, Ont. - **Mimico Gospel Hall** - Brother Frank Pearcey spent a Saturday night and Lord's Day with the saints with appreciation. The assembly arranges a ministry meeting on the third Saturday night of each month.

Welland, Ont. - Brother John Gray had a week of ministry meetings with the assembly.

Portage La Prairie, Man. - Following the all-day meeting on January 2, brother Robert Boyle remained for ministry, speaking from a chart on the "Feasts of Jehovah."

Vancouver, B.C. - **Deep Cove Gospel Hall** - Brethren George Campbell and Gaius Goff began in gospel meetings on February 5. Brother Campbell had already seen God's hand in salvation in different contacts he had made. Special prayer meetings and visitation have been held to help in the revival of the Christians and salvation of the lost.

Vancouver, B.C. - **Fairview Gospel Hall** - Brother Sydney Maxwell spent a week speaking from the chart "Egypt to Canaan." Good and practical ministry was given, and the attendance was encouraging. He was to spend a week with the Woodland Drive Assembly.

REPORTS - FOREIGN

Chile - Brother Ernest Moore writes of helping with the regular assembly meetings in their home assembly at Osorno along with giving help at Rio Negro and Puerto Montt. He was expected to join brother Parada in gospel meetings in Rio Negro. The other brethren are also quite busy in series of meetings in Halls and tents. Quite a number have been baptized recently in the Concepcion area, among the four assemblies where brother Richard Hanna labors. Brother John Shaw of Coquimbo had a very severe heart attack in December just at the close of tent meetings with brother William McBride. In the mercy of God, he was spared, but recovery will be slow.

VENEZUELA -

Puerto Cabello - Brother James Walmsley writes that in December at least ten local brethren were fully engaged in gospel efforts in the Puerto Cabello region. This city has a population of approximately 160,000, though with the surrounding area, it could easily have 300,000 or more. There are five assemblies in the city with two others nearby, plus four Halls in other areas where new work is progressing and two family dwellings that have been constructed so as to permit periodic preaching.

Naguanagua - Brother Sydney Saword has been preaching in the tent in this large town. In March, he will be celebrating his 90th birthday. Brother Thomas Baker of Southern California has been spending some time with him.

Araya - Brother Noel McKeown is presently in gospel meetings with the help of local brethren where a new work is developing. Access is by ferry, a one-hour journey from the city of Cumana.

Valencia - Brother J. E. (Eddie) Fairfield and brother Faneite had good, well-attended meetings with blessing in La Isabelica.

Genareno - Senor Gonzalez hopes to commence in the gospel in this small country town, laboring with the Turkington family.

Caracas - Brethren Gil and Tirado are presently working on the enlargement of the back of the Gospel Hall in the El Cementerio district.

Trincheras - Senor Delfin Rodriguez, helped by Esteban Navas, a young brother exercised about the Lord's work, are seeing blessing in this area, where there is no assembly as yet.

San Fernando - Brother Uel Ussher took his portable hall to this city in the interior. Local brethren have been working in a new district, and gospel meetings continue, shared by brother Victor Suarez.

Coro - Brethren Chirinos and Velazco were to commence in the gospel.

Marin - Brethren helped by brother J. A. (Joe) Milne are making preparations for their conference scheduled for the last weekend of January.

CONFERENCES

Manchester, CT - The 66th annual conference will be held April 20, 21 and 22 with Prayer Meeting on April 19 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. Bible Reading on Friday at 10:30 - Hebrews 13. Breaking of Bread at 10:30. Corr. Joseph L. Jassie, 159 Thompson Road, Manchester, CT 06040. (203) 646-8232. Masonic Temple (203) 646-9072.

Waterloo, IA - Cedar Falls, IA - The fifth joint annual conference will be held in the Masonic Temple, Park Avenue and Mulberry Street on April

21 and 22. Prayer Meeting at 7:30 P.M., Friday, April 20 at the Gospel Hall, 726 Western Avenue, Waterloo. Bible Reading on Lord's Day at 9:00 - Philippians 2. 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) 266-6271. Masonic Temple (319) 232-4610.

Culver City, CA - Annual conference to be held in the Gospel Hall, 11138 Venice Boulevard, on April 21 and 22 with Prayer Meeting on April 20 at 7:30 P.M. Saturday - Bible Reading at 10:00 - Lordship of Christ. 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, N.S. - Annual conference to be held on April 21 and 22 with Prayer Meeting on April 20 at 7:30 P.M. in the Gospel Hall. All other meetings to be held in the Parkview Educational Center, King Street North, Bridgewater, N.S. Saturday from 9:00 to 12:00, Bible Reading on Ephesians 1 and 2. Breaking of Bread at 10:00. Corr. Robert J. Kaulback, 19 Medway Street, Bridgewater, N.S. B4V 1J8. (902) 543-5530. School (902) 543-5536.

Toronto, Ont. - East Side Assemblies - Annual conference to be held on April 20, 21 and 22 in the Birchmount Park Collegiate Institute, 3663 Danforth Avenue, Scarborough. Prayer Meeting in the Pape Avenue Gospel Hall, 871 Pape Avenue on April 19 at 7:30 P.M. Meetings on all three days at 10:00 A.M. Corr. Lyle MacMullen, 65 Huntingdale Blvd., Apt. 504, Scarborough, Ont. M1W 2P1. (416) 497-5997 and Don Jennings, 53 Karnwood Drive, Scarborough, Ont. M1L 2Z7. (416) 757-7019.

Winnipeg, Man. - West End Gospel Hall - The 84th annual conference to be held on April 20, 21 and 22 with Prayer Meeting on April 19 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. Bible Readings on Friday at 10:30 and 1:30 and Saturday at 10:30, on the life of Abraham, Genesis - chapters, 12, 18 and 22. 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, B.C. - The joint annual conference convened by the Deep Cove, South Main and West Richmond Assemblies will be held on April 20, 21 and 22 at the John Oliver Secondary School, 41st and Fraser Streets, Vancouver. Prayer Meeting on April 19 at 8:00 P.M. in the South Main Gospel Hall, 60th and Main Streets, Vancouver. Breaking of Bread at 10:00. Bible Readings on I Thessalonians 1, 2 and 3. Corr. W. A. Boyd, 6540 Sophia, Vancouver, B.C. V5X 3N3. (604) 327-5985.

McKeesport, PA - Annual conference on April 28 and 29. Prayer Meeting in the Gospel Hall, Prescott and Broadway on Friday at 7:30 P.M. All other meetings 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. (412) 373-2558. Corr. William H. Moore, 2705 Hill Street, McKeesport, PA 15132. (412) 672-7575. School (412) 673-1198.

New Harbour, Nfld. - The assembly is convening their third annual conference on April 28 and 29 with Prayer Meeting on Friday 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, Nfld. AOB 1P0. (709) 582-3346.

Mimico, Ont. - Bible Readings on April 28 and 29 with first reading on Friday, April 27, at 7:30 P.M. Subjects: The one chapter epistles of Philemon, II John, III John and Jude. Breaking of Bread at 10:00. All meetings to be held in the Gospel Hall, 414 Royal York Road South, Etobicoke (Mimico). 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 second annual conference on May 5 and 6 with Prayer Meeting on Friday at 7:30 P.M. Breaking of Bread at 9:45. All meetings to be held in the Gospel Hall, 253 - 17th Avenue, N.E. Corr. J. Arnold McDonald, Route 2, Box 116, Iron Station, NC 28080. (704) 263-8649. Note the change of dates from those of last year.

Newmarket, Ont. - On May 6th, there will be a one-day conference at the Gospel Hall, 736 Davis Drive. Breaking of Bread at 9:30. Bible Reading on I Corinthians 11:23-34. Corr. Harry Pronk, 364 Simcoe Road, Bradford, Ont. L0G 1C0. (416) 775-6816.

Ottawa, Ont. - Annual conference to be held in the Gospel Hall, 1087 River Road on May 12 and 13 with Prayer Meeting on Friday at 7:30 P.M. 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 (613) 748-0269.

HOMECALLS

Kapuskasing, Ont. - Our beloved brother, **Patrick Godin**, age 62, was called into His presence on September 22, having been saved only four months to the day earlier, May 22, (how kind of God!), when as a patient in a Toronto hospital, he was reading a story of Andrew Dunn's conversion. He had been a devout Roman Catholic and had told some of his family who were saved earlier that he purposed to die with the same religion. It was a great joy to baptize him in July and see him added to the local assembly. It was his burning desire to break bread with the Lord's people before going Home, and the Lord graciously granted this wish for one time ere he took a turn for the worse, suffering from a terminal disease. Remember his wife in prayer, who earnestly prays that their four sons will be saved.

Sudbury, Ont. - Our dear brother, **Arthur McEwen**, was taken Home on December 17. He was saved over fifty years ago at Arnstein through John 1:12. In 1941, he moved to Sudbury, where he will be much missed as he was faithful and bore a good testimony. He is survived by one son and four daughters. The funeral was well-attended.

London, Ont. - Our aged and beloved sister, **Mrs. Marguerite Bancroft**, went to be with the Lord on January 4, in her 90th year. She was born in France and came to Canada following her marriage to Edgar Bancroft. They both heard the gospel for the first time in Newbury, Ontario during meetings held by the late brother McDonald and were saved one day apart. Having learned the truth of separation, they never turned back. Given to hospitality, she entertained many of the Lord's servants both in Chatham and Newbury. Following the death of her husband on March 3, 1975, she moved to London, and her last years were spent in a nursing home in Strathroy. Even though her sight was gone, her mind was alert to

HOMECALLS (continued)

the end, thus spending her time praying for the Lord's servants and His people. The well-attended funeral service was a testimony to her long and faithful life.

Longport, NJ - Our dear sister, **Mrs. Ruth C. Fannan**, age 88, went Home on January 13, after having suffered much at the end of her days. She was born in South Greensburg, PA and born again in the early 1920's. With her late husband, John, they were in fellowship in the old Friendship Avenue Assembly of Pittsburgh, PA for thirty years and then moved to the Borough of Longport, where they were a part of the Longport Assembly - she for the past 34 years. Survived by one son, three daughters, ten grandchildren and six great-grandchildren.

Salem, OR - Our esteemed brother, **Elmer I. Babb**, went to be with Christ on January 15, at the age of 68. He was born on May 14, 1915 in Long Island, NY and born again on July 6, 1928 in Hartford, CT through Romans 6:23. Shortly thereafter, he was received into the fellowship of the assembly at Manchester, CT. In 1948, he moved to Arizona, where he was a part of the assembly at Sunnyslope until 1969 when he moved to Salem, OR at the time the assembly was formed there and has served as correspondent for several years. He will be much missed as he sought to encourage the Lord's people to go on for God and to guide the assembly in scriptural simplicity in keeping with His Word. He is survived by his wife and three daughters (two are in assembly fellowship) and sixteen grandchildren - the latter were a special burden to our brother as he longed to see them saved. The Gospel Hall was filled by those who attended the funeral.

Omaha, NE - On January 19, **Deborah Dawn Van Der Hart**, the 11-month-old daughter of our brother and sister, Mark and Dorcas Van Der Hart, passed into His presence, having suffered from leukemia. Besides her parents, she is survived by an older sister, Priscilla. The grandparents, Mr. and Mrs. Henry Van Der Hart and Mr. and Mrs. Samuel Eadie, as well as the parents are part of the fellowship of the Omaha Assembly. Many heard the gospel spoken at the funeral services.

Pasadena, CA - Our beloved brother, **Jesse R. Denner**, age 79, went to be with the Lord on January 19. He was born on August 24, 1904 in Wisconsin and saved at the age of 24. He is described as a man who feared the Lord and will be remembered as a friend who was faithful to the things of God. He is survived by his wife, a son, Thomas, and his wife, a daughter, Mrs. Janet Muthmann, and a brother, William. He was part of the assembly at Palm Springs, CA.

Frostburg, MD - Our beloved sister, **Mrs. David (Gladys) Willetts**, passed into the presence of the Lord on January 22. She was saved in 1935 at the age of 11 and has been the means of others trusting the Savior. She was an exercised and devoted sister who could not understand why a believer would live a life less than being wholly devoted to the Lord. Her main concern was the spiritual condition of the assembly of which she formed a part and the other assemblies in the area. Her spiritual influence and help in the assembly will be greatly missed. Her outstanding testimony of selfless and gracious Christianity was reflected in the large number who attended the funeral, of whom many had been prayed for, invited to gospel meetings, or spoken to by our sister. Her husband, who is in assembly fellowship, and daughter share in the hope of a reunion "in a little while." They devotedly cared for her in her sickness, the most of the past five months being spent in the hospital.

Words in Season

THE BIBLE FAMILY MAGAZINE



SUFFERING AND GLORY

The Cross is present, but the Crown to come -
The loss a trifle, but the gain a sum
Which the eternal balances shall mete
To worthy ones before the judgment seat.
In measure then shall all the glory share
As now they suffer loss and trial bear -
The roughest cross the brightest crown attain,
The greatest loss procure the richest gain.
The tear of sorrow for the Master shed
Shall then be oil of gladness on the head;
Affliction's pangs shall all be justly weighed,
And everlasting glory for them paid.
As, then, upon the rich rewards we gaze,
And hear the voice of God His faithful praise,
We'll wish that we a greater share had borne
Of earthly loss and trial, shame and scorn.

APRIL, 1984

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

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

Santiago, Chile - On Lord's Day, February 20, our brother, David Rodgers, his wife and their three children, ages 9, 7 and 5, along with a Chilean Christian couple with their children, ages 4 and 2½ months, were involved in a serious automobile accident as they were enroute to the Breaking of Bread meeting. This accident claimed the life of the youngest of the Rodgers children, Marlene, and the two children of the Chilean couple. A few days later, the Chilean brother, who never regained consciousness, was called into His presence. For those who survive, they have spent the ensuing weeks in the hospital for surgery and treatment. David had severe lacerations on his face which required five hours of surgery. His wife, Ruth Ann, suffered a crushed foot which necessitated extensive surgery. Michael, the 7-year-old, had a fractured skull. As we go to press, we understand all have been released from the hospital and are recuperating in a home of one of the Chilean Christians. They will be cared for by David's parents, Mr. & Mrs. Vernon Rodgers of North Bay, Ontario and Ruth Ann's parents, Mr. & Mrs. Hugh Garnham of London, Ontario, who will be spending the next several weeks with them.

Oretta, the Chilean sister, who has been bereft of her husband and two children, is being cared for in the home of Chilean believers, where Margaret Ronald, who serves the Lord as a missionary nurse, will be caring for her. We have just learned that Cheryl Rodgers has contracted typhoid fever, which will put them in quarantine for at least three weeks.

All correspondence and any exercise regarding our brother should be sent to the following address: *Highbury Avenue Gospel Hall Trust, c/o Gordon Brodie, 107 Downing Crescent, London, Ont. N6C 3C7.*

ORDER OF MEETINGS

Debert, N.S. - Lord's Day - Breaking of Bread - 11:00 A.M., Sunday School - 12:30 P.M., Gospel - 7:30 P.M. Tuesday - Prayer and Bible Reading - 8:00 P.M.

CHANGE OF ASSEMBLY CORRESPONDENT

San Diego, CA - William Smith, 5005 La Dorna Street, San Diego, CA 92115. (619) 582-2109.

Debert, N.S. - Ian Bingham, R. R. #2, 64 Falcon Road, Truro, N. S. B2N 5B1. (902) 893-2369.

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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OUR PRAYER

"Save Thy people, and **ble**ss Thine inheritance:
feed them also, and **lift** them up forever" (Psalm 28:9)

"Save" Thy people day by day,
Lord to Thee we humbly pray;
So weak we are and very frail;
Keep us in the narrow way.

"Bless" them also is our cry.
Ascending to Thee Lord on High,
Blessings from Thyself so free,
Enriching, and to satisfy.

"Feed" them with the Living Bread,
By Christ the Shepherd truly led
To pastures in Thy holy word;
Our souls shall then be richly fed.

"Lift them up forever" Lord;
Sure Thy promise from the word:
Caught up! return to earth no more;
Forever be Thy Name adored.

Alex Ross

IT IS NOT "MENDING" BUT "RENEWING"

Dr. W. P. Mackay, of Hull, preached in an Aberdeenshire town on the New Birth. He stated in very plain and powerful words, what few of his hearers ever heard so plainly before, namely, that no amount of reformation or religion would ever fit a sinner for the kingdom of God. Some were greatly displeased at that plain, old-fashioned sermon. It simply took them from all that they had been proud of, and more or less depended upon, to take them to heaven.

But there was at least one man in that congregation who was differently affected by that faithful declaration of the truth of God. He was a deacon, highly respected and regarded as a pattern in church and religious life. The Word of God, which is a sharp two-edged sword, laid this man's conscience open to the light, and he discovered that with all his religion, he was a sinner needing to be born again, and that all his righteousness, in which he had rested, and of which he was secretly proud, was but "filthy rags" (Isa. 64:6) in the sight of God. When he returned to his home that night, his wife saw that he was dejected, and inquired the cause.

"I have found out that it is not mending but renewing I need. Our religion is not built on the right foundation; I see we have never been born again," he said. It was no doubt a bitter discovery to the religious man, but he honestly faced it, and allowed the truth of God to bring him to God owning his true condition.

The following night, there was a second Service, and the theme of discourse was "Immediate Salvation," from the healing of the lame man in Acts 3. The impotency of man to help in his own salvation, the power of Christ to save, and the immediate salvation of the believing sinner were all dwelt upon in great simplicity and earnestness. The deacon yielded himself to Christ as he sat in his pew, and like the man of whom the preacher spoke, came to his house, "Walking, and leaping, and praising God" (Acts 3:8). Saved by grace alone, without effort or merit of his own, he is no longer a sinner, seeking to mend his ways and earn a place in heaven, but a sinner renewed by the Spirit of God "in Christ Jesus."

There is an amazing difference between these two positions, reader. Which do you occupy? To be religious is one thing, to be "born again" is quite another.

SAVED "In Christ Jesus"
(Rom. 8:1)

Saved by grace alone,
Kept by power Divine,
Soon to stand before the throne,
Glorified as Thine:
There to magnify His name,
Through Whom this great salvation came.

LOST "In Your Sins"
(John 8:24)

Lost in unbelief,
Through the love of sin,
Crushed beneath a load of grief,
Deep remorse within;
No excuse to offer then
By the Christless souls of men.

Selected

* * * * *

WITTY SPEAKERS

There is a class of preachers - we hope it is small one - who come within the descriptive line of Cowper, of those who court a grin where they should woo a soul, aiming to say amusing and funny things to move the visibles of their hearers, seeming forgetful that their vocation is something far more serious than this. A careful study of the epistles of Paul would fail to discover directions on the value of securing attention by keeping an audience in jolly good humour. Paul, himself, was a model preacher in matter and manner. We hear of his earnest exhortation and persuasion, of his consuming self-sacrifice and zeal, of his tears while beseeching sinners, but never of his efforts to make his hearers laugh.

He had too awful a sense of his responsibility of delivering his message, which was to prove a savour of life or death to others, and of his anxiety to be free from the blood of all men. But where do we learn of his attempts to amuse? He habitually remembered the ministry of his Master, who wept over the incorrigible and was even angry at their obstinate unbelief, without once descending to witticism. The discovery was left to modern times to visit a hospital in a merry mood, that the diseased and dying might be diverted from their real condition. If there is a time to laugh, it is certainly not in the sanctuary or when sacred and momentous truths are to be enforced on the attention of dying sinners. Make merry over the prodigal returned if you will; it is out of place while he is spending his substance in riotous living.

A preacher should be gravely in earnest, while he handles the solemn matters with which he deals, and tremble at the thought of putting sinners into good humour with him or themselves by the overflowing of an eccentric wit.

DOCTRINES OF FIRST IMPORTANCE (Part V)

By Harold S. Paisley

THE BURIAL OF THE LORD JESUS

In the Old Testament, His burial is the subject of prophecy, and in the four Gospels, the facts are recorded. In the epistles, it is seen as the basis of practical teaching and doctrine.

PRACTICAL IMPLICATIONS IN THE EPISTLES

The first teaching is a definite guideline to the saints concerning the disposal of the bodies of fellow-believers, who have fallen asleep. It is indicated that the bodies of the Lord's people should be buried, even as the Lord was buried. The "sowing" of the body in the earth, in hope of the glorious resurrection, is the Christian manner of burial. Of Stephen, it is written - "devout men carried Stephen to his burial." Cremation, which is widely adopted today, is a heathen custom, and abhorrent to the followers of the One Who died and was buried and rose again on the third day.

His burial also declares beyond doubt His actual death. The full penalty was borne. The burial enhances the miracle of His resurrection. He was truly dead, but God raised Him and showed Him openly by many infallible proofs. The Lord Who entered into death for us, and was buried in the darkness of the borrowed tomb, has come forth in mighty power and has finally ascended into the glory and is set down at God's right hand. The Lord is risen indeed.

Another great doctrine arising from the burial of the Lord Jesus is the subject of the believer's identification with His Lord. Paul, writing to the Romans, states the truth . . . "Know ye not that so many of us as were baptized into Christ Jesus were baptized into His death?" (Romans 6:3). These words are true of the believer. From an appreciation of this new position follows the practice of baptism. Therefore, we are buried with Him by baptism. The obedience of the Lord's people is expressed in the beautiful ordinance of believer's baptism by immersion in water. These verses plainly teach that the only suitable person to be baptized is one already identified with Christ by faith, and the only mode of application is by burial into water. How precious is this blessed privilege of confessing openly to all who witness, the truth of death union with our Lord Jesus Christ. The baptized one comes forth from the watery grave to live unto God and to experience in a world that rejected the Saviour the power of resurrection life. Following the submission of the believer to baptism, there follows assembly fellowship with those who gather alone in the Name of the Lord Jesus Christ and who call upon Him out of a pure heart. A return to places where the Name of the Lord is not honoured and where all the

Word of God is not taught is a plain denial of the union with Christ announced in water baptism.

Young saints, who have obeyed the Lord in baptism, should be nursed and led early to the full fellowship of the church of God, which is the local assembly. The reception of non-baptised ones is contrary to the old paths given in the pattern to be observed until the Lord and Master of the assemblies returns (Acts 2:41 & 42). Great faithfulness is needed in these days to carry out Divine principles in the fear of God. To this should be added the daily reckoning and application of the truth - "Likewise reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11).

Baptism means separation from the world in all its many phases. Recently, the beautiful lines of an old hymn caused a fresh appreciation of baptism and its many implications. The words are from one of the early brethren and recorded in "Hymns For The Little Flock" by J. Denham Smith.

"Once in the gloomy grave He lay,
But by His rising power,
He bore the gates of death away:
Hail, Mighty Conqueror.

Here we declare in emblem plain
Our burial in His grave,
And since in Him we rose again,
We rise from out the wave.

No trust in water do we place,
'Tis but an outward sign;
The great reality is grace
The fountain - blood Divine."

* * * * *

JOHN CHAPTER 19 THE TWO WITNESSES (Part III)

By Robert Surgenor

The Word of God speaks of many "after events," but few are so touching and fragrant as the closing verses of John 19. "And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus" (verse 38). It was a Joseph who, probably, was the first to handle His body as an infant. Now another Joseph handles His body for burial. Cruel hands had nailed Him to the tree, but God saw to it that tender hands be employed in removing

the sacred temple from the cross for burial. Isaiah foretold of this event, "They made His grave with the wicked, and with the rich in His death" (Isaiah 53:9, R.V.). That is, the Roman government and the nation of Israel would have buried Him with the thieves, but what the government of man had purposed, God disposed of. He, the pure and Holy One of God, came into this world by way of a virgin womb, and God saw to it He would leave this world by way of a virgin tomb. The purposes of God can never be frustrated by the governments of men. Let us be encouraged in the fact that "the king's heart is in the hand of the Lord, as the rivers of water: He turneth it whithersoever He will" (Proverbs 21:1).

Not much is said about Nicodemus ("innocent blood"), but all that is mentioned is good, and has been written by John. In chapter three, we see his DESIRE to see Christ. The first man to ever hear John 3:16 got saved! In chapter seven, we observe his DEFENSE of Christ, "Doth our law judge any man, before it hear him, and know what he doeth?" This principle, if followed, would stop many a wagging tongue today! Finally, we have the third mention of this remarkable man in our chapter, bringing before our gaze his DEVOTION to Christ. It would seem as if, prior to this, Nicodemus was a rather timid man when it came to public association with his Lord. But just as we see the man with the changed garment in Leviticus 6:11, so here we see this once timid man coming forth with holy boldness, along with Joseph, begging the body of the Lord Jesus. Do we not thus see the power of His death in their lives? What has enabled men, through the centuries, to stand up bravely for the Lord - in the midst of all His enemies? Why, the power of His death in their lives! "For God hath not given us the spirit of fear (cowardice or timidity); but of power, and of love, and of a sound (temperate, self-controlled) mind" (II Timothy 1:7). This has been imparted to us in virtue of His death. What wonderful vessels we are, brethren, for the glory of God!

I remember, on an occasion, being in a supermarket with a couple of Christians. As we were selecting some fruit, a big rough-looking man began to curse and swear. To my amazement, the quiet, reserved sister walked over to him - and rebuked him for taking her Lord's name in vain. Then she proceeded to tell him of the love that the Lord had for her by dying on the tree to put her sins away. Well now, if you ever wished to see a flagrant sinner subdued, you should have been there that day. The big man stood ashamed as the little godly sister told him a few things about the Man Whose Name he had employed in oaths and curses upon his ungodly lips. Then she gave him a tract which he meekly received. Where did she receive such power to confront such a big ungodly creature? She received it from God. It was the power of Christ's death manifesting itself in her life.

I have often said, "Why should we be ashamed to witness for Him wherever we are - at work, during shopping, in the neighborhood - seeing what we have is the most blessed thing that a soul could possess." Paul was not ashamed of the gospel of Christ (Romans 1:16), and as he was about to depart to be with his Lord, he exhorted dear Timothy, "Be not thou therefore ashamed of the testimony of our Lord. . ." (II Timothy 1:8). Oh brethren, let us buy up every opportunity - and let us make His fragrant Name and Person known to all that we come in contact with. I feel if we were more diligent along these lines, we would see more results in our gospel meetings. We would see more fervency in our collective worship, and we would see a far greater vitality in God's assemblies. Remember, the judgment seat of Christ is coming. "If we deny Him, He also will deny us" (II Timothy 2:12).

As Nicodemus approaches, he does not come empty-handed. Consecration means "filling of the hands." Nice to see brethren at the Lord's supper with filled hands, bringing their sacrifices of praise to God regarding the Person of Christ. Notice also the value of his gift, "a mixture of myrrh, and aloes, about an hundred pound weight" (verse 39). This beautifully testifies to the greatness of his love. The Spirit is careful to notice and record the weight, isn't He? God never overlooks - He always measures and records the "weight" of our love and devotion for His Son. Christians who are light and frivolous are only manifesting by their ways that their love and appreciation for Him isn't too deep. A godly person may have a measure of humor, but his life will be characterized by sobriety. It is God's requirement of an overseer (I Timothy 3:2), also the responsibility of older sisters to teach the younger (Titus 2:4), also necessary in resisting the devil (I Peter 5:8), and befitting the testimony as we wait for the coming of our Lord (Titus 2:12, 13). The weight was about an hundred pound! Now, I want you to consider something here. Notice the Spirit of God is silent as to how he managed to bring this weight of aloes and myrrh. Silence in Scripture speaks. Remember, here you have an old man (John 3:4) with a burden of about one hundred pounds! How could an old man ever manage to carry that to the garden tomb? Let us spiritualize the scene and say love to Christ made the burden easy to carry. There's no mention of Joseph helping him, no mention of assistance of any kind - the Spirit of God wishes to convey to our mind that Nicodemus brought it single-handedly! As we look about the assemblies today, we see older men, elders, with heavy burdens. Burdens relative to the Testimony. Burdens relative to the flock. Burdens relative to the dear unsaved. How can men with responsibility carry such burdens? The answer is, love to the Person makes the burden light. May we ever keep our eyes upon Him. May we ever keep at His side. May we ever govern our affections

right - then we'll be able to bear the burdens He has given us to bear, for His Name's sake.

In nine words, we have a pattern for us today, as God's people, relative to the dead body of a departed one. "As the manner (custom) of the Jews is to bury" (John 19:40). Notice, the "y" on "bury" is not an "n." Cremation was the practice of the heathen, never of God's people. The body is precious clay, and is to be buried, to await the day of resurrection. So it is "bury," not "burn."

The first garden of Scripture was Eden, the last, in John 19. The first Adam was put out of the first garden because of his sin. The last Adam's body was put into the last garden, because of sins not His own. Bound with the material of the rich (linen), anointed with precious and fragrant spices, the sepulchre of rich Joseph now receives its most precious treasure, the body of Him who was rich, yet for our sakes became poor (II Corinthians 8:9).

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A SPIRITUAL WARDROBE

By Frank Tornaquindici

Every year, a list is published of the ten best dressed people. This award is a recognition - an achievement for those so chosen. They are considered to be "trend setters" - models for others - examples of what is good and correct.

The world's society is very much concerned about appearance and clothing. Millions are spent every year to "be in vogue." The fashion and cosmetic industries flourish - as women of the world and, yes, men, too, spend hours getting their wardrobes together - selecting the right accessories - choosing the right scent - seeking the best hairstylist and cosmetologist - listening to hundreds of commercials and ads as if they were the gospel, telling us what will make us acceptable - a member of the "chosen."

Are we as Christians equally as concerned about our *spiritual* wardrobe? - How much time have we spent acquiring our clothing? - *Who* have we chosen to be our model and example of what is good and correct? - Which *Gospel* is directing us? The *Gospel of the world?* or the *Gospel of Jesus Christ?*

Let me pose this question: "Do clothes really make the man?" as the saying goes. Let's see what the Word of God has to say. The Lord Jesus Christ Himself warned us in Matthew 24:27-28 *not* to be like the Pharisees who are "like unto whited sepulchres, which indeed *appear* beautiful outwardly, but *within* are full of dead men's bones and of all *uncleanness*. Even so, ye outwardly appear righteous to men, but within ye are full of hypocrisy and iniquity."

What are the garments we should have in our spiritual wardrobe? What garments did our Lord Jesus Christ wear? What do they suggest to us?

THE GARMENT OF DEPENDENCE

"Ye shall find the babe wrapped in swaddling clothes, lying in a manger." (Luke 2:12) "I was cast upon Thee from the womb" (Psalm 22:10). How wonderful it is to consider this *garment of dependence* that our Lord wore: so beautiful in its simplicity, yet so magnificent in its reality. The reality of Christ's *total dependence* upon the Father: from His mother's womb, throughout the entirety of His life, to His glorious return to the Father! He Who was Himself the Eternal God passed the time of His sojourn here in total dependence, trust and confidence, in the Father. We will never be able to comprehend the fullness of this garment - for it envelops the very mystery of Godliness, that "God was manifested in *flesh*." "And the Word was made flesh, and dwelt among us." (John 1:14).

Just what is this garment of dependence? For the word dependence implies total helplessness, not being able to do it ourselves, being at the mercy of others, relying upon others to meet our needs, having little or no recourse.

Why does the thought of putting on this garment scare us? What will we have to "give up" if we become totally dependent upon God? Will we have to forfeit our "control." How high is the price for our freedom? Our *independence*?

In our society, we strive for independence! Our youth crave it. Our soldiers fight for it - Our very nation is founded upon it.

Yet, to me, the word, dependence, means reassurance that I have others who care - others upon whom I can count for various needs, others with whom I can share my joys and sorrows. So, in a sense, it is comforting, security and stability.

It might profit to examine this garment more closely. Contrary to the popular belief that the Messiah would come as a King, rich and powerful, leading a great army, ready to overthrow their enemies, prepared to establish His Kingdom, Luke chapter 2 tells us that He came as "a newborn babe (helpless) wrapped in swaddling clothes, lying in a manger (humble and poor)."

And as His swaddling clothes were unwound, so unfolded the *grace of our Lord - the revelation of God*.

So many paradoxes! He was rich, and became poor. He was mighty, and became humble. He was all powerful, and became dependent.

From His entrance into the world until His departure, His life was marked by perfect dependence upon and subjection to the will of the Father. "For I came down from heaven, not to do mine own will, but the will of Him that sent me." (John 6:38) "Verily, verily, I

say unto you, The Son can do *nothing* of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise." (John 5:19) In the Garden of Gethsemane, while in agony and sweat, He prayed: "not my will, but *thine*, be done." (Luke 22:42). And from the excruciating pain of the cross itself, our Lord gave us the example of His final act of dependency: "Father into *Thy hands*, I commend my spirit." (Luke 23:46)

With this blessed example that He left as the Dependent One, should not we as children in the family of God also seek to be dependent upon our heavenly Father?

Christ tells us in Matthew 6:8 that our Father "knoweth what things ye have need of, before ye ask Him." and that we are to "take no thought, saying what shall we eat? or what shall we drink? or wherewithal shall we be clothed? . . . for your heavenly Father *knoweth* that ye have need of all these things." (Matthew 6:31, 32)

Rather, we are to "seek first the Kingdom of God, and His righteousness, and all these things shall be added unto you." (Matthew 6:34)

How frequently do we cast aside our garments of dependency upon the Father, and, on our own, concern ourselves with the problems and decisions of life: the conflict of youth, the anxiety of old age, the frustrations of work, the difficult decisions, the money problems, the health issues.

Can we truly make the best choices and find the best solutions *totally independent* of our Father's best interests for us?

We desperately need this garment of dependence for truly happy, productive Christian lives.

Simply and gently, our Lord holds it out for us - extending His invitation for us to "Come unto me, all ye that labor and are heavy laden, And I will give you rest, 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.*" (Matthew 11:28-29)

(To Be Continued)

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TAKE MY HANDS

By Redmond Blair, Vancouver

The subject of this brief meditation is on David, one of the most interesting and outstanding men in the Bible. Much instruction can be found in considering his life, rising from obscurity to rule the nation of Israel, as well as in his writings, which speak much of Christ in His sufferings and the glory to follow in a day yet future. It is the latter subject of his writings, the book of Psalms, where four times he refers or alludes to His Hands.

DAVID - THE PROPHET

Psalm 22 vs. 16. They pierced my hands and my feet. Here we see David as a prophet, as he takes up the pen and writes of something that went beyond his own experiences and sufferings. A greater than David is here - David's greater son and Lord, speaking to us of the Lord Jesus. Firstly, the thought of His humanity, becoming a man with a body. Thus the pierced hands remind us of His death upon the tree. Then of His resurrection, for He shewed the disciples His hands and invited Thomas to put his finger into the print of the nail in His hand. Finally, it reminds us of His ascension, in Luke chapter 24: He led them out as far as to Bethany, and lifting up His hands in blessing upon the disciples, He was taken up. The last look they had of the Lord was at those pierced hands. May we learn to appreciate and love those hands, which were pierced for us too. May the wonder of these things produce worship in our hearts to our blessed Lord. Soon we shall look on those hands.

DAVID - THE SHEPHERD

Psalm 78 vs. 72. So He fed them according to the integrity of His heart, and guided them by the skillfulness of his hands. In this portion, we see David as the shepherd who feeds and guides the flock. If we turn to that Pearl of Psalms, the 23rd, we see the Good Shepherd there with two instruments, the rod and staff. These would speak of authority and guidance. David no doubt used these when caring for his father's flock. With proper use, he was able to lead and feed. When he later was called to lead the nation of Israel as their king, the same care was manifested as well. As we read this verse today, in light of the needs of the people of God and regarding the dangers and decline that are so evident, those who have the care and responsibility of shepherding could well breathe this as a timely prayer. Oh Lord, give us this heart of integrity to feed thy people. Give us these skilled hands to guide thy people. We have a rich heritage handed down to us, may we value it highly. There is much pressure to set aside the divine principles of God's truth, to suit a changing world. Let us hold fast and strengthen the things that remain. Soon the Chief Shepherd will appear to reward the under-shepherds for wise rule and safe guidance.

DAVID - THE SWEET PSALMIST

It is a good thing to give thanks unto the Lord . . . upon an instrument of ten strings . . . upon the harp with a solemn sound (Psalm 92 vs. 1, 3). David was well called the Sweet Psalmist of Israel. He was a true son of Judah, meaning Praise, as the Psalms show. Here his hands are alluded to, as he takes up the harp to praise the Lord. He was a skillful player, as seen in Samuel when he is called upon to play for Saul, to soothe the deranged king, after

the Lord had left him. He speaks of a solemn sound upon the harp, and would this not suggest that our praise should be solemn too as we gather on the Lord's Day, when we dwell on the life, sufferings and death of the Lord.

A sweet sound also came from David's harp, and our sounds can be sweet, as we praise God for the blessings bestowed upon us. An instrument of ten strings, what a wide range of sounds it produced, from solemn to sweet. Think of the wide range of things, fellow believer, to praise God for today, such as salvation, redemption, the blessed hope, etc. What praise would ascend to God if the harp strings of our heart were touched as we meditate on these things.

DAVID - THE WARRIOR

Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight (Psalm 144 vs. 1). Our final thoughts on David are seen in this verse as the warrior, for such he was. We have looked at him as the prophet with the pen, the shepherd with the rod and staff, the Psalmist with the harp, now the warrior with the sling and sword.

This would take us to his early days, when he comes into prominence, when sent by his father to see his brethren. Goliath appears and issues his challenge to God and to Israel, for a man to fight. Here was God's man, David. While Israel flees, David is not intimidated by the giant, anymore than by the roaring lion, or the snarling bear on the Judean hills, attacking his father's flock. The bellowing of Goliath's insolent challenge only steeled his faith more. His trust was in God as he went down into the valley of Elah, watched with wonder by both Israelites and Philistines. He directed that stone from his sling at the lumbering giant's forehead. Here it found its mark, and the Philistines' champion fell to the ground. The sling is laid aside for the sword, the enemy's own sword. David stands upon his foe and cuts off his head. What a victory for God and his people. We need warriors today in respect to the gospel. The enemy is as real today, as we wrestle, not against flesh and blood, but against spiritual wickedness in high places. Let us reach out in the open-air a much neglected field today. There are many enemies, but God can and does bless His Word. He is just as real and able to bless us as He did in David's day. Let us support the Lord's servants too when they come to preach the gospel amongst us, so that we can all rejoice when souls are saved. There seems to be declining interest amongst us to reach the lost. May we desire to use our hands in God's service. He can teach us.

Take my hands and let them move,
At the impulse of Thy love.

EPAPHRODITUS

By George Graham

Epaphroditus is another of the lovely characters we read about in the Word of God. The only mention of him is found in Paul's epistle to the Philippians. Nothing is known about him apart from what the apostle writes in this epistle. The assembly in Philippi was planted as the result of Paul's labours in that city (Acts 16:14-40). Since then, they had evidently communicated with Paul in a practical way, time and again, while he was in Thessalonica. They were exercised once more as to the need of the Lord's servant. They were carrying out the truth taught in I Cor. 9:11. They had received the spiritual things and were now ministering to him in carnal or material things. It was such an exercise as this by the assembly which brings Epaphroditus into public view, otherwise we would have known nothing about him. Paul was a prisoner in Rome. The assembly was exercised to send some bounty. All was ready, but there was something lacking. That lack was supplied by Epaphroditus. He volunteered to be their messenger and take that long, hazardous journey to Rome. No doubt there were dangers of many kinds facing him; irrespective, he took the journey and reached his destination by the grace of God.

Nothing is said or known about him until Paul writes this epistle to the assembly, in the which he acknowledges the fellowship sent by them at the hands of Epaphroditus. He evidently had endeared himself to the heart of the apostle who has written some lovely things concerning him. Let us pause here for a little and ask the question: What prompted that dear brother to do this service? I believe it was, first of all, love to Christ, then love to the servant of Christ and the work of the Lord. What a noble character! How like his Master and Lord. He was willing to sacrifice himself and his own things to meet the need of others. He evidently was a faithful brother and could be trusted. The assembly had every confidence in him and were not disappointed. We see in him a heart truly devoted to Christ and the furtherance of the gospel. What a noble example for us. Paul writes, "He was nigh unto death, not regarding his life, to supply your lack of service toward me" (chapter 2:30). Christ, and the things of Christ, had first place in the life of this dear brother. The things of Christ were of paramount importance, and the only things that really mattered to this dear man. Think of the words of the Lord Jesus in Matt. 6:33, "Seek ye first the kingdom of God and His righteousness!" The Lord must have first place; He won't take any other place. Think of the contrast, "All seek their own, not the things of Jesus Christ" (Phil. 2:21). Paul speaks of the service Epaphroditus rendered as being the work of Christ (Phil. 2:30). Some amongst us have the strange notion that

only those who devote their full time to serving the Lord are doing the work of Christ. It is a sad mistake. There is a variety of ways made known to us in the Word of God, too numerous to mention.

Let us look now at some of the lovely, heartwarming things Paul has to say about this dear brother. We see the grace of God manifested in the apostle as he writes so commendably. This is a lovely feature, something to be desired. First of all, he calls him "my brother." What an endearing term! Think of all that that means. Heb. 13:1 says, "Let brotherly love continue."

Secondly, he speaks of him as a companion in labour. He was a true fellow worker, or fellow labourer. He linked himself with Paul in the bonds of the gospel. He was like Onesiphorous, of whom Paul writes in II Tim. 1:16, 17, "He was not ashamed of my chain, but when he was in Rome, he sought me out very diligently and found me."

Thirdly, he speaks of him as his fellow-soldier. He was a stalwart in the cause of Christ and the gospel. He stood in the forefront of the battle with no thought of shirking responsibility as some did. We, too, are in the enemy's land. If we would be fellow-soldiers, we must declare whose we are, and whom we serve. If Christ means anything to us, He must mean everything. That's where Epaphroditus stood. What about us? You and me?

Fourthly, he calls him "your messenger." He had brought cheer and comfort to the heart of the great apostle. He writes, "I have all and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God" (Phil. 4:18). He was comforted and cheered by this practical expression of their love and care. They were dear to his heart as he was to theirs.

Paul is now sending Epaphroditus back to Philippi. He would very well have kept him. He had endeared himself to the heart of the apostle, but the assembly had heard of his sickness and were concerned. Epaphroditus was concerned that his brethren had heard he had been sick and longed to be back home with them. Paul, speaking of his sickness, writes: "The Lord had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow." The tender heart of the apostle is here laid bare. (The gift of healing had ceased.) Paul would miss him, but he thinks of the comfort and joy it would bring to the saints in the home assembly. He writes, "Receive him therefore in the Lord with all gladness; and hold such in reputation." Such a brother was worthy of honour, esteem and the respect of the saints. Men of like character, who have left all, and in some cases jeopardized their lives in order to serve Christ and meet the need of a perishing world, are worthy of a similar place in the heart's affections of we who are the Lord's people. The spirit manifested in such is the

Christ-like spirit. It was love and compassion for us brought the Son of God down from heaven to die that death for sin on the cross. His was love beyond compare. We are living in a selfish world. That spirit would take possession of our own hearts. We need to be constantly on guard. The Lord would say to us as He said to the saints at Philippi, "Look not every man on his own things, but every man also on the things of others." (Phil. 2:4).

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QUESTIONS AND ANSWERS

By Harold S. Paisley

Question: Could an explanation be given of the words of Psalm 138:2? "Thou hast magnified Thy Word above Thy Name."

Answer: The thought expressed by the Holy Spirit is not as the A.V. would seem to suggest, i.e. that the Word is above the Name. One translation which we believe gives the sense reads: "Thou hast magnified Thy Name above all things by Thy Word." This seems a satisfactory explanation for it is by His Written Word, even beyond all other evidence, that He has made known His Wondrous Name.

Question: Is the giving of "one tenth" of one's income a suitable guide for giving to the Lord today?

Answer: The giving of a tenth was a legal enactment of the O.T., but has not been carried into the Christian age. The believer has been set at liberty from the Law of Moses (Acts 15:5 & 28) not to dishonour the Law, but to enjoy instead the Law of the Spirit of Life in Christ Jesus by which he is now obligated to the Risen Head of the Church. Thus the believer is not bound by a tenth in his giving but is at liberty to give far more if the love of Christ so constrains his heart and mind. In this age, there is no enforcement by some legal enactment to give to God, but rather devotion to God Himself.

The Lord's people are therefore free to give or to restrain from giving as the Spirit may guide and as circumstances prevail. He should desire a practical and generous spirit to give cheerfully unto his Lord, remembering that the Lord Jesus said, "It is more blessed to give than to receive."

He should purpose before the Lord what should be given and then lay by him in store, and seek grace to perform the purpose, either in the public worship of the gathered assembly or privately as the Spirit opens a door (II Cor. 9:7, 11; I Cor. 16:2). All giving should be in accordance with our prosperity in the Lord, for often then a tenth will be too little. Where there is generous spirit, God always gives blessing.

Question: What should the ambition of a Christian be today?

Answer: The answer is to become more like our Lord Jesus Christ Himself. I have given the following, culled from various sources as an expression of what our ambitions should be. Teach me, my Lord, to be sweet and gentle in all the events of life. In disappointments, in the thoughtlessness of others, in the insincerity of those I trusted, in the unfaithfulness of those upon whom I relied. Let me put myself aside, to think of the happiness of others, to hide my pains and heartaches, so that I may be the only one to suffer by them. Teach me to profit by the suffering that comes across my path. Let me so use it that it may mellow me, not make me hard or embitter me, that it may make me patient, not irritable, that it may make me broad in my forgiveness, not haughty and overbearing.

May no one be less good for having come within my influence, no one less pure, less true, less kind, less noble for having been a fellow traveller along the journey.

As I go my rounds, let me whisper from time to time a word of love to Thee. May the Steps of the Shepherd ever be before my eye, and His grace ever touch my spirit. May my life be full of power for good, and strong in its pursuit of holiness. May souls benefit by my sojourn here, and may some arise to bless His Name up there.

May That Blessed Hope instill into my life a liberty from earthly things and temporal affliction that joy and hope may ever fill my heart.

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DEVOTION ADMIRIED

Devotion is that fruit which, sown below,
 To be admired in heaven soon will grow;
 'Tis passed by men unnoticed and unknown,
 But angels prize it, and God smiles thereon.
 'Tis often sweetest in the suffering saint,
 Who 'neath life's burden weary is and faint,
 Working that faith which makes the Spirit rise
 To things eternal, hid from mortal eyes -
 Which looks to Jesus - to the end endures,
 And glory of eternal weight procures:
 Love never seeks the furnace to escape -
 Its dreaded heat the crown of life doth shape.

William Blane

REPORTS - UNITED STATES

Madawaska, ME - Brother Murray McCandless with the help of brother Girard Roy of the Green River, N. B. Assembly saw three profess in meetings which closed on March 2.

Belmont, NH - Gospel meetings held by brethren Jonathan Procopio and Eugene Higgins ended on February 26 with some blessing. Brethren from the East Boston, MA Assembly are continuing with a gospel meeting on Lord's Day evening and a Bible Reading once a week for the instruction of those recently saved.

Marlborough, CT - Brother David Oliver spent a week in this new district taking up prophetic truths. In the past one and one half months, three have professed, which gives a promising outlook to the work.

Tampa, FL - Marjory Avenue Gospel Hall - The recent conference was very well-attended and proved to be a time of spiritual enrichment and blessing to the Lord's people. The assembly is also seeing blessing in the children's work on Saturday afternoon as well as in the Sunday School.

Akron, OH - The assembly enjoyed weekend visits from brethren Paul Kember, John Frith and Harold Paisley. On the occasion of brother Kember's visit, a young teenager professed to be saved. Brother Frith left for Venezuela on February 21.

Livonia, MI - Stark Road Gospel Hall - Brother Norman Crawford is in the third week of gospel meetings, speaking from his chart on the Book of Revelation. A good interest is being shown, even among the outsiders.

New Lenox, IL - The assembly had an appreciated visit from brethren James Beattie and William Metcalf in early January. A baptism was held on January 8, which was an encouragement to the saints - many unsaved relatives and neighbors present. They also carry on a regular gospel activity in a local nursing home and a monthly gospel meeting in the county jail, both with good interest. One young man, an inmate of the jail, professed to be saved.

Ontario, WI - Brother Robert Boyle had a week of appreciated ministry meetings on Egypt to Canaan. He also spent a week with the saints at Garnavillo, IA, taking up the Feasts of Jehovah.

Dunkerton, IA - Gospel meetings conducted by brethren Richard Robertson and Robert Orr closed on March 4 with one professing to be saved. They were going on to West Union and Hitesville for a few meetings, after which brother Robertson was to be joining brother Jim Webb in Willmar, MI for some ministry meetings.

Garnavillo, IA - Brother Walter Gustafson with the help of brother Arthur Ward of the Mt. Sterling, WI Assembly began in gospel meetings on March 4.

Mason City, IA - Brother Bruce Collins is having good interest in gospel meetings speaking on the Book of Revelation.

Stout, IA - Gospel meetings held by brethren William Metcalf and James Beattie resulted with two or three professing to be saved as well as having the hearts of the Christians warmed.

Omaha, NE - The saints were helped and outsiders were concerned from meetings held by brother Bruce Collins in January. They were arranging for a baptism in early March. Brethren Fred Holder and Douglas Howard were expected for gospel meetings to start March 18.

San Diego, CA - The assembly had appreciated visits from brethren J. D. (Jim) McColl, John Norris and John Gray in recent weeks. Brother Norris should have a place in our prayers as he is still suffering from physical problems that have been with him for the past few years.

REPORTS - CANADA

Flowers Cove, Nfld. - In the gospel meetings conducted by brethren J. A. (Bert) Joyce and Jim Jarvis which ended February 12, some blessing was seen, including a married couple who were related to the Christians which has given the saints a real lift.

Gander, Nfld. - Brethren Bryan Funston and Marvin Derksen have seen a good interest in the gospel effort which they have been conducting.

Crapaud, P.E.I. - Brethren Albert Ramsay and Robert McIlwaine are seeing good crowds coming in to hear the gospel. A little blessing has been seen.

Amherst, N. S. - Brethren William Bingham and Floyd Stewart began gospel meetings on February 19 in the Gospel Hall with encouraging attendance.

Sydney, N. S. - Brother Noel Burden with the help of brother Peter Orosuk of the Charlottetown, P.E.I. Assembly had a five-week series with five professing and good numbers coming out right to the end.

Tatamagouche, N. S. - Brethren Sam Patton and William Bingham finished gospel meetings on February 12 with some blessing. They spent the following week encouraging the assemblies at Debert, Amherst, Pugwash Junction and Tatamagouche.

Wilmot, N. S. - Brother Albert Hull has been encouraged as to the interest with two professing to be saved. He is also continuing the work in Wellington and Yarmouth, a few nights at each place. Brother James McClelland, who has been sharing in these meetings, went home to Northern Ireland for a brief visit on the occasion of the home call of his father, which is reported in this issue.

Pigeon Hill, N. B. - Brother Larry Buote started in a gospel effort on March 5 with the help of local brethren. Over thirty are attending the meetings and fourteen have professed.

Robichaud, N. B. - A 50-year-old man and his wife have professed faith in Christ. The contact was made through a Christian with whom this man worked. A real cheer, realizing that this is in the midst of a French R. C. district.

Tracadie, N. B. - Brother Vincent Davey spent the last week of February encouraging the work in this area. Five professed last week, and at present, over forty are sitting back - all saved with the gospel effort here as well as in Pigeon Hill and Shippigan.

Eden Grove, Ont. - Three recently obeyed the Lord in baptism. Brother George Patterson of the Clinton Assembly and brother Lorne Mitchell of the Oil Springs Assembly are carrying on twice weekly in the nearby community of Southampton. They have also started a new work in Tara. Prayer is requested for some of the new converts who are having difficult times at the hands of unsaved relatives.

Lake Shore, Ont. - Brother Arnold Adams had a week of ministry meetings with the assembly.

Nipissing Junction, Ont. - Brethren Brian Owen and Arnold Gratton have started their third week of meetings as of February 27 with six professing to be saved, five of them total outsiders.

Picton, Ont. - Brother Timothy Kember is doing door-to-door work, which has resulted in an increase in S. S. attendance. The assembly has a monthly ministry meeting on the third Saturday night and Lord's Day of each month. Brother Frank Pearcey was with them in February and remained for a week of appreciated ministry.

Thunder Bay, Ont. - The saints were helped with a week of practical ministry by brethren David Gray and Murray Pratt. These brethren continued with two weeks of children's meetings where the attendance was very encouraging. Four parents and four children from the S. S. professed to be saved. Brother Sydney Maxwell is with them for a few nights of ministry.

Toronto, Ont. - **Highfield Road Gospel Hall** - Brethren Robert Booth and Fred Hannah, Sr. started on February 19 with three nights a week along with Lord's Day evening in the gospel.

Toronto, Ont. - Around 600 were in attendance at the prophetic gospel meeting held in the Centennial College on March 3. Brethren Norman Crawford and Jack Yocum took part.

Victoria Harbour, Ont. - Brother Timothy Walker is expected to start on March 19 with one week of visitation followed by two weeks of children's meetings. This effort is in connection with the assembly at Waubaushene.

Windsor, Ont. - **Partington Avenue Gospel Hall** - Brother William Lavery is preaching the gospel. On the second night of the series, a twelve-year-old girl, whose parents are in the Ferndale, MI Assembly professed -she was a babysitter to the children of David Rodgers when they were home on furlough last summer and the sudden, tragic death of little Marlene spoke to her. "His ways are past finding out." (Romans 11:33)

Edmonton, Alta. - **Connors Hill Gospel Hall** - Brethren David Richards and James Ronald, Jr. began a series of gospel meetings on February 26.

Kamloops, B.C. - **Westsyde Gospel Hall** - Brethren David Richards and Andrew Bergsma saw blessing in a gospel series held here in February.

Vancouver, B. C. - **Deep Cove Gospel Hall** - Brethren Gaius Goff and George Campbell saw some professing faith in Christ during gospel meetings that ended in early March. They're expected to devote the summer months in the State of Oregon.

REPORTS - FOREIGN

Antigua - Brethren Jack Noble and Eric McCullough are being encouraged in gospel meetings with four professing within the first week. They are presently using a school building, but will be using a tent which has been sent onto that island for the purpose of gospel meetings.

Dominica - Remember our brethren Kenneth Taylor and Peter Simms who labor faithfully among the unsaved and ever seek to strengthen those who have trusted the Savior. Those who labor on these islands are deprived of the many things we enjoy here in the U.S.A. and Canada.

CONFERENCES

Stout, IA - Spiritual Growth will be the subject of the Bible Reading on Saturday morning from 10:00 to 12:00 at their conference scheduled for April 14 and 15.

Fredericton, N.B. - The assembly is convening their first conference on April 28 and 29 with Prayer Meeting on Friday at 7:30 P.M. First meeting on Saturday at 2:30. Breaking of Bread at 9:30. All meetings to be held in the Gospel Hall, 109 McAdam Avenue. Corr. Reginald Brewer, Zealand Station, N. B. E0H 1X0. (506) 363-2935.

Frostburg, MD - Annual conference to be held on May 19 and 20 with Prayer Meeting on Friday at 7:30 P.M. in the Grahamtown Gospel Hall, Davidson Street. All other meetings to be held in the Frostburg Recreation and Parks Dept. Building (formerly National Guard Armory) on South Water Street and Consol Road. Saturday - 10:00 - Bible Reading on Titus 2. Breaking of Bread at 10:00. Corr. William C. Knieriem, 80 Walnut Street, Frostburg, MD 21532. (301) 689-8820. Parks Dept. Bldg. (301) 689-9854.

Crapaud, PEI - The thirty-fourth annual conference to be held on May 19, 20 and 21. Prayer Meeting on Friday at 7:30 P.M. in the Gospel Hall, Crapaud. All other meetings to be held in the Kensington Regional High School, Kensington, PEI 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. Donald G. Ramsay, R. R. #4, Cornwall, PEI C0A 1H0. (902) 566-2119. School (902) 836-3168.

Picton and Deseronto, Ont. - These two assemblies have decided to cancel their conference which has been held over the weekend of Queen Victoria's birthday.

Midland and Waubauskene, Ont. - Conference to be held on May 19 and 20. Bible Reading on Saturday at 10:00 and Lord's Day at 1:15 - Romans 8. Breaking of Bread - 9:30. All meetings to be held in the Penetanguishene Secondary School, Dunlop Street, Penetanguishene, Ont. Corr. Gordon Hanna, Box 741, Midland, Ont. L4R 4P4. (705) 526-4053. School (705) 549-7446. Note that there are no meetings on Monday and first meeting is on Saturday morning instead of Saturday afternoon as in former years.

Calgary, Alta. - **West Hillhurst Gospel Hall** - Annual conference convened by the West Hillhurst, Acadia and Forest Lawn Assemblies to be held on May 19, 20 and 21 with Prayer Meeting on Friday at 7:30 P.M. Breaking of Bread at 10:00. All meetings to be held in the Gospel Hall, 2326 - 7th Avenue, N.W. except on Lord's Day, when the meetings will be held in the Queen Elizabeth High School, 512 - 18th Street, N.W. Corr. Garry W. Seale, 3111 Conrad Crescent, N. W., Calgary, Alberta T2L 1B7. (403) 282-1383. Gospel Hall (403) 289-2688. School (403) 283-8434.

Byfield, MA - The 103rd conference to be held on May 26 and 27 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.

Omaha, NE - Conference to be held on May 27 and 28 with Prayer Meeting on Saturday at 7:30 P.M. Breaking of Bread at 9:45. Bible Reading -Monday at 10:00 - Hebrews 2. All meetings to be held in the Gospel Hall, North 69th Street & Hartman Avenue. 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 26, 27 and 28 with Prayer Meeting on Friday at 7:00 P.M. Breaking of Bread at 9:45. All meetings to be held in the Gospel Hall, 21st and Cedar Streets. 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 26 and 27 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, 940 Michigan Avenue, 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) 542-4555.

East Boston, MA - Bible Readings on June 2 and 3. Subject: Epistle to the Colossians. 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 3rd. Prayer Meeting on Saturday at 7:30 P.M. in the Gospel Hall. 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 9 and 10 with Prayer Meeting on Friday at 7:30 P.M. 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.

Nipissing Junction, Ont. - On June 9 and 10, with Prayer Meeting on Friday at 7:30 P.M., the assembly will hold their second conference in the Gospel Hall, Lakeshore Drive at By-Pass. Bible Readings on Saturday and Lord's Day on I Corinthians 11. Breaking of Bread at 9:30. Corr. Clarence R. Black, Route #1, Callander, Ont. P0H 1H0. (705) 752-2187.

HOMECALLS

Carbonear, Nfld. - Our dear sister, **Barbara Snow**, passed into His presence on January 6, age 84. She was saved at 14 amongst the denominations, but gathered with the saints when the first assembly gathered to His Name was formed in Newfoundland in 1946. A godly sister, characterized by prayer, she was faithful to the meetings and a constant source of encouragement to all. The large funeral service was held in the Carbonear Gospel Hall.

Windsor, Ont. - Our esteemed brother, **Sebastian Pulido**, age 51, went to be with Christ on January 16, after a very trying illness. Born in Huelua, Spain and saved there in 1945 after becoming interested in God's salvation through the reading of a "Traveler's Guide" given to him by a room-mate while in the army. Sometime later, in his desire to see others saved, he had gospel meetings in a home, resulting in souls being saved and an assembly planted in Huelua which still continues. Our brother arrived in Montreal about twenty years ago and afterwards moved to Windsor where he has been in fellowship for the past eighteen years. As a faithful, godly and consistent elder, he will be missed. He is survived by his wife and two daughters, all in assembly fellowship, for whom prayer is requested.

Longport, NJ - Our beloved sister, **Mrs. Anna May Beattie**, age 88, was released from her weakness and suffering on January 31. This past September marked her 30th year at the Home, coming here from New Bedford, MA to help with the work of caring for others, until more recently when she has been cared for herself. She was an exercised woman with a pleasant spirit, being adorned with Christian beauty, "the ornament of a meek and quiet spirit." (I Peter 3:4)

Longport, NJ - Our dear sister, **Mrs. Mary D. Smith**, went Home on February 2. She was born in France on November 29, 1899, later coming to this country where she was saved on February 27, 1945. She was in fellowship in the West 85th Assembly, Cleveland, OH before coming to the Home at Longport on July 30, 1976. She is survived by one daughter, not saved.

Windsor, Ont. - Our aged and esteemed brother, **Russell Lewis McLean**, age 88, passed into the presence of the Lord on February 8. He was born in Folly Lake, N. S. and in 1933, he and his late wife, Clara, came to Windsor. Shortly thereafter, they were saved which was followed by obeying the Lord in baptism and taking their place in assembly fellowship in Windsor. Here he served as an elder for many years where he maintained a keen interest and willingly shared in the different responsibilities until five weeks before his homecall. The gospel was faithfully preached to a large number, including many grandchildren and great grandchildren that are without the Savior, for whom prayer is requested.

Vancouver, B.C. - On February 12, our dear sister, **Miss Evelyn Watson**, passed into the presence of the Lord at the age of 93, having sustained a stroke on December 19. She was born in Nepawa, Manitoba and saved in 1927, baptized and received into fellowship in the Plumice - Tupper area in 1935. Later in the assembly at Portage la Prairie and for the past 42 years a part of the Fairview Assembly of Vancouver.

Killyberry, Bellaghy, Northern Ireland - Our esteemed brother, **William John McClelland**, age 78, was called Home very suddenly on February 18. He was saved on November 9, 1932 at the close of a gospel meeting in Bellaghy. He was baptized five months later and received into the fellowship of the Bellaghy Assembly where as a quiet, wise, godly overseer, he will be greatly missed. He had the joy of seeing his family of six saved and gathered to the Name of the Lord Jesus Christ. His eldest daughter, Rae, along with her husband, Samuel Ussher, are serving the Lord in Venezuela and the youngest son, James, is laboring in Nova Scotia. A very large company gathered for the funeral which was taken by brethren Albert McShane and James Martin. His widow and family should be remembered in prayer.

Words in Season

THE BIBLE FAMILY MAGAZINE



MACHPELAH (WAY IN AND WAY OUT) (Genesis chapter 23)

By C. F. Geddes, Portessie, Scotland

The Friend of God has sorrowed, sad tears of grief has shed,
The Pilgrim and the Stranger, stands up before his dead,
A purposed plot desiring, the Sons of Heth to yield,
The offered gift rejecting, he buys the cave and field.

The price is paid in silver, four hundred shekels weighed,
Beside the plains of Mamre, his loved one must be laid,
Faith's eye God's plan discerning, dispelling fear and doubt,
Machpelah holds the secret - The 'Way In' and 'Way Out.'

Love's tenderest tie is broken, because of Adam's sin,
Sharer of his pilgrimage, he gently lays within,
But the 'Way Out' is certain, full well the Hebrew knew,
The resurrection glory already filled his view.

Now we his vision sharing, know well the price was paid,
By the blessed Lamb of God, when on the altar laid,
Machpelah's sombre shadows, for us hold out no fear,
Departed loved ones sleep there, and wait His shout to hear.

MAY, 1984

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

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

NEW ASSEMBLIES

Madawaska, ME - Order of Meetings: Lord's Day - Breaking of Bread at 10:00; Sunday School and Ministry at 11:15; Gospel at 7:00. Thursday - Prayer and Bible Reading at 7:00. Corr. Eldon Levesque, 50 Third Avenue, Madawaska, ME 04756. (207) 728-7756. All meetings are held in the basement of the above address.

Minneapolis, MN - Order of Meetings: Lord's Day - Breaking of Bread at 10:00; Bible Study and Ministry at 11:00; Gospel at 7:30. Tuesday - Gospel at 8:00. Wednesday - Prayer and Bible Study at 7:30. On Lord's Day, the meetings are held in Room G120 of the North Hennepin Community Junior College, 85th Avenue North and Broadway, Minneapolis. On Tuesday, the meeting is held in the home of Gavin Collins, 8148 Lakeland Avenue North, Brooklyn Park, MN. On Wednesday, the meeting is held in the apartment of Craig Bruske, 73rd Avenue North, Apartment 5833, Brooklyn Park, MN. Corr. Perry Bauer, 3544 Lee Avenue North, Crystal Lake, MN 55422. (612) 529-4552. This is the result of outreach gospel activity carried on by the assembly at Willmar, MN.

CHANGE OF ASSEMBLY CORRESPONDENT

Salem, OR - Albert Irwin, 6773 Birchwood Court North, Salem, OR 97303. (503) 390-1091.

Orillia, Ont. - Andrew Adams, 452 Peter Street North, Orillia, Ont. L3V 5A7. (705) 326-9698.

Picton, Ont. - Robert Dickson, R. R. #9, Picton, Ont. K0K 2T0. (613) 476-3125.

Toronto, Ont. - Eglinton Avenue Gospel Hall - Cecil J. K. Wilson, 46 Redwillow Drive, Don Mills, Ont. M3A 2L1. (416) 447-1534.

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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Joseph Procopio, Charles Strom, Frank Tornaquindici

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A PARADOX FOR SAINTS

I am not now what once I was,
Nor am I what I ought to be,
But what I am, I am by grace,
And when I see Him face to face,
I shall be like Him perfectly.

I once was dead and thought I lived,
But now I live, but dead I am,
I live in Him with Whom I died,
I to the world am crucified -
My Life, my Song is Calvary's Lamb.

Anonymous

THE CURATE'S SERMON

Selected

A Christian worker was asked to visit an old man who was very ill, and speak to him about his soul. He was well received by the sick one, who listened patiently and attentively to what he had to say. His wife, however, full of self-righteousness, broke forth as follows: "You talk about AFTER DEATH THE JUDGMENT. I have no more idea of going to the place of destruction than I have of swallowing that bedstead. I have always lived a good life, and I have believed in Jesus ever since I was three years old, and what more could I do? I believe if people do the best they can, they will go to heaven. That's always been my creed; it's what I have been taught and what I shall keep to." The visitor succeeded in getting a word in edge ways and pointed out that Scripture stated that, "There is none righteous, no not one." But her tongue went like a sewing machine, and she said, "I'll tell you what I think about it. Nearly a hundred years ago now, my poor dear mother went to church one Sunday in the village of Cardington in Berkshire. It so happened that the curate who was to preach that day had great trouble in his house all the previous week from sickness, and he was obliged to appear before his congregation with an apology instead of a sermon, because he could not prepare one. 'However, I will not disappoint you altogether (he continued), but will give you a short discourse, which you may find full of meaning and easy to remember. The text is in Job 5:7 . . . 'Man is born unto trouble as the sparks fly upward.' " He proceeded thus:

"Man's ingress into this world is naked and bare;
His progress through this world is trouble and care;
His egress from the world is, nobody knows where;
If you do well here, you will do well there;
I can tell you no more if I preach for a year."

She affirmed her full belief in the sermon. The visitor, instead of arguing with the poor old formalist, read God's description of man in his natural state, as contained in Romans chapter 3. She would not, however, believe it. "Why," she exclaimed, "I have listened to bishops, and canons, and deans, and ministers of all sorts, and to some of the most celebrated preachers of the time, and I never heard any speak like you. Numbers of good and learned men have approved of the old curate's sermon, and you are the first I ever heard find fault with it."

And yet, after all, the theology of the curate's sermon, or rhyme as we would call it, is widely believed by multitudes of professors of religion. One could not well find fault with the two first lines, and we would not dispute the correctness of the last one, "I can tell

you no more if I preach for a year." The curate was evidently a "stranger to grace and to God," and was utterly ignorant of the Gospel of God's grace.

"Man's egress from the world is nobody knows where." What a contradiction to the Words of Scripture! "The wicked shall be turned into hell, and all the nations that forget God" (Psalm 9:17). "The rich man died and was buried, and in hell he lifted up his eyes, being in torments" (Luke 16:22, 23). Concerning those who have accepted Christ as their Saviour, we read that, "To depart and to be with Christ is far better" (Phil. 1:23). It is a very popular doctrine with the unconverted, that "no one can tell where he is to go when he dies." We have seen that Scripture reveals the condition of the saved and the lost - the converted and the unconverted.

The fourth line contains man's way of salvation, as opposed to God's. "If you do well here, you will do well there." Scripture shows that "the whole world" is guilty before God . . . "If you do well here" - Who has done this? "There is none righteous, no not one" (Romans 3:10). "There is no difference, for all have sinned and come short of the glory of God" (Rom. 3:23). Men talk about doing their duty and assert like the old woman that "if people do the best they can, they will go to heaven." Alas! No one has done his "best" and "Whosoever shall keep the whole law, and yet offend in one point, he is GUILTY OF ALL" (James 2:10). It is not a question of how many times you have broken the law of God, but have you broken it at all? All have done so, and you among the rest, and if salvation is only to be had by our doings, no one can be saved. God has declared that men are saved by grace through faith, "not of works, lest any man should boast" (Eph. 2:8, 9). "To him that worketh is the reward not reckoned of grace, but of debt; but to him that WORKETH NOT but BELIEVETH ON HIM that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:4, 5). Salvation is provided for, and pressed on the acceptance of, sinners who have DONE THEIR WORST, not on those who imagine they have "done their best."

"Your fairest pretensions must wholly be waived,
Your best resolutions be crossed,
Nor can you expect to be perfectly saved,
Till you find yourself utterly lost."

* * * * *

FAITH

The Word of God is the ground of faith.
The Lord Jesus Christ is the Object of faith.
God Himself is the Source of faith.
"Seeing Him Who is invisible" is faith in exercise.
Holiness is the fruit of faith.

DOCTRINES OF FIRST IMPORTANCE (Part VI)

By Harold S. Paisley

THE RESURRECTION OF OUR LORD JESUS CHRIST

The predominant importance of the resurrection is revealed in the fact that it is interwoven into the entire fabric of the Scriptures. In the Old Testament, His resurrection was foreshadowed, foretold and foreknown (Gen. 22:4; Psa. 16:10, 22:22; Isa. 52:13). The Lord also Himself predicted His rising from among the dead (Matt. 17:9; Mark 8:31; Luke 9:22; John 2:19-21). The four gospels give the historical evidence of the resurrection (Matt. 28:6, 7; Mark 16:6; Luke 24:6; John 20:17). The fact is declared in the book of the Acts (1:3, 2:24, 10:41, 42). The epistles declare its doctrine (Rom. 4:24; I Cor. 15:4; I Peter 1:3). The Revelation testifies to His resurrection (Rev. 1:17).

The resurrection is the keystone of the Christian arch. Paul stated that "if Christ be not raised" then: our preaching is vain; faith is also vain; we are false witnesses of God; ye are yet in your sins; those fallen asleep have perished, and we are of all men most miserable (I Cor. 15:14-19).

It is our purpose to consider this vital and first-line doctrine from the viewpoint presented in the fourfold account in the gospels.

THE RESURRECTION WAS INVINCIBLE

In Matthew's account of the resurrection events, he reveals the power of the Sovereign. All attempts to keep Him in the tomb failed. He tore the bars away, Jesus the Lord. Pilate had commanded the securing of the sepulchre, lest the disciples should steal His body and say that He was risen, making the last error worse than the first (Matt. 27:64). The sepulchre was sealed, and a watch of soldiers were set to guard the entrance. God showed His contempt of these foolish attempts. He sent an earthquake, and an angel of the Lord came from heaven and rolled back the stone and sat upon it. What could men do in the presence of this mighty power which far exceeded all the strength of the Roman Empire. This is the exceeding greatness of His power, which was wrought in Christ when He was raised from the dead (Eph. 1:19-20). No human eye saw Him in the actual moment of His resurrection, but it was an invincible act. Therefore, in the book of His royalty, this glorious fact is emphasized.

THE RESURRECTION WAS INEVITABLE

The Perfect Servant speaking in Mark's gospel had stated that, "He must suffer, and be rejected of the elders, and of the chief priests, and scribes, and be killed and after three days rise again."

(Mark 8:33, 9:31). His suffering was a necessity, but His death was atoning followed by the resurrection, which was inevitable. He must rise again the third day, otherwise His word is brought to naught. Pilate sought assurances that He was dead, and when Joseph came and begged the body (Soma: A Holy Temple), he granted him the corpse (Ptoma: a worthless carcass). Mark shows the appreciation of Joseph for the Lord's body and the contempt of the Roman Governor in the usage of these two distinct words translated "body" in the English Bible. Mark relates the historical fact of the resurrection as an inevitable event. He alone relates that Jesus rose early the first day of the week (Mark 16:9).

The women heard the proclamation of the angel as they stood in the empty tomb: "He is not here, He is risen, behold the place where they laid Him."

* * * * *

**And now I exhort you to be of good courage,
for there shall be no loss at all of life of any of you,
only of the ship. (Acts 27:22)**

Stormy days, dark nights, a raging tempest, and a helpless crew made the prospect anything but cheerful. Yet out of these altogether unpromising circumstances, one man with calm and steady voice utters the encouraging words above. It is not an optimist saying things are bound to turn out all right, but a firmly convinced man who, while perfectly aware of prevailing conditions, is full of joy and peace in believing. "The secret of Jehovah is with them that fear him," sang the sweet psalmist of Israel, and Paul the prisoner of Jesus Christ possesses that secret. So he speaks the word of good cheer and courage to his fellow-passengers, based upon a good confession of faith. "For an angel of the God, Whose I am and Whom I serve, stood by me this night, saying, Fear not, Paul . . . Wherefore be of good courage, men, for I believe God" (Acts 27:23, 28). Here is the anchorage of faith.

Today our voyage of life is through rough seas and under stormy skies with many a tempest raging, and many of our fellow-passengers over the sea of time are filled with fear and disquietude. But it is still true that "We hope in a living God, who is preserver of all men, specially of those that believe" (I Tim. 4:10). "He hath said, I will not leave thee, neither will I forsake thee. So that, taking courage, we may say, The Lord is my helper, and I will not be afraid" (Heb. 13:5, 6).

Nothing can happen save by His appointment or permission. We may encourage ourselves in Him and exhort others to be of good cheer even in bad times. For as the prophet says, "Jehovah is good, a stronghold in the day of trouble; and he knoweth them that trust in Him" (Nah. 1:7).

Selected

FIRST THINGS

By George Graham

Three of these first things are found in that part of the gospel by Matthew known to us as "The Sermon on the Mount" chapters 5 through 7.

The first is mentioned in chapter 5:23-24 and has to do with our communion with God.

The second is found in chapter 6:33 and has to do with our interest in eternal and spiritual things.

The third we find in chapter 7:1-5 and has to do with our attitude to others.

Here we have some principles set forth by the Lord which we would do well to heed. True, the gospel by Matthew is Jewish in character, nevertheless, these principles apply to us. These principles never change. They have been given by the Lord to govern our lives as the people of God. One thing the Lord would have us remember, we are His redeemed people. This is how He would have us live, if we would be a testimony for Him. It is of paramount importance.

Let us look at the first: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and *go thy way; first be reconciled to thy brother*, and then come and offer thy gift." (Chapter 5:23-24). Let us notice, first of all, the setting of these verses. The word "therefore" would link these verses with the verses immediately preceding. Solemn verses indeed. One may have in anger spoken rashly or harshly to a brother, thus giving offence. The case here is not one of suspicion or question, but fact. If one would enjoy communion with the Lord, then this matter must be put right. The Lord has commanded it. I must go to the brother and confess my sin and wrongdoing. This is the only way whereby reconciliation can take place. It is a must if the Lord would accept what I would offer. I cannot enjoy communion or fellowship with the Lord if I am at odds with my brother. I may carry on with an outward form, and so far as the Lord is concerned, that's all it is. I cannot deceive Him. The Lord wants reality. Think of the sorrows and heartaches that may have been avoided had we been willing to take the humble place and obey the Word of God. Remember the exhortation, "Be ye angry and sin not; let not the sun go down upon your wrath; neither give place to the devil." (Eph. 4:26-27).

Let us look now at the second: "*But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.*" (Matt. 6:33). Let us look at the setting of this verse. In the previous verses, the Lord has been speaking about the necessities of this life. He would have His own to be carefree, not careless. A

faithful heavenly Father takes care of the fowls of the air and clothes the lily of the field, and He adds, "Are ye not much better than they?" (verse 26). In other words, if the Lord takes care of fowls and flowers, how much more we who are His own. We read, "Your heavenly Father knoweth that ye have need of these things." (verse 32). If our Father knows this, why should we doubt Him? Important as these things are, there are things of greater importance. The Lord would impress this upon our hearts in the verse we are considering. He says, "Seek ye first the kingdom of God and His righteousness." That is my responsibility. If I am prepared to carry out the precept, I can rest assured He will fulfill His promise. What is being emphasized here is the importance of eternal things. This must be our first priority. When Paul wrote to the saints at Philippi, he said, "All seek their own (things) not the things which are Jesus Christ's." (Phil. 2:21). David wrote in Psalm 37:25, "I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." May the Lord give us grace to put first things first and leave the rest to Him. We may fail, but He never. He abides faithful; He cannot deny Himself.

Let us now look at the last of these three: "Thou hypocrite, *first cast out the beam out of thine own eye; and then shalt thou see clearly to cast the mote out of thy brother's eye.*" (Chapter 7:5). The chapter begins with these words, "Judge not that ye be not judged." There are some who misuse the verse and tell us we have no right or authority to judge anyone. Before looking at the meaning of the verse, let me point out from the Word of God, in certain circumstances and conditions, we have authority to judge. (I Cor. 5:12). The holiness of God demands it. We read, "Holiness becometh Thine house, O Lord, for ever." (Psalm 93:5). How could we possibly use such a verse to justify a course of wrongdoing? What does the Lord really mean? It is possible for anyone of us to have a censorious spirit, and thus be guilty of judging others merely on the grounds of suspicion or surmise. This is altogether wrong. The following verses serve to illustrate this very thing. There may be what the Lord calls a mote, a little thing, in the life of a brother, but we make much of it, and pass by the beam, the much larger or greater thing, in our own life. The Lord is not condoning the mote, not for a moment; He is condemning hypocrisy. I may be guilty of pointing to little faults in the lives of others, and blind to the fact that there are greater faults in my own life. What is needed is self judgment. I need to confess my faults to the Lord (and that may include a censorious spirit), and get right with God. Then, and only then, can we enjoy communion with the Lord. The Lord wants honesty and sincerity. May the Lord search our hearts.

A QUIET MIND (Isaiah 26:3)

Selected

I have a treasure which I prize;
Its like I cannot find.
There's nothing like it on the earth;
'Tis this - A QUIET MIND.

But 'tis not that I'm stupefied,
Or senseless, dull, or blind;
'Tis God's own peace within my heart,
Which forms my QUIET MIND.

I found this treasure at the Cross;
And there to every kind
Of weary heavy-laden souls,
Christ gives a QUIET MIND.

My Saviour's death and risen life,
To give it were designed,
And that's the root and that's the branch
Of this my QUIET MIND.

The love of God within my breast,
My heart to Him doth bind;
This is the peace of heaven on earth -
This is my QUIET MIND.

I've many a cross to take up now,
And many left behind,
But present troubles move me not,
Nor shake my QUIET MIND.

And what may be tomorrow's cross,
I never seek to find;
My Saviour says, "Leave that to Me,"
And keep a QUIET MIND.

And well I know the Lord hath said,
To make my heart resign'd,
That mercy still shall follow those
Who have this QUIET MIND.

A SPIRITUAL WARDROBE (Part II)

By Frank Tornaquindici

THE GARMENT OF DESIRE

And behold a woman which was diseased . . . came behind Him and touched the hem of His garment. For she said within herself, if I may but touch His garment I shall be whole" (Matthew 9:20-21). And Jesus said, "somebody hath touched Me: for I perceive that virtue is gone out of Me" (Luke 8:46). We believe that if anyone manifested the hem of blue (Exodus 28), it was our blessed Lord: "the Lord from heaven" bringing the blessing of heaven to earth.

What is this garment of "desire?" The word DESIRE emphasizes strength of feeling, and intent of purpose. What did Christ wish to do? What was His intent for coming to earth? He says in John 10:10 that He came that we "might have LIFE, and have it more abundantly." He tells us in Luke 4:18-19 that He came to: preach the gospel to the poor, to heal the brokenhearted, to deliver the captives, to restore sight to the blind, and to set at liberty those that are bruised.

He tells us in Mark 2:10 that "the Son of Man hath power on earth to forgive sins." No one else could wear this Garment of Spiritual Desire as our blessed Lord. He brought the blessings of a coming millennium age to the midst of Israel. He moved as the One Who was filled with compassion and forgiveness. A blind man's sight was restored, a man possessed with demons was freed, and a dead child was restored to life.

As He moved among men, it was always to reveal the Father's heart of love. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life" (John 3:16).

Listen to the writer of Hebrews chapter 4: "For we have not a high priest which cannot be touched with the feelings of our infirmities."

His desire was and always will be to bless . . . how it should humble us, and how it should inspire us to think upon the things of others (Phil. 2:4). For I was hungry and ye gave Me meat, I was thirsty and ye gave Me to drink, I was a stranger and ye took Me in, naked and ye clothed Me, I was sick and ye visited Me, and I was in prison and ye came unto Me. "Verily I say unto you, inasmuch as ye have done it unto the least of these My brethren ye have done it unto Me" (Matt. 25:40).

Are we wearing this beautiful Garment, DESIRING to bless others? Do we, like the father with the returning son, run out to greet the prodigal and lay our best robe upon his shoulders (Luke 15:20-24).

Let us seriously consider putting on this Garment of Spiritual Desire: to be a blessing in the assembly, to see souls reached and saved, to visit the sick and shut-in, to open our homes, if possible, and hearts to the people of God.

THE GARMENT OF DESIGN

Our Blessed Lord also wore a unique garment, one of unusual design . . . "a coat without seam, woven from the top throughout," as John 19:23 describes it. Let us pause for a moment to examine it. Woven as one whole, with no separate parts, flawless, beginning at the top and expanding downward, symbolizing oneness - the unity of Christ with the Father in purpose.

How it marked His life! A life lived out in complete fulfillment of the will of God - "Not my will but Thine be done" (Luke 22:42). A perfectly sinless life here below. A continuous fellowship with heaven - "I do always those things that please Him" (the Father) (John 8:29). A life bringing delight to the heart of the Father in every word, in every deed, and in every step of His pathway

"Thou art my beloved Son, in Whom I am well pleased" (Mark 1:11). There was oneness with the Father - "I and My Father are one" (John 10:30), and this unique garment showed a life lived out as purposed in Heaven.

'Twas a garment without seams - what a life of unbroken harmony with heaven. Isaiah 50 tells of the perfect servant that "morning by morning" had each day unfolded.

The word "design" means to set apart, as for a special purpose. As we contemplate Him, just how much are we set apart from the things of this world. What is God's special purpose for our lives? Do our lives glorify God in heaven and honor His Son, or are we "coming apart at the seams?" De we heed God's warning not to try to put new clothes upon an old garment? (Matthew 9:16). How many times have we tried to patch a little here or sew a little there?

The scripture teaches us that we are His workmanship, created in Jesus Christ capable of doing good works which God hath before ordained. We can seek God's purpose in our life. We can walk in the light of the Word, and as we begin to follow His word, His plan and design will be unfolded to us. We too can have less seams in our garment. May the Lord help us to display more a life lived in fellowship with God, and as a servant of old could say, "I being in the way the Lord led me" (Genesis 24:27).



Someone commenting on the spread of T.V. in an earlier day said, "The devil failed to seduce the folk enough with the movie, so he chopped it up and put a piece in every home he could." Do you have one in yours?

JUST TO PLEASE JESUS

Paying a visit to sorrow's abode,
 Helping a burdened one o'er a rough road;
 This the sweet thought making duty delight,
 Turning the shadows of gloom into light, -
 Just to please Jesus.

Staying at home with the children perchance,
 Watching the sick one's oft-wandering glance,
 Sweeping and dusting and tidying home,
 Deeds not recorded 'neath Fame's painted dome, -
 Just to please Jesus.

Swinging the hammer if duty demands,
 Plying the needle with quick, willing hands,
 Using the pencil, the pick, or the pen,
 Serving my Lord and my own fellow men, -
 Just to please Jesus.

Giving a smile or taking a hand,
 Leading lost feet to the fair Better Land,
 Doing and thinking and hearing and seeing,
 Eating and drinking and waking and being, -
 Just to please Jesus.

* * * * *

SOME ASSEMBLY FEATURES AND FUNCTIONS

By B. Currie, Belfast

PART I - THE GATHERING OF THE ASSEMBLY

It is the conviction of many that a generation has arisen in some assemblies who, having been brought up under the influence of assembly meetings, have professed salvation and have been added to the assembly without any real conviction with regard to the principles of gathering. Such are open to the subtle advances of philosophy, ritualism, ecumenism and modernism. Also, as we fast approach the end of this dispensation, the unpleasant characteristics of men listed in II Timothy 3:1-4 manifest themselves more openly. Unfortunately, the features of the world all too soon infiltrate the minds and lives of the saints, leading to a lowering of standards and a loss of power in testimony.

It is with such background of drift and departure that this series of articles is undertaken, the purpose being to instruct the young and remind the old of the unchanging and unchangeable principles of God's Word. In this first paper, we shall consider -

THE GATHERING OF THE ASSEMBLY

(i) The People Who Gather

In the New Testament, the assemblies are called "churches of God" (I Cor. 11:16), "churches of Christ" (Rom. 16:16) and "churches of the saints" (I Cor. 14:33). These titles tell us respectively of the -

- | | |
|--|----------|
| (a) Dignity of the Origin of the Assembly | - God |
| (b) Majesty of the Ownership of the Assembly | - Christ |
| (c) Suitability of the Occupance of the Assembly | - Saints |

Since the whole company bears these titles, then the individuals who compose that company must belong to God, to Christ and be saints. This is exactly how the New Testament describes those who have been saved. I Peter 2:9, "a people for God's own possession" (RV), Titus 2:14, "a people for His (Christ's) own possession and Rom. 1:7, "beloved of God, called saints." It is obvious therefore that the first requirement of those who gather is that they are genuine children of God through faith in our Lord Jesus Christ.

Secondly, the commission given by the Lord Jesus included not only gospel preaching but the command to baptize (Matt. 28:19-20; Mark 16:15-16). A cursory reading of the Acts would reveal that the apostles carried out this commission to the letter, and thus we read, "then they that gladly received His word were baptized" (2:42); "But when they believed . . . they were baptized, both men and women" (8:12). See also 8:36-38; 9:18; 10:45-48; 16:14-15, 33; 18:8. It should be unnecessary to point out that nowhere does Scripture teach the sprinkling of infants, rather the teaching is that all believers should be baptized, and none but believers should be baptized, and that by immersion.

That Paul never expected any of the Corinthian saints to be unbaptized is obvious from his question in I Cor. 1:13, "were ye baptized in the name of Paul?" Note he does not say, "were those of you who were baptized, baptized in the name of Paul?" as if distinguishing two companies, but it is rather assumed that all who love the Lord would follow Him symbolically in death, burial and resurrection (Rom. 6:3-4).

Thirdly, the Lord's commission also included teaching, i.e. prior to gathering with the company, there was to be a time of learning. This would ensure that a person was clear as to the Person and Work of the Lord Jesus and also the privileges and responsibilities of assembly fellowship. Since leaven spreads, this clarity is vital. Twice in the New Testament, Paul warns that "a little leaven leaveneth the whole lump." In I Cor. 5:9, the leaven is immorality, while in Gal. 5:9, it is wrong doctrine. Prior to reception, a person must be proved to be morally and doctrinally pure.

(ii) The Person To Whom They Gather

There is only one ground of gathering and that is Matt. 18:20, "For where two or three are gathered together in (or unto) My Name, there am I in the midst of them." Precious words spoken by the Lord Jesus. This excludes entirely gathering to an ordinance (Baptists), a form of government (Presbyterians), a method of worship (Methodists), or a geographical location (Church of Ireland). We have scriptural authority for alone owning the name of Christ, an attitude which led to the early believers being nicknamed Christians in a derogatory fashion (Acts 11:26).

That Matt. 18:20 refers to a local church is easily proved by referring to verse 17 where the offended brother is enjoined to "tell it to the church." It is obvious that this cannot refer to the church incorporating all the saints from Pentecost to the rapture referred to in Matt. 16:18, since it would be impossible for a brother on earth to hold intercourse with Christians already at home with the Lord. It can only mean the local company of which he is a member. In the Old Testament, God commanded His people to gather only where He had chosen to place His Name (Ex. 20:24; Deut. 12:5; 14:23; 16:2, etc.). The New Testament Assembly is no less the place of His Name, and believers owning any other name (even Brethren) are dishonouring His Name. May it be said of us, we "have kept His Word and hast not denied His Name" (Rev. 3:8).

(iii) The Promise Associated With Gathering

It might be asked, "why is so much importance placed on the truth of gathering to His Name?" Matt. 18:20 again supplies the answer - "there am I in the midst." While it is true that the Lord's presence is promised to individual believers (Heb. 13:5) and especially those on active service (Matt. 28:20), the only promise of His Presence associated with the collective gathering is when we meet "unto His Name."

The church in Laodicea (Rev. 3:14-22) professed much but was not enjoying the Lord's presence since He was outside. One feels that there is much today among the assemblies designed to make up for, or camouflage, the fact that the Lord's presence is not realized. There is nothing in all the world to compare with being simply, solely and scripturally gathered to the Name of the Lord Jesus, enjoying His presence in a real definite manner.

(iv) The Purpose For Gathering

That God never intended man to be an isolationist can be gleaned from earliest times when He said concerning Adam, "it is not good that man should be alone" (Gen. 2:18). This is confirmed by the Holy Spirit in Heb. 10:25, "not forsaking the assembling of ourselves together as the manner of some is!" However, some may

ask, "for what type of meeting do we gather?" From a search of the Scriptures, we find authority for the following meetings:

(a) Breaking of Bread (Acts 2:42, 20:7, I Cor. 11:23-32). The breaking of bread was instituted by the Lord Jesus and was observed on the first day of the week where there was an established assembly. (The practice of breaking bread privately while on holiday, etc., is foreign to God's Word.) Its design basically was twofold - to call to mind a Person, "this do in remembrance of Me," and to announce an event - "ye do show the Lord's death."

It was never intended to be administered a few times per year by priest or parson and partaken of as a prerequisite to salvation, but was rather to be the focal point of a Christian's life when he would live throughout the week in such a way as to be suited for such a high and holy privilege as remembering the Lord. This is obvious from I Cor. 5:8 where the feast mentioned is not the Lord's Supper, but rather a reference to the feast of unleavened bread.

(b) United Prayer (Acts 1:14, 2:42, 4:24-31, 12:5, 12). These many references underline the importance of the assembly prayer meetings which should neither be neglected nor underestimated. Perhaps the reason for this meeting in particular being generally poorly attended is because it is purely spiritual. There is absolutely nothing to appeal to the flesh, but the spiritual appreciate its value.

(c) Reading Of The Scriptures And Ministry (Acts 2:42, 11:26). These passages and others serve to impress upon us the importance of Bible study. We ought to be eager to learn more of the Word, Ways and Will of God.

(d) Reports (Acts 14:26-28, 15:3-4, 12). From these, we learn that the saints gathered to listen to brethren telling how they had seen the hand of God with them. Often we hear missionary reports which start with the commencement of the work in a region many decades ago, continue with a geographical and political description of the area, and at the conclusion, the saints gathered have learned very little about the work in which the brother himself is involved. Surely a report ought to be related to the spiritual state of the people and the Christians informed as to how the brother reporting had been labouring.

(e) Excommunication. This solemn subject will be dealt with later, but suffice to say that both the joy of reception and the sorrow of discipline are assembly functions.

(f) Evangelism (Acts 2:14, 10:33). For the continuance of an assembly, there should be a zeal for the spread of the gospel. While the true evangelist will take the gospel to places previously unreached with the gospel, those in the local assembly ought to be active with the gospel in their own district (I Thess. 1:8; Phil. 1:27).

It will be noted that the meetings listed above were for all the assembly. The common practice today of segregating the saints by

either age or sex is totally unscriptural. In fact, such practices can permanently damage the unity of the assembly. The only exception is obviously when the responsible brethren meet to attend to the affairs of the assembly.

(v) The Picture Of Gathering

Among many in our Bible, John 20:19-20 affords a beautiful illustration of the assembly. Briefly note the following: "the disciples were gathered" - only those who were the Lord's were present; "at evening" - this is when we gather, in the evening of the world's history, waiting for the dawn of the Lord's return; "the doors were shut" - there was a complete separation from the world outside; "for fear of the Jews" - Judaism with its bedecked priesthood, ornate buildings, visible altar, visible incense, choirs, singers and instrumental music had no part in the upper room; "Jesus stood in the midst" - this is the great attraction, and yet no attraction could be greater, the assurance and enjoyment of the Lord's Presence.

All who gather to the name of our Lord Jesus Christ and have a conviction about divine principles have experienced the delight of the disciples - "Then were the disciples glad when they saw the Lord."



AS UNTO HIM

"When you think, or speak, or read, or write,
When you sing, or walk, or seek for delight,
To be kept from all wrong when at home or abroad,
Live always as under the eyes of the Lord.

Whatever you think, never think what you feel
You would blush, in the presence of God, to reveal;
Whatever you speak, in a whisper or clear,
Say nothing you would not like Jesus to hear.

Whatever you read, though the page may allure,
Read nothing unless you are perfectly sure
Consternation would not be seen in your look,
If God should say solemnly, 'Show Me that book!'

Whatever you write, though in haste or in heed,
Write nothing you would not like Jesus to read;
Whatever you sing, in the midst of your glees,
Sing nothing His listening ear would displease.

Wherever you go, never go where you'd fear
God's question being asked, 'What doest thou here?'
Turn away from pleasures you'd shrink from pursuing,
If God should look down and say, 'What are you doing?' "

QUESTIONS AND ANSWERS

By Harold S. Paisley

Question: What is the order of the birth of Noah's sons? They are given in Gen. 6 and 10 as Shem, Ham and Japheth.

Answer: The order of birth as far as we can trace is Shem, the firstborn, Japheth, the second, and Ham, the youngest. Ham is spoken of as the youngest (Gen. 9:24 R.V.). To decide between Shem and Japheth depends on the acceptance of the true meaning of Gen. 10:21. The A.V. gives "Shem the brother of Japheth the elder." However the R.V. states "Shem the elder brother of Japheth." We believe that the R.V. is the correct rendering. Thus Shem was the eldest son of Noah and Ham the youngest.

Question: Are the 144,000 of Revelation 7:4 the same as the 144,000 of Rev. 14:1? In his book on "The Revelation of Jesus Christ," Walter Scott states that they are two different groups of Jews.

Answer: Mr. W. Scott was an able and godly writer and his exposition on Revelation is very helpful. However, we fail to understand his opinion concerning Revelation 14:1 where he claims that the 144,000 mentioned there are of the royal tribe of Judah and therefore different from the company of Rev. 7. We have not been able to find any suggestion of this in the Scriptures. It seems more likely that both groups are the same. It is our belief that the 144,000 in Rev. 7:4 are seen at the beginning of the Great Tribulation, while in Rev. 14:1 they are seen at the end, having been preserved intact. They are therefore standing in victory over the two beasts and are with the Lamb on Mount Zion as His reign on earth commences.

Question: Is it a Scriptural statement to say, "Should the Lord tarry?"

Answer: The word "tarry" is used in two passages in relation to the Lord's return. In Matt. 25:5, "the Bridegroom tarried" and in Heb. 10:37, "He will not tarry." The word means to delay or defer. The passage in the Hebrews reads, "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry." This means that it is only a little while, and then He that shall come will come without delay. Apart from the dispensational aspect of Matt. 25, it is true to say that while the Bridegroom delayed, they all slumbered and slept, and also on the other hand, while we wait for His Son from Heaven, He will not tarry. It appears therefore that the expression, "Should the Lord tarry" is not a Scriptural statement, as Heb. 10:37 plainly says, "He that shall come, will come, and will not tarry."

Question: Is it in order for the same brother to pass the bread and the cup every Lord's Day?

Answer: The passing of the bread and cup to the saints is one of the spiritual services of a deacon, who in this capacity serves the assembly. It is becoming therefore to the dignity and reverence of the occasion that one of the elder brethren or a deacon, who has the confidence of the Lord's people, should perform this service in the fear of the Lord. The Holy Spirit would, as in other assembly acts, give guidance so that the work should be undertaken by more than one brother. The spiritual will discern the Lordship of Christ in this convenient and important exercise.

Question: Should the loaf be broken before being passed to the company?

Answer: The breaking of the loaf is simply for the convenience of the saints. No spiritual significance is attached. The "breaking of bread" is when each individual breaks his own portion and partakes, thus showing that the Body of the Lord Jesus was given upon the cross for our redemption. Ritualism has introduced many mysteries to the Lord's Supper, but believers gathered in a Scriptural manner rejoice in the simplicity of the precious occasion. We proclaim the Lord's death, and it is only "Till He come." The spirit of the supper is much more important than any ritual adopted.

Question: Is there any foundation to the teaching that a believer may become demon-possessed?

Answer: The plain answer is an absolute negative. The view being taught in some places that a born again person can become demon-possessed finds no support in the Scriptures. A true believer may grieve the Holy Spirit of God, and thus lose his spiritual power and joy in the Lord. The very Scripture which warns against this possibility plainly states that we are and were "sealed" by Him "unto the day of redemption." (Eph. 4:30). Hence all believers are the inalienable possession of the Blessed Lord. It is shown that a believer may so act as to fall into the "snare of the Devil," and even give "place to the Devil." (I Tim. 3:7; Eph. 4:27). Neither of these conditions are demon-possession. Some have cited the Lord's words to Peter. "Satan hath desired to have you" (Luke 22:31) as being grounds for this unusual belief. The rest of the statement of Christ makes the meaning clear that Satan's purpose was to sift Peter as wheat. Satan may enter into a Judas, but never into one who is indwelt by the Divine Person of the Holy Spirit. May God preserve His people from such false teaching, which is liable to upset unstable souls.

REPORTS - UNITED STATES

Byfield, MA - Brother James Smith spent four weeks in gospel meetings with one professing to be saved. Such would be an encouragement to this small company.

Springfield, MA - The monthly Bible Reading for this area was held on April 8 with I Peter 3 under consideration. Brother John Stubbs was present to help and remained for a few nights for ministry.

Pennsauken, NJ - Brother Eugene Higgins has been having ministry meetings with encouraging response on the part of those who professed in previous gospel efforts. Brother Norman Crawford was with them for a baptism on April 1, when seven obeyed the Lord.

McKeesport, PA - The assembly celebrated their 50th anniversary on March 11 with brethren Norman Crawford and Murray MacLeod present to ministry. Five of the original number who gathered to remember the Lord on March 11, 1934 are still in assembly fellowship, of which three remain in McKeesport.

Mt. Sterling, WI - Gospel meetings were held here with a nice number professing to be saved. The saints have been cheered as to the working of God in this area during the past year.

Ontario, WI - The gospel effort carried on by brother Paul Elliott with the help of brother Jerry Jennings of the Ontario Assembly resulted in some trusting Christ and others attending for the first time.

Allison, IA - Brethren Harold Paisley and Norman Crawford purpose starting gospel meetings on June 3 in a building on the Butler County Fairgrounds.

REPORTS - CANADA

Amherst, N.S. - Brethren William Bingham and Floyd Stewart closed their meetings with five professing to be saved.

Halifax, N.S. - Brother Noel Burden with the help of brother Peter Orosuk of the Charlottetown, P.E.I. Assembly have seen some fruit in the gospel in meetings that are presently going on.

New Glasgow, N. S. - Good numbers are coming out, and some have professed in meetings held by brother George Patterson of the Clinton, Ont. Assembly and Lorne Mitchell of the Oil Springs, Ont. Assembly.

Port Bickerton, N.S. - Brother Carl Payne with the help of brother Vaughn Boutillier of the Port Bickerton Assembly have been encouraged with some trusting Christ in gospel meetings.

Robichaud, N.B. - Brother Larry Buote gave an appreciated visit. The saints purpose starting in mid-April on the construction of their new hall.

Tracadie, N.B. - Brother Larry Buote with the help of brother Girard Roy of the Green River Assembly saw three profess during a brief gospel effort held here. Brethren from Tracadie are having meetings in the Pigeon Hill area once a week to instruct and encourage the young converts of recent months.

Sault Ste. Marie, Ont. - Brother Robert Surgenor spent a week in ministry with a good interest shown by the believers. They also had an appreciated visit from brother Brian Owen, who gave an interesting account of the work in St. Lucia.

REPORTS - FOREIGN

Venezuela - Bro. Sidney Saword writes: "We recently completed six weeks of Gospel Tent meetings, seven nights a week, in the important university town of Naguanagua, where there is no assembly. It was the third year in succession, and a number converted in the past two years are now baptized and in fellowship in the Barbula Ass'y. Saints from there heartily collaborated in house-to-house visitation and in bringing people in their vehicles. In the 64 years that I have been associated with tent meetings, I have never seen such an interest in the Gospel. From the first night, we were overcrowded, and in spite of uncomfortable winds blowing and so many sitting outside the tent exposed, not for one single night did the interest wane . . . We had seats for 450 people, and week nights they were mostly occupied, including children. On each of the seven Lord's days, record numbers up to 500 were present. Children had to be taken to another place for a meeting, and some brethren gave up their seats to strangers and had a time of prayer outside. There was reverence and intense interest, and a number trusted Christ. Tom Baker of L.A. shared the meetings, and a gifted medical student helped us several times when he had no class. We were asked to then have a week of ministry meetings, and then we had to go on another week. D.V. in a few days time, I will celebrate my 90th birthday. My dear wife is getting feeble, but attends all meetings. To God be all the glory for His enabling grace."

Brazil - Bro. H. M. Wilson writes: "Two local brethren and I are in the fifth week of a series of gospel meetings in the nearby town of Alvorada. We are preaching in a newly-built shop in front of a believer's house. He intends to sell fruit and vegetables, but we are having the meetings before he opens for business. Some attend regularly and show a good interest, so we look to God for their salvation. It is the first time I have had meetings in this particular district.

In this State of Rio Grande do Sul, as far as I know, special gospel meetings are being held in a number of other places, as well as Alvorada. Jose R. de Mattos, a full-time worker, and a brother who has recently retired, are in the hall in the Fatima district of Cachoeirinha. T. Matthews and a local brother are in a school in a new district of Nova Hamburgo. S. Carran is in a believer's garage in Terra de Areia. We have never before had meetings in this small town, but a believer has recently gone to live there. A young brother from Itati is helping with the preaching. T. Wright and a local brother are preaching in Santa Cruz do Sul and J. McCann is in Rio Pardo where the assembly has become weak, as the result of some moving to other towns. Carlos A. da Silva, the other full-time worker, is having a series in his own house in Sao Jeronimo. W. Glenn went home last week to attend his mother's funeral. We are making plans to leave for furlough about the end of next month, D.V."

Brazil - Bro. John McCann writes: "We are having Gospel meetings in Rio Pardo at present. A house became available at the river side, and amid a good deal of active opposition from the enemy in the spiritual and moral spheres, we are seeing a number of outsiders attending regularly, who appear interested. Some coming were scholars in the Sunday School 20 years ago. We look to see something for God resulting from the meetings. The meeting here has become small." His address is: Caixa Postal 86, 96930 - Candelaria - RS., Brazil.

CONFERENCES

Victoria Road, Ont. - Conference to be held in the Gospel Hall on June 16 and 17 with Prayer Meeting on Friday at 8:00. Breaking of Bread at 10:30. Bible Reading - Epistle to Titus. Corr. Arthur J. Stone, R. R. #3, Kirkfield, Ont. KOM 2B0. (705) 374-4230.

Portage La Prairie, Man. - Conference to be held on June 15, 16 and 17 with Prayer Meeting on Thursday at 7:30 to be held in the Gospel Hall, 102 First Street, N.W. Other meetings to be held in the Yellow Quill School, 2400 Crescent Road West. Bible Readings on Romans, chapters 14 and 15. Breaking of Bread at 10:30. Corr. David Ronald, S. S. #1, Site 3, Box 30, Portage La Prairie, Man. R1N 3A6. (204) 857-9831. Gospel Hall (204) 857-7218.

Augusta, ME - Conference to be held in the Gospel Hall on June 23 and 24 with Prayer Meeting on Friday 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. (207) 495-3590.

Halifax, N.S. - The assembly is planning, D. V., to have their third Bible Reading conference on June 23 and 24 with Prayer Meeting on Friday at 7:30. Readings on both days at 9:00 and 1:00. Subject - The Epistle to the Ephesians. Breaking of Bread at 10:15. All meetings to be held in the Charles P. Allen High School, Bedford, N. S. Please give advance notice before June 16 of arrival time and number expected to Lloyd Cain, 76 Spence Drive, Dartmouth, N. S. B2V 1W5, (902) 435-4508, or Samuel R. Cairns, 118 Dorothea Drive, Dartmouth, N. S. B2W 2E8, (902) 435-1709. School (902) 835-7288 or (902) 835-2196. Note that the location of the conference is different than last year.

Glen Ewen, Sask. - Annual conference (their 85th) to be held on June 22, 23 and 24 in the Gospel Hall, located 8 miles south of Glen Ewen, with Prayer Meeting on Thursday at 7:30. Breaking of Bread at 10:30. Bible Readings on Friday - Romans 6, Saturday - Psalm 22. Corr. Allan T. Macfarlane, Glen Ewen, Sask. S0C 1C0. (306) 925-4401. Gospel Hall (306) 925-4805.

Pugwash Junction, N.S. - Annual conference will be held at the Gospel Hall on June 30, July 1 and 2 with Prayer Meeting on Friday at 7:30. Breaking of Bread at 10:00. Bible Readings each morning on Philippians, chapters 1, 2 and 3. Lord's servants walking in the "old paths" of the Word and teaching the same are welcome. Corr. M. C. MacLeod, Pugwash Junction, N. S. B0K 1M0. (902) 243-2334.

Northern Ontario - Annual conference of the assemblies at Englehart, Kirkland Lake, Charlton and Earlton will be held on June 30 and July 1 with Prayer Meeting on Friday at 8:00 in the Englehart Gospel Hall. All other meetings to be held in the Englehart High School (NOT the Englehart Public School as last year). Breaking of Bread at 10:00. Royal Priesthood and Holy Priesthood will be the subjects for the Bible Readings. Supper will be served on Friday at 5:30. Corr. Harvey Pratt, R. R. #1, Charlton Station, Ont. P0J 1B0. (705) 544-7758 or Norman Fergusson, Earlton, Ont. P0J 1E0. (705) 563-2509. Note that the conference is only for TWO days, not THREE as in former years.

Taylor'side, Sask. - Conference to be held in the Gospel Hall, west of Melfort, past cemetery, on June 29, 30 and 31 with Prayer Meeting on Thursday at 8:00. Breaking of Bread at 10:30. Corr. Robert S. Forsyth, Box 445, Kinistino, Sask. S0J 1H0. (306) 864-3762. Gospel Hall (306) 752-3810.

Dawson Creek, B.C. - Conference to be held on June 30 and July 1 with Prayer Meeting on Friday at 8:00 in the Gospel Hall, 10221 - 18th Street. Breaking of Bread at 10:00. Corr. Donald Wilson, 1017 Reasbeck Crescent, Dawson Creek, B.C. V1G 1P3. (604) 782-8961.

West Union, IA - Annual all-day meeting on Wednesday, 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. (319) 423-5586.

Green River, N.B. - The assembly is convening their fourth annual conference on July 7 and 8, with the first meeting starting on Saturday at 10:00. 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. Bible Readings on James, chapters 3 and 4 and on Lord's Day morning - Isaiah 53. Corr. Alderic Lavasseur, 6 Station Street, Green River, N.B. E0L 1E0. (506) 263-8071. Note this is one week earlier than in previous years.

Sioux City, IA - Annual conference to be held in the Gospel Hall, 120 South Leonard Street with Prayer Meeting on Saturday at 7:30. Breaking of Bread at 9:45. Bible Reading on Behavior in the House of God. Corr. Sam Hayes, 1520 Rebecca Street, Sioux City, IA 51103. (712) 255-8308.

HOMECALLS

Sault Ste. Marie, Ont. - Our dear brother, **John Burkle**, was called into His presence on February 11, having been saved and received into the assembly fellowship in 1976. Although in poor health much of the time, he sought to bear a good testimony to those about him. Unsaved relatives and Christian friends heard faithful words spoken at the funeral service.

Pawtucket, RI - Our beloved sister, **Mrs. Mary (Mae) Crooks**, went to be with the Lord on February 23. She was saved in 1913 at the age of 18, when our two esteemed brethren, the late Benjamin Bradford and John Blair, were having gospel meetings in the old Pawtucket Gospel Hall. She was a quiet, godly sister, who was given to prayer, as well as a willing worker. She was a Martha and a Mary, both in one, and was in assembly fellowship for 69 years.

Sault Ste. Marie, Ont. - Our dear brother, **Rolland Strickland**, was called Home to Heaven suddenly on March 2. Formerly of Timmins, Ont., he and his wife were part of the fellowship here for some time. He had an exercise in visiting the sick and witnessing in the gospel to unsaved friends. A daughter and a son await that day of reunion.

Stout, IA - Our beloved brother, **Joseph Ross, Sr.**, age 85, went to be with Christ on March 4, following a long illness which was patiently borne. He was saved in November 1929, and along with his wife, were part of the Hitesville Assembly for some years before moving into the Stout area, where they became part of the fellowship there. He was consistent in life and testimony and in attending the assembly meetings while able. A large crowd with many strangers attending heard the gospel at the funeral service held in the Stout Gospel Hall.

Lake Shore, Ont. - Our esteemed sister, **Mrs. Peter McBride**, (nee Violet Clarke), age 78, passed into His presence on March 14. She was born and raised in Toronto and was saved in 1916 under the preaching of the late brother William Clarke in the old Homestead Sunday School. When the Pape Avenue Assembly was formed in 1921, she was part of the original number that constituted the fellowship. For several years; she taught a class of teenage girls, all of whom were eventually saved - some in later years along with their husbands served the Lord in different foreign mission fields. Later she and her husband helped with the Sunday School in the Orange Hall which resulted in the formation of the Highfield Road Assembly. For the past decade, they have been in happy fellowship in the Lake Shore Assembly.

Byfield, MA - Our dear sister, **Mrs. Eleanor Pearson**, passed into His presence on March 16, following a lengthy illness. She was born on April 24, 1916 and born again December 7, 1933 through Isaiah 44:22, a few days after hearing the late brother William Pinches preach the gospel on the Lord's coming. Shortly thereafter, she was baptized and received into the fellowship of the assembly, where she was faithful in attending the meetings as long as she was able. She leaves her mother, age 93, who shares in that blessed hope.

Bryn Mawr, PA - Our beloved sister, **Miss Sara O. Crawford**, age 58, went Home to be with the Lord on March 23, after suffering from cancer for over two years, in which she maintained a patient, consistent disposition without complaining. During this time, her sister, Mrs. George Bristow, and her mother were taken Home. She was saved on November 15, 1950 in gospel meetings conducted by Lorne McBain and Norman Crawford. The esteem in which she was held by her co-workers of 40 years was evidenced by the very large number who attended the funeral service and even to the grave side. She will be missed in the assembly where she taught Sunday School for 25 years and was marked by faithfulness to the assembly meetings, showing a willing spirit in the different activities of the assembly. As she requested, the gospel was proclaimed in faithfulness and simplicity and applied personally to the hearer. She leaves a brother and his wife who lovingly and tenderly cared for her. "Until the day dawn."

Sydney, N.S. - Our dear sister, **Mrs. Murdock MacDonald**, was called Home on March 23 in her 86th year. She was saved in 1913 after being awakened by overhearing a young woman tell a delivery boy in a store that she was sure of heaven. She went to her and asked if it were true, and being assured that it was, she asked how she could be sure. The young woman then showed her from the Scriptures, and five days later, she was saved through Isaiah 53:5. What an encouragement for Christians to be ready to witness, "in season and out of season." Funeral services were held in the Sydney Gospel Hall.

Toronto, Ont. - Bracondale Gospel Hall - Our esteemed brother, **John Young**, went to be with Christ on March 29 in his 62nd year. He was saved at the age of 13 on November 24, 1935 as the result of a testimony meeting held in the Bracondale Gospel Hall, when four young brethren came up from Hamilton to tell how they were reached and saved. He was received into fellowship in the old Central Hall in Toronto and later became part of the Bracondale Assembly. He had a definite gift as a gospel preacher as well as being appreciated as a faithful visitor and a shepherd among the saints. Such are sure to be missed. He leaves his wife, Marjorie, and three married daughters who share in that blessed hope. Prayer is requested for another daughter and a son.

Words in Season

THE BIBLE FAMILY MAGAZINE



EARING TIME

"In earing time, and in harvest thou shalt have rest." (Exodus 34:21)

"They that sow in tears shall reap in joy." (Psalm 126:5)

Dear laboring ones within the Master's vineyard,
Thine hours of toil may seem scarce of returns,
But seeds are small, and drop from sight, when earthward
They are buried deep in soil of rock, or ferns.
And while they lie, thy patient care is needed
In prayerful toil, and watering by the Word.
Thou shalt thine own strength find renewing,
While waiting in the Presence of the Lord.

And by and by the slender blade shall cheer thee,
As signs of Life spring out of soil so dead.
Encouraged, thou shalt go to further service,
That other plants may watered be, and fed.
And all thro' summer's heat, or storms or darkness,
Unceasing needs upon thy soul are pressed,
But know that "earing time" is fast approaching,
And in the joyful Harvest thou shalt rest.

For soon shall come the Master of the vineyard.
His foot upon the very threshold stands,
And with Him, He a glad reward is bringing,
For all the loving labor of thy hands.
And not a prayer or tear shall be forgotten,
When "sacrifice and suffering time" is o'er.
Thy joy, that at the harvest time shall follow,
Shalt glorify thy Master evermore.

E. M. T.

JUNE, 1984

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QUESTIONS to Harold S. Paisley, 43 River Grove Drive, Scarborough, Ont. M1W 3T8.

• • • **NOTICE** • • •

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REPORTS - UNITED STATES

Deland, FL - The assembly here was encouraged by a visit by Brother Lloyd C. Ballhagen, Sr. in April. Ministry in three nights were on the Death, Burial, Resurrection and Coming Again of the Lord Jesus Christ. He helped also in the Gospel and Children's meetings.

East Boston, MA - Brother John Stubbs spent over six weeks in the New England and Philadelphia areas giving appreciated ministry in a number of assemblies. He left for his home in Scotland on May 10.

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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Child of the Eternal Father,
Bride of the Eternal Son,
Dwelling-place of God the Spirit,
Thus with Christ made ever one;
Dowered with joy beyond the Angels
Nearest to His throne;
They, the ministers attending
His beloved One.
Granted all my heart's desire,
All things made my own;
Feared by all the powers of evil,
Fearing God alone.
Walking with the Lord in glory
Through the courts divine,
Queen within the royal palace,
Christ for ever mine.
Say, poor worldling, can it be,
That my heart should envy thee?

Ter Steegen

OPENED EYES

By George Graham

In Psalm 146:8, we read, "The Lord openeth the eyes of the blind." How true that was in the experience of many physically blind in the days of the public ministry of the Lord Jesus. John the Baptist, while in prison, sent two of his disciples to the Lord Jesus with this inquiry, "Art Thou He that should come, or do we look for another?" The answer of the Lord: "Go and shew John . . . the blind receive their sight" (Matthew 11:5). We want to look at the passage in a spiritual sense.

The first scripture we want to look at is found in II Corinthians 4:3-6. Just as a blind person lives in a world of physical darkness, such is the spiritual state of man, living without God and in his or her sins. It is the desire of God their eyes should be opened, but there is a powerful enemy determined to keep their minds closed. That enemy is the god of this world, the devil. He has many titles. He is called the prince of this world, the prince of the power of the air, etc. (John 12 and Ephesians 2). His purpose is to keep the sinner in his or her darkness until ultimately they are lost for ever in the blackness of darkness (Jude 13). He is a master at deception. He knows how to operate. He knows how to pander to the various tastes of men. He is the arch enemy of the throne of God and the souls of men. Man's eyes must be opened, or he will be lost for ever. It will take the Lord the Spirit to open his eyes, no other can.

First, his eyes must be opened to see his true state by nature. What a revelation that is! A sinner guilty before God and on the way to hell and eternal woe in his sins. It is the work of the Spirit of God to press this home to the heart and conscience of the sinner (John 16:8). This is solemn truth. We see this very thing take place in Acts 2. Peter preaches the Word in the power of the Spirit; conviction is wrought in the heart and conscience of about three thousand of his hearers, and they are heard to cry, "Men and brethren, what shall we do?" We are old-fashioned enough to believe this is still God's way with the sinner. We believe according to the Word of God, conviction of sin precedes conversion to God. This is the sad and serious lack in modern-day evangelism. Altar calls, holding up hands, coming forward, signing pledges, etc. is the popular thing. Such things are not to be found in the Word of God. We have been speaking about conviction of sin. Don't let us forget, conviction is not conversion. We have a solemn example given in Acts 24. Felix the Roman governor trembled as he listened to the soul-searching Word of God. He was really awakened, but said, "Go thy way for this time; when I have a convenient season I will call for thee." Poor man, he played the fool, and we have good reason to believe he is in a lost sinner's hell for ever. He failed to avail

himself of this God-given opportunity. What about you, the reader? He was convicted, awakened, but not saved.

Second, the awakened sinner is then directed by the Spirit of God to look to Christ and rest by faith upon His finished work on the cross. Christ and He alone can meet the sinner's need. That is what we have in Acts 2, conviction of sin by the Spirit and looking to Christ for salvation. We cannot fail to see this as we read through the Acts of the Apostles. We have a cruel enemy, the god of this age, who will do all he can, and use every means possible, to hinder the light of the gospel of the glory of Christ shining into the hearts of men, and them getting saved. This is the force of our passage we are considering. Think of Luke 16:19-31. The rich man, we read, "was clothed in purple and fine linen, and fared sumptuously *every day*." He had all the natural heart could desire. Wealth, affluence, ease, pleasure, etc. Lulled thus to sleep by the enemy until that grim reaper death laid his cold hand upon him, taking him out of time into eternity. Then we read, "and in hell he lift up his eyes, being in torments." His eyes were opened, but it was too late. Lost for ever, never to be saved. What a solemn lesson!

We have looked at the sinner; let us look now at the saint and student. Our text is found in Psalm 119:18, "Open Thou mine eyes that I may behold wondrous things out of Thy law." What a noble desire! The psalmist, whoever he might have been, seemed to realize there were riches, treasures, precious things in the Word of God, and if he had to know and enjoy them, then the Lord must reveal them. I may have a sharp mind, a keen intellect and natural ability - desirable things, but I need more than these as I sit down to read and study the Word of God. I need the help of the Spirit of God. In the first epistle of John 2:20, we read, "Ye have an unction (the Spirit of God) from the Holy One, and ye know all things." In verse 27, he writes, "And ye need not that any man teach you; but the same anointing (the Holy Spirit) teacheth you all things." This is borne out in I Corinthians 2:9-14. The Spirit of God has come into the world for this purpose (John 16:13). Luke 24 is a lovely chapter in this connection. We read, "They said one to another, Did not our heart burn within us, . . . while He opened to us the scriptures?" (verse 32). Then in verse 45, we read, "Then opened He their understanding, that they might understand the scriptures." If we would know the truth, then the wise man Solomon has some good advice to give us. In Proverbs 2:4, we are told to seek it as for silver and search as for hid treasure. There is no place for indolence. Paul writing to Timothy, says, "Meditate upon these things; give thyself wholly to them; that thy profiting may appear unto all" (I Timothy 4:15). We must apply ourselves. At one of our conferences about 50 years ago, a young brother said to the late Harold St. John, an able minister of the Word of God, "I would give the world to have the

knowledge you have of the Word of God." The answer: "That's exactly what I gave." Indolence gets us nowhere. Let me appeal to my younger brethren. Take time and make time to sit down quietly with the Word of God. Read it, meditate on it, and the Spirit of God will reveal its precious truths. It is a treasure house, a mine of spiritual wealth. Anything this poor world has to offer, in comparison, is mere tinsel and toy, soon to be burned up.

We have looked at the sinner, saint and student. Let us look now at the servant. Our text is found in II Kings 6:17. The enemy, with a great host has encompassed the city (Dothan) during the night watches. It was a fearful shock to the servant of the man of God, Elisha. In his fear and distress he cried, "Alas my master! how shall we do?" Elisha's noble answer was, "Fear not; for they that be with us are more than they that be with them." And we read, "Elisha prayed, and said, 'Lord, I pray thee, open his eyes that he may see, and the Lord opened the eyes of the young man.'" What a sight met his gaze! The mountain was full of horses and chariots of fire round about Elisha. The enemy may be powerful, but the God of Elijah and Elisha is all-powerful; He is God over all, blessed for ever. The enemy (Haman the Agagite) plotted and planned to destroy Mordecai the Jew (despised) and his people. Looked like his purpose would be accomplished, all was set, the gallows erected, but God had been left out. He had yet to reckon with the God of Israel. "The king had a restless and sleepless night, and called for the book of the records to be brought in" (Esther 6). What a change was brought about as the result of that sleepless night! The enemy went down in defeat. Think of that lovely verse, Proverbs 21:1, "The king's heart is in the hand of the Lord, as the rivers of waters; he turneth it whithersoever he will." Our God is the Sovereign Ruler of the universe. Time and again in the Word of God we see Him step into the affairs of men especially on the behalf of His own. That mighty monarch, Nebuchadnezzar, who dared to challenge the God of heaven (Daniel 3:15) was deeply humiliated (Daniel 4). He was brought down to acknowledge "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (verse 25). From the books of Job and Daniel, we get a little insight into the activities of powers in the unseen world. Powers of good and powers of evil. The angels (good), we are told, "are ministering spirits, sent out for service on account of those who shall inherit salvation" (Hebrews 1:14 New Translation). The enemy would destroy us and the testimony of God. That is his devilish purpose. He may rage as he has done in times past to the detriment of the testimony and the people of God. May the Lord turn our eyes heavenward. John tells us, "Greater is He that is in you, than he that is in the world" (I John 4:4). Again in Romans 8:31, "If God be for us (and He is) who can be against us?" The

powers of evil and darkness are at work in these last days. The scene is fast ripening for the judgments of God. Truth has fallen in the street, morals are sinking, the scene is reeling and reeking in sin and wickedness. Above and beyond it all, God sits upon His throne. He is working out all things after the counsel of His own will (Ephesians 1:11). May the Lord open our eyes. We are on the winning side. One of these days, we shall hear the shout and be caught away to meet Him in the air. What a blessed hope! Victory is assured. All will be brought into subjection to the Man of Calvary.

"That at the name of Jesus every knee should bow in heaven, and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:10-11).



THE PROVING OF FAITH (James 1:2, 3)

Count it all joy, my brethren, when ye fall into various temptations, knowing that the proving of your faith works endurance.

Our heavenly Father sends us frequent troubles to try our faith. If our faith be worth anything, it will stand the test. Gilt is afraid of fire, but gold is not; the paste gem dreads to be touched by the diamond, but the true jewel fears no test. It is a poor faith which can only trust God when friends are true, the body full of health, and the business profitable. True faith holds by the Lord's faithfulness when friends are gone, the body is sick, spirits are depressed, and the light of our Father's countenance is hidden. A faith which can say in the direst trouble, "Though he slay me, yet will I trust him," is heaven-born faith.

The Lord afflicts His servants to glorify Himself, for He is greatly glorified in the graces of His people. When "tribulation works endurance; and endurance, experience; and experience, hope" the Lord is honored by these growing virtues. We should never know the music of the harp if the strings were left untouched, nor enjoy the juice of the grape if it were not crushed, nor discover the sweet perfume of cinnamon if it were not pressed and beaten, nor feel the warmth of fire if the coals were not consumed. The wisdom and power of the great Workman are discovered by the trials through which His vessels of mercy are permitted to pass.

Present afflictions tend also to heighten future joy. Could we be so supremely blessed in heaven if we had not known the curse of sin and sorrow of earth? Will not peace be sweeter after conflict, and rest more welcome after toil? Will not the recollection of past sufferings enhance the bliss of the glorified? *Selected*

A SPIRITUAL WARDROBE (Part III)

By Frank Tornaquindici

THE GARMENT OF DEPARTURE

How beautiful, our Lord left behind a garment that marked his departure. He came into the world wrapped in swaddling clothes, laid in the manger, and he left the cross wrapped in linen and laid in a sepulchre. When they came to the manger, they found the Child; when they came to the sepulchre, they found not the body of the Lord Jesus - but the garment that marked his departure. The linen clothes and the napkin by itself.

The fine linen marked out a life, "holy, harmless and undefiled and separate from sinners." He left behind an unblemished life; he knew no sin, and did no sin. And the empty tomb was the Father's "amen" to the Son's "it is finished." What a pathway to trace! He could say as he spoke to His Father, "I have glorified Thee on the earth, I have finished the work." Glory to the Father!

His life was a series of departures: from the Father into the world, from His disciples, from the world to return to the Father. He could say to His disciples, "let not your heart be troubled . . . I go to prepare a place for you . . . I will come again." We rejoice in a perfect life, a finished work - displayed in the garment of departure - and the promise of His soon return.

Our own lives are touched by separations and departures. We experience sadness, loneliness, and fear when death occurs. Many have departed from us, whom we miss, and their garments of departure display lives, used of God, and lived in "the fear of the Lord." It can be said of them, "they were our guides, they spoke unto us the word of the Lord." And the memories that we hold, so precious, as we think of their garments of departure, give us courage and strength to continue - by faith.

What will the garment that we leave behind say? Will it mark us as having finished our course, bringing a measure of glory to God? Will it be said of our garment, "whose faith follow?" (Hebrews 13). Look at Paul's record in Acts 20 - he was departing; they would see him no more. He had kept back nothing that was profitable; he could say in II Timothy 4, "the time of my departure is at hand. I have finished my course." It is often said to depart to be with Christ is far better . . . but what of the garment that we leave behind?

As we would build our spiritual wardrobe, it is only in the measure that we seek to wear: the garment of desire - to be a blessing in the assembly, to see souls saved, and to visit the sick; the garment of design - a life with a purpose lived out to His glory; also the garment of dependence - learning to live day by day fully depen-

dent on our Father, only as we seek to wear these garments will our garment of departure be recognized as having come from a spiritual wardrobe. ..



HANDFULS OF FINE FLOUR

By David Kane, Belfast

THE WORSHIPPER'S HANDFUL

"And when any will offer a meal offering unto the Lord, his offering shall be of fine flour: and he shall pour oil upon it and put frankincense thereon. And he shall bring it to Aaron's sons, the priests, and he shall take thereout his handful of flour thereof, and of the oil thereof: and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the Lord." (Leviticus 2:1, 2)

It is our exercise in these articles to draw some lessons from the *handfuls* of scripture, and in this first handful, we have a worshipper coming to God with gratitude and in the joy and gladness of his heart presenting his burnt offering and its attendant meal offering to God. The burnt and the meal offerings are voluntary offerings - as are all the sweet savour offerings - and are also complimentary offerings, whereas the sin and trespass offerings are obligatory. Among the many details marking the "Meal Offerings" are some that bring the perfect life of the Lord Jesus, a life of perfection, obedience, devotedness and dependence, vividly before us. We learn that the offerer was to reach his hand into his fine flour and give it to the priest who was to burn that handful along with all the frankincense upon the altar to God. This memorial handful has close links with our exercise as we gather on the first day of the week to remember our Blessed Lord and "to show forth His death until He comes," and so this handful that is grasped and given to God will help us to reach into that vast storehouse of "fine flour" and present to God our appreciation of His Blessed Son.

The fragrance of this exercise will ascend to God. This handful is not a commercial measure, but simply a measure of one's personal grasp of the beauties of the Son of God, so the greater the grasp of His perfections, the greater the portion given to God.

The fulness of this wondrous storehouse will help us not to appear before God empty-handed and thus long barren periods of silence will be absent.

The freshness of his handful will remind us that last week's handful was all given to God and so this week's must be a new, fresh

handful, and that stereotyped expressions of worship are a bore to us all and must be unpleasant to the ear of God. Let us present our fresh handful, whether silently or audibly, and delight the ear of God with our fresh appreciation of the perfections of His Son.

The fineness of this flour will delight our own hearts as we run our hands through the "Silken Whiteness" and discover a perfect life of purest Grace without one roughening grain to mar its perfection, and to feel in our own souls the wonder and the joy as we reflect upon *One Who is so perfect and beautiful*. This exercise is quite within the grasp of the youngest saint, and God is delighted with this individual appreciation of *His Own Son*.

The rest of the meal offering was the food of the priests, the sons of Aaron, but this memorial handful reminds us that there are perfections in that wondrous life that only God could know and appreciate, even though the major portion was exclusively for the priests. May the Lord help us to rise in priestly appreciation and feast our souls upon the beauty of that incomparable life which brought infinite pleasure to His God and Father.

THE WRETCHED POVERTY-STRICKEN SINNER'S HANDFUL

"But if he be not able to bring two turtle doves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering: he shall put no oil upon it, neither shall he put any frankincense therein: for it is a sin offering. Then he shall bring it to the priest and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the Lord: it is a sin offering."

(Leviticus 5:11, 12)

This offering is not the voluntary offering of the glad worshipper coming with the "Burnt Offering" of his gratitude to God and the attendant meal offering; this handful of fine flour is quite distinct from the worshipper's handful taken from the meal offering. This is a large priestly "grasp" that is presented to God, because the poverty-stricken sinner is not accepted by God on the merits of his grasp or appreciation of the death of Christ. Acceptance before God is much too big a thing for our finite, meagre minds to enter into; only the priest could grasp and present all that God required.

It is in this sin offering of a "*tenth part of an ephah of fine flour*" that many of the special features of the "Sin Offering" aspect of the death of Christ are conspicuous.

The tenth part of an Ephah is the daily supply described in Ex. 16:36. "*Now an omar is the tenth part of an ephah.*" It is defined in W. Wilson's "O.T. Word Studies" as "*a handful of grain. A measure - the tenth part of an ephah containing near three wine quarts, which*

might be about the quantity of grain which a sheaf of corn yielded. The quantity required for a daily supply of food and nourishment."

We can now understand why this bloodless sin offering is accepted, for the offerer is absolutely destitute - with neither turtle doves nor pigeons which the poor might bring. He has nothing but his day's supply of food, and nothing between him and death but his day's supply of food, and by giving it up to God, he acknowledges that because he is a sinner, he had forfeited his right to live.

When we turn from the type to the anti-type, we are well aware of the fact that there was only one man who had never forfeited His right to live and only one man upon Whom death had no claim. It is because He was not liable to death as we are, that He could take the sinner's place and die in his stead.

It is in the "Sin Offering" of the destitute that many of the deeper truths associated with the Cross come into bold relief. It is here we enter into II Cor. 5 "*He was made sin for us who knew no sin*" and here also we learn the loneliness of that cry "*Eli Eli Lama Sabachthani.*" We read in Lev. 5:11 "*He shall put no oil upon it, neither shall he put any frankincense thereon, for it is a sin offering.*" There is no oil of joy, no comfort or support of the Holy Spirit, nothing but stark poverty and the misery of unrelieved gloom and lonely abandonment. There is no frankincense of answered prayer and well might we bow and wonder with amazement at the loneliness of "*One Who became poor*" and rejoice to know that my acceptance does not depend upon my grasp of such tremendous things - but Lev. 5:12 "*The priest shall 'grasp' (Newberry) his handful of it even a memorial thereof and burn it on the altar - and it shall be forgiven him.*"

The forgiveness rests upon the priest's grasp and presentation of the offering. This is different from the worshipper's handful in Lev. 2:12, and it rejoices our hearts to know that the deep poverty of Calvary is known only to God, and the offerer stands accepted because this large grasp of the priest has presented to God all that He required. This shows the clear distinction between the worshipper's handful of fine flour in Lev. 2:12 and the priest's handful of the poverty-stricken sinner in Lev. 5:11, 12.

5

THE WIDOW'S HANDFUL OF FINE FLOUR

6 "*And she said, as the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel and a little oil in a cruse."*

(I Kings 17:12)

From this incident we learn many vital lessons: *the provision of the nameless widow is the secret of divine resources in a difficult day.* It is refreshing to know that in the midst of the failure in Israel, "for

there were many widows in Israel" that none had the privilege of knowing the mind of God, or sharing the hospitality of the home with the hated and hunted prophet of the Lord, except the widow of Zarephath. How refreshing it is to learn that in the land of Sidon, where that wicked woman Jezebel came from, there was a dear widow who knew the living God and who loved Him. God's reserves are found among the weak things of this world, and the Living God is with those who love Him and worship Him, even if the land is full of idols.

THE DIVINE DISCLOSURES TO AN UNKNOWN WIDOW

*"I have commanded a widow woman there to sustain thee."
(I Kings 17:9)*

What an exhibition of the fearlessness of faith! While Elijah was being hunted and searched for in every corner of the land, a widow was calmly awaiting the coming of the "Man of God." The dear widow was enjoying Communion and Fellowship with God, and her humble home was sanctified with the disclosures of Divine purpose. How often we have to learn that many dear souls who are obscure and unknown are more acquainted with the immediate will of God than the great, prominent and self-important leaders of our day. It is they who are prepared to suffer with the testimony, and dare to be different from the corrupt world in which they live.

DEPENDENCE UPON THE LIVING GOD WILL OPEN UNLIMITED STOREHOUSES

The handful of meal baked into a cake and given to God was not a reckless parade of martyrdom, but rather an exhibition of the great truth. *"Them that honour me I will honour."* How assuring is the Divine promise recorded in v. 13 *"Fear not: Go and do as Thou hast said. But make me thereof a little cake first. For thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth."*

When the commandment first came from God to the widow to prepare for the honour of showing hospitality to the prophet, there would likely have been much more meal in the barrel, but now there is but a handful, and so faith is being tested in the crucible of poverty. As always, faith was triumphant, and thus God is honoured by being put first. Also His servant is honoured by the blessing he brought, and only the dear widow is honoured by being saluted by the Lord Jesus.

WORDS FROM PROVERBS CHAPTER 11

By John J. Stubbs

1. *A word for the grocer.* - "A false balance is abomination to the Lord: but a just weight is His delight" (v.1). In all our business deals, let us see to it that we are straight and honest, and never underhanded. Whether we be a grocer, baker or candlestick-maker, there is a word for us all here.

2. *A word for the gossip.* - "A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter" (v. 13). Avoid the sin of slander and listening to shady talk. The folly of talebearing is utterly condemned in the word of God, cp. also ch. 26:20, 22. If such monopolizes our ear, it will not be long before it motivates our tongue.

3. *A word for the gardener.* - "... to him that soweth righteousness shall be a sure reward" (v. 18). Are we neglecting the garden of the soul? If we give our time and attention to the things of this world and do not go in for cultivating soul health, our harvest will end with this world, but if we live more for God, we shall reap abundantly in the next. May our souls be like a watered garden. See Jer. 31:12.

4. *A word for the grudger.* - "... there is that withholdeth more than is meet, but it tendeth to poverty" (v. 24). Oh, to think that a true believer could ever grudge the Lord anything. He is worthy of all our devotion, energy, time and gifts. Let us not hold back the love we owe to Him and His people, nor do anything grudgingly in His blest service. Even as to the great ministry of hospitality, Peter says, "Use hospitality one to another without *grudging*" (I Peter 4:9). We will lose out and be the poorer if we hold back or if we do ought with a grudging spirit. No one doth well what he doth unwillingly, even though what he doth be well!

5. *A word for the giver.* - "The liberal soul shall be made fat" (v. 25). God is no man's debtor. Here is a principle in this verse that is always true and has never changed: no one will ever regret giving to the Lord. No one will ever be reduced in circumstances who has honoured the Lord with his substance:

We lose what on ourselves we spend
We have as treasure without end,
Whatever Lord to Thee we lend
Who givest all.

6. *A word for the gleaner.* - "He that watereth shall be watered also himself" (v. 25). If we have a right exercise and are truly dependent on God, the more we seek to refresh the hearts of God's people from the word of God, the more our own souls shall be watered. This is a promise from the word of God. We cannot ex-

pect to water the souls of the saints if our own souls are not first watered. Therefore, we must be daily and diligent gleaners in the Holy Scriptures. Try and enjoy what little you have gleaned and pass it on. Dear J.G. Bellet said, "It is better to break the heart over one truth than to store the mind with many truths."

7. *A word for the gospeller* - "... he that winneth souls is wise" (v. 30). Here is a great proverb indeed. Do we covet this wisdom? How many opportunities slip away from us in giving someone a tract or speaking to them about the need of their souls. What a joy it is to know that God has been pleased to use us to win someone for Christ. We may not be accounted wise in this world and be looked upon as odd, but if we go in for winning souls, heaven's approval shall be upon us. The young in Christ, the sisters in Christ, and the less gifted in Christ, in their own sphere can all do this. We do not have to all be gospellers on the public platform to engage in this ministry. May none of us reach heaven empty-handed. It would be a good thing to have one soul much upon our minds and pray and wisely work for their salvation. If we would win souls, let our ways be winsome too. If our lives do not speak of Christ, we cannot expect to gain them for Christ.

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A FEW THOUGHTS ON JOTHAM'S PARABLE (Judges 9)

By James Brown, Arizona

A remarkable display of spirituality in a day when every man did that which was right in his own eyes, and there was no king in Israel (no constituted authority). Abimelech was such a man, in that what was right in his eyes was to get to the top at any cost. The price to rule over God's people was very high, the price of blood. He slew 70 of his brethren with the sword. Much harm is done in our day, not with the sword, but with the tongue. The psalmist was the victim of the tongue (Psalm 57:4) "whose teeth are spears and arrows and their tongue a sharp sword" (Psalm 64:4, 5), "who have sharpened their tongue like a sword and have aimed their arrows, a bitter word, that they may shoot in secret." It seems to be the bent of the ambitious to put down those that stand in their way with the tongue, which God has said "is set on fire of Hell." Often this member is moved by ambition, as it was with Abimelech. There was nothing about Abimelech that could be interpreted as spiritual, yet he sought to rule God's people - a place-seeker, a power-seeker. He destroyed the people and the people destroyed him. Jotham in

his parable spoke of a bramble (thorn-bush). Abimelech was a bramble - no fruit, no shade - and contact with him was painful. It is unfortunate if there are those leaders who contribute nothing in the way of help and blessing to the people. Jotham was not interested in a position; his parable was indicative of his work - the olive tree - the fig tree - and the grapevine. He considered sustenance for the people of more value than position. The olive would be that which we get from God that is spiritual. The "sons of oil" is an excellent example - a continual flow of that which is spiritually sustaining, flowing from them (Zech. 4). The fig would represent that which is moral in the idea of righteousness. They were more often dried than eaten fresh. It would tell us of lasting moral character in leaders, that is sweet to all around. The vine would, of course, speak to us of joy. Jotham said: "should I leave my new wine (fresh), which cheers God and man, and go to wave over the trees?" The apostle was such a man, "these things write I unto you that your joy may be full." The apostle was a contributor, a true "son of oil." I have seldom seen an ambitious man that had the joy of God about him. If my only thought is to seek position, then I am a bramble. It is not what I think I am or what other men think I am, but what God thinks of me. Our Lord is our perfect example. He said, "Ye know that those who are esteemed to rule over the nations exercise lordship over them but it is not thus among you. But whosoever would be great among you shall be your minister. And whosoever would be first among you shall be bondman of all. For the Son of man did not come to be ministered to, but to minister, and to give His life a ransom for many." May we emulate Him.

(Scriptures from J.N.D. translation)



SOME ASSEMBLY FEATURES AND FUNCTIONS (Part II)

By B. Currie, Belfast

GIFT IN THE ASSEMBLY

I Corinthians can be divided into two sections. In chapters 1-6, Paul deals with matters that he has heard about from the house of Chloe (1:11), while in chapters 7-16, he deals with matters that he has read about in the letter he received from the Corinthian assembly (7:1). As the apostle deals with these matters, he often introduces a new problem using the words "now concerning" (7:1, 25; 8:1; 12:1; 16:1; also 8:4 and 16:12 where the phrases "as concerning" and "as touching" are the same in the original).

This makes it plain that the Corinthians, in common with many today, had a problem in relation to the subject of gifts. Thus we

read "Now concerning spiritual gifts" (12:1), and Paul's reply to this query fills the following three chapters. While the overriding thought is unity, the main subject of each chapter is: I Cor. 12 - The Sovereign Appointment of Gift - by the Spirit (v. 11), by God (v. 18, 24, 28); I Cor. 13 - The Supreme Accompaniment of Gift - love; I Cor. 14 - The Solitary Aspiration of Gift - to edify (v. 3, 4, 5, 12, 17 and 26).

THE SOVEREIGN APPOINTMENT OF GIFT

Paul deals with spiritual gifts three times in the New Testament: (i) Rom. 12:3-8 - where they are given by God; (ii) Eph. 4:8-16 - where they are given by the ascended Lord; (iii) I Cor. 12:4-11 - where they are given by the Holy Spirit.

The whole of the Godhead is thus involved, clearly implying that distribution of gift is something spiritual and can in no sense be interpreted as a person's natural ability. Matt. 25:15 states that the talents are distributed "to every man according to his several ability." This means that no one is given more than he has the capacity to handle, but the distinction remains between the capacity of the man and the gift given by the Lord.

The notion of training people to be preachers and pastors and insisting on an ordained clergy is an attempt to remove from the Lord the sovereign authority to distribute gifts as He willeth. No amount of training in a Bible College will produce in a man something that God has seen fit to withhold. May the Lord preserve us until He comes from drifting back to that which our forefathers at great cost forsook.

In Corinth, there was great emphasis placed on worldly wisdom and great oratory. This led to an exaltation of various men, resulting in division and a party spirit in the assembly. This is rebuked in chapters 1-3, where the repetition of the words "wise" and "wisdom" should be noted. Such a condition could have been encouraged by the misuse and abuse of gift. In chapter 12, Paul shows that the proper exercise of gift would lead to unity. This he does by exposition, illustration and application.

The exposition is in v. 1-14 where the Spirit is emphasized as the One who distributes the gift, and the argument is: if the Source of gift is united i.e. from one Person, namely the Spirit, then the use of that gift under the control of that selfsame Spirit cannot bring division. (Note the six references to "the same"). Division is the result of the carnality of man and is not produced by God.

In v. 12, the body, the church, is introduced, and we are told that this was formed by the Baptism in the Spirit on the day of Pentecost. On that day, the church was formed without division, and the teaching is clear - that which commenced united should continue united.

The literal, physical body is taken up in v. 15-26 as an illustration of the interaction and mutual dependence of the members of the body. As the members of the physical body all act for the good of the whole, so each member in the assembly should function for the benefit of all. It is important that those with a prominent gift do not despise those who have less prominent gift, and the reverse is equally important, that the less prominent do not be envious of the more prominent. The vital thing is that each appreciates the other and all function together for the good of the company as directed by the Holy Spirit. The lesson is drawn in v. 25 "there should be no schism in the body."

The application of this truth is made in v. 27-31 where Paul takes that which was true of the church which is His body (v. 12-13) and shows that this unity ought to be seen in the local company. In this connection, it is important to note that the definite article is omitted in v. 27, "Now ye are body of Christ," clearly showing that the apostle is dealing with what would be characteristically true of the local company. The questions asked in v. 29 must all be answered with an emphatic "No!" showing that there is a variety of gift which ought to be used in conjunction, and not in competition, with each other.

THE SUPREME ACCOMPANIMENT OF GIFT

There has always been within man a tendency to boast in his greatness. We are not surprised therefore that some who exercise a prominent gift develop a proud and haughty spirit. A guard needs to be placed against such a tendency, and this Paul gives in chapter 13 - love. The chapter may be divided into three sections:

(i) *The Necessary Complement of Love (v. 1-3)*. There are seven things listed in these verses which are worthless without love - v. 1 tongues, v. 2 prophecy, understanding mysteries, knowledge, outstanding faith, v. 3 giving and martyrdom. Many who rate these things very highly little understand their unprofitableness if not complemented and exercised in love.

(ii) *The Noble Character of Love (v. 4-8)*. Little needs to be said upon these verses, but much needs to be practiced.

(iii) *The Notable Continuance of Love (v. 9-13)*. In this section, we are taught that while gifts "shall be done away" (v. 8, 10) and shall "cease" (v. 8), love will remain and continue. In the time of the early church when the scriptures were not in the complete form, we have now, the sign gifts and those which brought direct revelation from God were in operation. However, when the canon of scripture was completed, these spectacular gifts were withdrawn. This is illustrated from Paul's own experience, which is common to us all, that the things which occupied us in babyhood have no place when we come to maturity (v. 11).

At the time of Paul's writing, the sign gifts were still operating and the Corinthians were here being taught that for these gifts to function for the glory of God and the benefit of His people, they must always have the supreme accompaniment of love which will abide after the gifts have gone.

THE SOLITARY ASPIRATION OF GIFT

Those who have been blessed with public gift can be tempted to misuse it. It is not unknown for some to speak publicly in order to flaunt their knowledge or to "get at" someone present or even to prevent some other brother from speaking. All this displays carnality. The only reason for exercising gift is given in I Cor. 14:12, "seek that ye may excel to the edifying of the church." The chapter shows that this can best be achieved when the person speaking uses plain simple language which is easily understood. Note the following phrases: v. 2 - "No man understandeth," v. 7, 9 - "how shall it be known?" v. 9 - "words easy to be understood," v. 11 - "I know not the meaning" and v. 16 - "he understandeth not."

Not only do saints receive no benefit from those they cannot understand, but it is evident that they cannot listen intelligently to two people speaking at the same time, neither can they retain much if a large number speak in turn at one meeting. God "who knoweth our frame" and "remembereth that we are dust" (Psa. 103:14) makes provision for such frailty in this chapter. Thus we are warned against overactivity in a meeting (v. 26), and when it comes to prophecy, or in our day ministry, the scripture is clear, "Let the prophets speak two or three and let the other (prophets) judge." If this was carried out especially in conference gatherings, the saints would be able to carry more spiritual food home. Often a long meeting with a large number of brethren taking part results in weariness, whereas two shorter meetings with an interval to refresh the mind could accomplish more without losing any available time for ministry. Likewise, the passage is clear with respect to more than one speaking at any one time - (v. 31) "ye may all prophesy one by one, that all may learn." The chapter ends by teaching that it is the brethren alone who take public part. Anything contrary to v. 34-35 is blatant disobedience to God's word and should not be tolerated in any assembly. In fact, verse 37 proves that it is the unspiritual who would act in such a fashion.

OUR SOLE AMBITION FOR GIFT

As far as we are concerned, it is our responsibility to "covet earnestly the best gifts" (12:31); "neglect not the gift that is in thee" (I Tim. 4:14); "stir up the gift of God which is in thee" (II Tim. 1:6); and to exercise such in the fear of God and in the power of the Holy Spirit to edify the saints.

(To be continued)

QUESTIONS AND ANSWERS

By Harold S. Paisley

(Please note change of address.)

Question: Please explain the words of II Peter 1:19. In what way does the Daystar arise in our hearts?

Answer: In answering this question, Mr. F. W. Grant's translation is very useful and gives the true meaning we believe of the passage. "We have the prophetic word confirmed, to which ye do well to take heed (as to a lamp that shineth in an obscure place, until the day dawn and the Morning Star ariseth) in your hearts."

The use of the parenthesis links the "taking heed" with "in your hearts." The Daystar does not arise in our hearts as seems the reading in the King James version. The true sense of the verse is that we treasure the word of prophetic truth in our hearts as we journey through this dark scene. This word is a lamp until the day dawn and the Morning Star arise to take us to the Father's House. It is one of the rare occasions where Peter refers to the "Rapture." The beautiful expression "Daystar" links with the words of the Lord from the Throne when He describes Himself as "the bright and Morning Star." (Rev. 22:16). May we be longing to see the Morning Star appear in glory bright, and be fortified in the "little while" by the Prophetic Lamp of the Word.

Question: Could you explain Joshua 10:12-13? Regarding the sun standing still, a variety of opinions have been given, all opposed to the idea.

Answer: This wonderful incident took place during the battle with the Amorites. Joshua believed that the victory being given to Israel was by the strength of the Lord and not due to their own ability, hence he called upon the Lord as recorded. The glorious victory was celebrated in a beautiful song, which was recorded in "the book of Jasher," which is the book of the righteous. It is our understanding that part of that song is a quotation from the book of Joshua. They form two couplets as shown in the R.V.

"Sun, stand thou still upon Gibeon,
And thou moon, in the valley of Aijalon,
And the sun stood still, and the moon stayed
Until the nation had avenged themselves of their enemies."

All Israel heard the voice of Joshua, and also witnessed God's response to his petition when he declared in the ears of the people his absolute reliance upon the God of Creation. It is clear from the passage that both sun and moon were visible at the same time. The battle had commenced early in the day, when the sun was in the east and the moon had not set. Joshua was anxious to defeat the foe

before nightfall, therefore he spake unto the Lord. The Lord did two great things: 1.) He sent down great hailstones. They that died with hailstones were more than they that died with the sword of Israel. We believe this was also in answer to Joshua's prayer. The fact of hailstones is first mentioned as that which had its effect upon the victory. 2.) The Lord greatly prolonged the hours of the day. There was no day like it before it or after it, that the Lord hearkened unto the voice of a man, for the Lord fought for Israel.

Many critics deny the literal fact of the sun standing still. The Hebrew word means "to be silent," meaning to be waiting or still. We are sure from the words of verse 13 that it did take place, for the inspired writer states plainly "that the sun stood still in the midst of heaven, and hasted not to go down about a whole day." The Creator of all things can change His usual conditions concerning His heavenly bodies, without any detriment to the surface of the earth or its peoples, in answer to the faith of one man, who in fellowship with Him sought to overthrow His enemies. God's desire was to remove the immoral and sinful Amorites out of His land, and place in possession His own people, amongst whom He was pleased to dwell. In considering this event, we echo the lines of the beautiful hymn in the Creator's praise, "How great Thou art."

Question: The context of certain verses is constantly referred to as being important in the "answers" sections of the magazines - Why?

Answer: To consider the immediate context of any text is of first-line importance in the understanding of the passage. It is one of the unchanging laws of Bible study. The setting of a passage often gives the clue to the truth intended by the Divine Author. Scripture preceding and following any verse usually assist the seeker to apprehend the meaning of the section, otherwise isolated verses may be applied wrongly, and produce confusion. The meaning, also, and message of any particular book of the Bible should also be considered, for each would be studied from its own immediate viewpoint. The Psalms of David would be studied in a different manner than the Epistles of Paul. Interpretation must be in keeping with the times and character of the book.

Question: Is there a difference between the Spirit of God and the Spirit of Jesus (Acts 16:7).

Answer: We are aware that the R.V. inserts the title in Acts 16:7, "the Spirit of Jesus suffered them not." We believe that this is the selfsame Spirit of God mentioned in the previous verse. The words "Spirit of Jesus, or Christ" (Romans 8:9) is likewise another name of the "Spirit of God." Paul states very clearly, "There is One Spirit" (Eph. 4:4). We therefore see no difference in the two terms; they are designations of the one Person of the Holy Spirit.

REPORTS - UNITED STATES (continued)

Manchester, CT - The conference held on the Easter weekend was a time of spiritual refreshment with a very large number in attendance. Suitable and wholesome ministry was given, and the Bible Reading on Hebrews 13 was profitable. Brother W. D. Halliday gave a report on the work in Zambia. It was also cheering to have brother Oswald MacLeod present and able to give ministry.

Hatboro, PA - Brother Eugene Higgins saw a nice number profess to be saved in a gospel effort where the Christians were successful in bringing a good number of strangers out under the sound of the Word.

McKeesport, PA - The assembly was cheered as to the character of the ministry given at their conference held over the last weekend in April.

Matoaca, VA - Brother David Oliver expects to spend the month of June in gospel meetings with the hope of strengthening the small assembly here. The meetings are expected to be held in different communities in the area.

Hickory, NC - The saints were refreshed as the result of their second annual conference held over the first weekend of May. Earlier, brother David Oliver with the help of brother Oswald MacLeod held five weeks of gospel meetings, in which one woman professed.

Akron, OH - Brethren James Smith and Paul Kember started a two-week series of gospel meetings in the Kenmore District of this city, where a children's work has been carried on.

Jackson, MI - Two professed to be saved in a series of gospel meetings held by brethren Paul Kember and Alexander Dryburgh, one, an outsider, the other, a child of Christian parents, who trusted Christ on the last night of the meetings, which was April 22.

Blue River, WI - Brethren Robert Surgenor and Murray McLeod began a series of gospel meetings on April 15.

Dike, IA - Brother Roy Weber with the help of brother Russell Nesbit, Jr. of the Dunkerton Assembly had two weeks of gospel meetings in this town where there is no assembly. One young person professed.

Garnavillo, IA - Gospel meetings conducted by brother Walter Gustafson ended on April 8 after five weeks with no apparent results in anyone trusting Christ.

Manchester, IA - Brethren Robert Orr and Bruce Collins closed on April 18 after holding forth for four-and-one-half weeks. A young boy professed after which it was learned that his older brother had professed last fall, all of which was an encouragement to the saints.

Stout, IA - The conference was well-attended.

Waterloo, IA - A good conference, held over the Easter weekend, was reported. Brethren Eric McCullough and Jack Noble started in a gospel series on April 29, and after the first week, three had professed.

Sunnyslope, AZ - Brethren John Slabaugh and Allan Christopherson had three weeks of gospel meetings which closed on May 6. They remained for some Bible Readings on the subject of Discipleship.

Culver City, CA - The conference held over the Easter weekend was well-attended. Brother G. P. Taylor has been spending the past few weeks giving help in the different assemblies.

REPORTS - CANADA

New Harbour, Nfld. - The third annual conference held over the last weekend in April was a time of cheer, and they were encouraged with a large number in attendance. Brother Arnold Adams gave help here and in the St. John's conference the week before, and was remaining in the area for ministry in different assemblies. Brother Albert Ramsay was with the saints at the St. John's conference, as well.

Nineveh, N.S. - The conference was the largest yet with over 400 in attendance. It was felt to be a time of profit.

Carlingford, N.B. - Brother Murray McCandless expects to have tent meetings here in July, following up a work that he has carried on for several months.

Fredericton, N.B. - The assembly was lifted as the result of their first conference in twenty-five years. Ministry was given that would strengthen the things that remain.

Arnstein, Ont. - Brother Robert Surgenor was with the saints for two weeks of ministry. Brethren Frank Pearcey and Gary Sharp followed with five weeks of gospel meetings in which five professed, then another young man professed after the meetings were finished. Brother Sharp remained for a week of ministry to encourage the new converts.

Chapman Valley, Ont. - Brethren Don Nicholson and Paul Poidevin (of Zambia) started a gospel series on April 24.

Huntsville, Ont. - Brethren Edward Doherty and Arnold Gratton started gospel meetings on April 22. At last report, one had professed.

Midland, Ont. - Brother Edward Doherty had two weeks of ministry for the benefit of young believers, taking up Egypt to Canaan. Earlier, he had spent a few nights with the assembly in Kapuskasing.

Mimico, Ont. - The Bible Reading conference was well-attended. Brethren Maxwell and Ussher visited different assemblies in the Toronto area.

St. Thomas, Ont. - Brethren James Smith and Paul Kember are expected to start in tent meetings on June 17.

Sault Ste. Marie, Ont. - Brother Harry Wilson called here as well as other assemblies in Ontario, ministering to the saints and giving reports of his work in Brazil.

Toronto, Ont. - The Easter conference was well-attended. Brother Bryan Funston spent the month of April visiting different assemblies in the city - he and his wife were there on the occasion of her father's home call (John Young, reported in the April issue).

Wallaceburg, Ont. - Brethren David Gray and William Metcalf expect to be in tent meetings here in July. In August, brother Metcalf along with brother James Beattie are planning tent meetings in the Newbury, Ont. area.

Windsor, Ont. - Partington Avenue Gospel Hall - Brother James Beattie started on April 29 with meetings on Egypt to Canaan.

Winnipeg, Man. - West End Gospel Hall - A good conference with helpful ministry held over the Easter weekend was reported. Brother Alex Wilson remained for a night or two, then went on to Thunder Bay and Kenora, Ont. ere returning to the western part of Canada. Brother Larry

Steers and David Gray were with the assembly prior to the conference for gospel meetings, which were blessed with some trusting Christ.

Taylor side, Sask. - Brethren Richard Robertson and Jim Webb had three weeks of gospel meetings in which was seen a good interest among the un-saved, some of whom trusted the Savior.

Vancouver, B.C. - The joint Easter conference of the South Main, Deep Cove and West Richmond Assemblies was well-attended and was considered an excellent conference. Many young Christians were present.

REPORTS - FOREIGN

VENEZUELA -

Hogar Evangelico, Puerto Cabello - A number of the older saints here have been ill, necessitating night and day attention. It has been a strain on the sisters who care for them, and Miss Ruth Thompson and Miss Esther Patterson have been working literally night and day.

Colegio Evangelico, Puerto Cabello - New legislation calls for a new building with improved facilities at all levels. This work was commenced in 1918 when Miss Eva Watson came from Canada to meet the educational needs of the children of the Lord's people. Presently, there are 350 children enrolled. The curriculum is established by the Ministry of Education, but two Bible lessons are given daily. All those who teach are Venezuelan graduate teachers. Miss Donna Slack of Michigan has been a great help in the administrative work of the School.

(The postal service in Venezuela has been very deficient now for more than a year. Should any of the saints at home not have received a reply to any correspondence sent to the Lord's servants here, they should check and see if their mail has been received at this end.)

NORTHERN IRELAND-

County Antrim - Burnside Gospel Hall - Brother John Wells, helped by his son, Leslie, had nine weeks of gospel meetings here with good attendance and interest. **Clonkeen Gospel Hall** - Brethren James Martin and Wilson Jennings concluded 13 weeks of gospel meetings here on April 22. The meetings were well-attended and fruitful. A number professed faith in Christ, among them a man of 55 years.

County Down - Rathfriland - Brethren Sam McBride and John Thompson had two weeks here in the gospel. One girl professed. **Newry** - Brethren Wilson Jennings and James Martin hope, God willing, to start here in a portable hall with the gospel on May 20.

County Londonderry - Coleraine Gospel Hall - Brethren David Morgan and David Kane had 12 weeks here in the gospel. Three professed to be saved.

Belfast and district - Ebenezer Gospel Hall - Brethren John Hawthorne and Albert McShane hope, God willing, to start here in the gospel on May 7.

EIRE -

Stonewall Gospel Hall - Our brother Tom McNeill, helped by Joe Fisher, from the Gransha assembly, have started here in the gospel on April 29.

HOMECALLS

Huntsville, Ont. - Brother **George Beggs**, age 81, went Home to be with Christ on March 13. Born on September 11, 1903 in the Muskoka, Ontario district. He was saved on January 28, 1938 in a series of gospel meetings held in the Brock Avenue Gospel Hall by the late brethren Herb Harris and Albert Joyce. He was a real help and will be greatly missed. The large funeral was held in Bracebridge, Ont.

Arnstein, Ont. - Our dear brother, **Harold Berger**, age 68, went Home on March 18 after a lengthy illness. He was saved in 1946 after a Lord's Day evening gospel meeting which was shared by the late brother Sam Sommolal and brother Leslie White. About two years later, he was baptized and received into the fellowship of the assembly where he continued until his home call. The Gospel Hall was packed at the funeral services.

La Crosse, WI - Our beloved sister, **Laura M. Cnider**, age 80, departed to be with Christ on March 29. She was saved on May 19, 1932, principally through the efforts of the late brother Samuel Hamilton. Later that summer, she obeyed the Lord in baptism and was received into the fellowship of the assembly where she continued steadfastly until her home call. She excelled in hospitality and was always doing for others. Such are surely missed by the Lord's people. She leaves a daughter who shares in that blessed hope and a son for whom prayer is requested, besides several grandsons. Her funeral was well-attended.

North Vancouver, B.C. - Fourth Street Gospel Hall - Our dear brother, **Fred Harris**, age 86, passed into His presence on March 29. He was saved in January 1929 and was associated with the assembly from that time. He was highly regarded by all who knew him and will be greatly missed.

Midland, Ont. - Our esteemed brother, **Bert Scott**, age 87, passed away on April 8. He was saved in 1918 through John 5:24. God used him to point others in his family to the Savior. For many years, he was associated with the West Toronto Assembly, later in the Rexdale Assembly, then a short time in the assemblies in the Northern Ontario area before coming to Midland where he continued to maintain a consistent testimony until his home call. Though failing in health, he attended the assembly meetings until just a few weeks before being taken away.

Manchester, IA - Our dear brother, **William Briggman**, age 96, went to be with Christ on April 12. He was born March 15, 1888 and born again March 15, 1928, exactly forty years later. He was in fellowship in the Manchester Assembly until he went to reside in the Linn Manor Care Center, Marion, IA on April 2, 1982. He was the only one in his family professing to be saved. He is survived by two sons and a number of grandchildren and great grandchildren, who we trust will be awakened to see their need of Christ. A good number heard the gospel preached at the funeral services which were held at Manchester.

Phoenix, AZ - Our esteemed brother, **William Ismay**, age 73, went to be with Christ on April 28, after being in failing health for a number of years. He was saved at the age of 11 in the old Friendship Avenue Assembly in Pittsburgh, PA, and in 1928, he, along with his family, moved to Phoenix. For a number of years, he served as correspondent for the assembly, where he was held in respect as an elder and shepherd. His wife and daughter, who are in assembly fellowship, and a son survive. Brother Tom Baker spoke to the very large company that gathered for the funeral - many of whom were former business associates.

Words in Season

THE BIBLE FAMILY MAGAZINE



MY FRIEND

He stays me falling, lifts me up when down,
Reclaims me wandering, guards from every foe,
Plants on my worthless brow the victor's crown,
Which in return before His feet I throw,
Grieved that I cannot better grace His shrine,
Who deigns to own me His, as He is mine.

While here, alas! I know not half His love,
Nor half discern Him, nor yet half adore,
But when I meet Him in the realms above,
I then shall love Him better, praise Him more,
And feel, and tell amid the choir divine,
How fully I am His, and He is mine.

Henry Francis Lyte

JULY, 1984

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REPORTS - UNITED STATES

Madison, ME - Brother Walter Gustafson has been laboring here in the gospel with some souls being pointed to Christ, among them a 79-year-old lady, all of which gives encouragement to this small assembly.

Belmont, NH - Brother Jonathan Procopio is expected to pitch a tent for July and August, following up the work that has been carried on in this district for the past several months. Brother Eugene Higgins will be joining him for the month of July.

Byfield, MA - The conference, though smaller in attendance, was a time of refreshment for those who gathered. The ministry on Lord's Day afternoon was outstanding.

East Boston, MA - The weekend of Bible Readings on Colossians was most helpful with a good number of young believers in attendance and a nice spirit of participation amongst the brethren. Brother Henry (Harry) Wilson of Brazil was also with them as well as Cambridge and Methuen, giving a report of his labors. He left for his home in Northern Ireland on June 4. This was his first visit to North America in his 32 years of serving the Lord in Brazil. The assembly had the joy of seeing a young man baptized and received into the assembly fellowship.

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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* * * * *

In all their affliction He was afflicted, and the angel
of His presence saved them: in His love and in His pity
He redeemed them. (Isaiah 63:9)

Come boldly to the Throne of Grace;
The Saviour's pierced heart
Is touched with our afflicted case
In its most tender part.

Come boldly to the Throne of Grace,
With all your wants and fears;
The Saviour's hand shall kindly chase
Away the bitterest tears.

THE EXALTATION OF MAN

An epic poem to be continued

Author Unknown

INTRODUCTION

'Tis quite the thing, in these enlightened days,
 To look upon that person as a craze
 Who trusts implicitly, whate'er betide,
 The Holy Scriptures as his God-breathed guide,
 Who will believe that therein lie revealed
 Truths that would otherwise remain concealed.
 (As, who God is, and what things appertain
 To Him as such, that nature makes not plain.
 Then, as to Man, his present ruined state,
 And, that which science fails to penetrate,
 The dread hereafter, where mankind will know
 Existence in eternal weal or woe.)
 Yet, though the writer of these humble rhymes
 May be regarded as "behind the times,"
 He still would venture by the Book to scan
 The Exaltation, false and true, of Man.

"As gods ye'll be." These words which still deceive,
 First fell upon the ears of guileless Eve.
 Fair but deceptive promise! All too well
 The lie succeeded, and our parents fell.
 They found their state was altered, but for worse;
 Not gods they stood, but creatures 'neath the Curse.
 And we, their progeny, in common share
 The sinful nature of that fallen pair;
 Inherit, too, the aspiration vain
 That urges on, a god-like place to gain.

First, then, we'd glance at some, of many ways
 By which the man attempts himself to raise.
 Then see how this at last will culminate
 In one attaining to the long-sought state,
 Who, on this earth, the place of God shall fill,
 Proud Incarnation of the Human Will!
 But this, by dire results, we next shall see,
 A pseudo-exaltation proves to be.

Proceeding thence, the Word still aiding view,
 We'll note the means that God sets forth as true,
 By which all may, whate'er their state or race,
 Receive a lofty, lasting, heavenly place.
 Then fix our gaze on God's Exalted One -
 The Christ (to many still "the joiner's son").
 This, surely, gives completeness to the plan,
 Consideration of the Perfect Man.

PART I

Man, born in bondage, toils a slave to sin:
 In thankless service, nought has he to win

But miserable wages - death for aye.
 Hard is the work, but harder still the pay.
 In Satan's bonds! But oft that mighty cheat
 Has hidden future gall 'neath present sweet,
 And, pand'ring to the man's aspiring pride,
 Has his ambitious cravings gratified -
 Inborn, delusive Pride that, since the Fall,
 Has been the cherished legacy of all,
 Since our first parents heard the serpent's lie,
 And found to "be as gods" was but to die.

Thus does he work, and luring towards a goal
 That's unattainable, destroys the soul.
 By Pride, which first in him had birth and room,
 He still is blinding millions to their doom.
 His slaves the great Deceiver would deceive,
 And they, poor dupes of his, would fain believe
 That in the power to do and think they're free
 Ne'er dreaming his the master mind to be.
 By that criterion the human mind
 (So much to aberrated thought inclined),
 Their pride and ignorance by Satan fed,
 They criticize God's work, Whose earth they tread.

The world, so often reasons blinded man,
 Might have been formed upon a better plan.
 Defects he finds in works that God has done.
 Had he but planned there surely would be none!
 No pain, deformity, or cruel wars;
 No over-rich nor poor, no unjust laws.
 All things precise, no wry works to be seen.
 Oh, what a Paradise earth would have been!

In willful ignorance of this they stand,
 That all was perfect as it left God's hand,
 And that which has the harmony distraught,
 The Devil has, by subtle scheming, wrought;
 Sin introduced, and in its blighting train
 Came ev'ry crying wrong and pungent pain.
 But he, the great adept in craft and guile,
 Leads on his victims in the dark awhile;
 Their ignorance seems bliss until, too late,
 They mourn their folly and deplore their fate.

Yet does the pride of man go farther still,
 Not only says that God's designs are ill,
 But His existence even dares to doubt,
 And truths His Word reveals attempts to scout.
 "Hell, with its torment, is an ancient myth
 Folks used to frighten naughty children with!
 And Heaven is a well-meant figment too!
 None has returned to prove such things are true!
 Besides, in spite of search, howe'er profound,
 These have not been, nor ever will be found."

One well might think, so bold is some men's speech,
The universe was well within their reach.

So thus, misguided human reason dares
To set at naught what plainly God declares,
And, by its aid, "first causes" men would trace,
While they deny to God the Maker's place.
For man in wisdom cares not to retain
The thought of a Creator in the brain;
From revelation sadly goes astray,
Propounds some wondrous theory today,
Discards it for another very soon,
Opinions changing often as the moon.
Wav'ring, unstable, e'en as shifting sand;
No solid ground on which the soul can stand.
But dreams of men; they never can afford
Such rest and confidence as God's sure Word.
Man's speculations change from day to day;
His Word shall, as a rock, abide for aye.
Though men have sought, with that malignant hate
Which only can from Satan emanate,
Its overthrow by force or subtle skill,
That steadfast Word remains triumphant still.

In early days, men sought, with hell-born might,
To quench its burning truths and dim its light,
Sought to destroy by all their hatred knew,
Consigned it to the flames - but still it grew.

Then Satan, failing in his first essay,
Contrived, he thought, a more effective way,
Tried hard to laugh and ridicule to death
The words of truth inspired by Living Breath.
Stirred up a witty Voltaire and a Paine,
A Foote and Ingersoll, but still in vain.
Then men in graver tones of learned doubt -
The origin of all things searching out -
Those scientific sceptics who ignore
The God Whose vast creation they explore,
Who nature's universal laws make known,
But no Law-maker will their proud hearts own.
Design, most wonderful, in all they find,
Yet doubt if there is any Author Mind.
They banish thought of God because, forsooth,
"It limits their inquiry after truth!"
These, by their theories, God's Truth deny,
And treat His record as a worn-out lie.
But neither "modern thought," nor ancient flame,
Can shake its truths - it still remains the same.
Firm as a rock amid the seething waves;
Against it vainly man or demon raves.
Each futile blow but proves how well 'tis based,
And shows the Christian's trust is not misplaced.

STRENGTH IN WEAKNESS

By Dennis O'Hare

"And He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness." (II Cor. 12:9)

There has never been a moment in the history of Adam's race when God has used natural, human strength to accomplish His purposes. The record of divine intervention and care is one mighty monument of pure grace and a confirmation of that fact that "God has chosen the weak things of the world to confound the things which are mighty" (I Cor. 1:27).

A FACTOR DETERMINING LOYALTY TO GOD'S ASSEMBLY

It is to be regretted that in many assemblies of saints gathered to the Lord's Name there are those who are not convinced of the truly scriptural position of the assembly and who have no qualms about interdenominational activities. They are not "strange children" nor part of the "mixed multitude." They genuinely believe that there is no obstacle to full fellowship with the believers in the systems. It is to these "doubting" saints that this article is addressed. Once you see the essentially "weak" nature of the assembly, then your loyalty to the revealed mind of God in this matter will be unshaken.

1. GOSPEL TESTIMONY

The Lord Jesus said, "I will build my Church" (Matt. 16:18) - it is *His* prerogative; it is *His* task, and *He* will complete it. Man's contribution to this task is totally superfluous, for "Except the Lord build the house, they labour in vain that build it" (Psalm 127:1).

When the apostles carried the banner of the gospel to the heathen, their first concern was to preach Christ crucified. Those who accepted the message of life were from a multitude of backgrounds; culturally, socially and intellectually, there was absolutely no common ground. But the reception of the gospel wrought a change, and this change was brought about by the permanent indwelling presence of the Holy Spirit. The reception of the Spirit of God at conversion was the vital transforming factor, the cement which bound these living stones together (Acts 10:47, Eph. 1:13-14, 4:3-4).

The work of evangelization is the exclusive domain of God's Spirit. He leads (Acts 8:29); He empowers to speak (Acts 4:31), and He convicts of sin (John 16:8).

The Christian, like Timothy, is to do the work of an evangelist; he is to sow and water, but never to forget that it is God who gives the increase.

Well-meaning Christians, conscious of weakness in the field of

evangelism, have devised schemes and methods of every conceivable sort in an attempt to carry out the divine commission. Such has been the multiplication of missions, teams, groups and "outreaches," that the plain truth of gospel witness by the believer in the locality that God has placed him has been lost sight of, and many can scarcely envisage gospel work without these various trappings. The call then is to sweep away these imaginative, original and extravagant methods and give the Holy Spirit His rightful place in evangelism, then we will see strength in weakness.

Modern evangelism derives its strength from psychology, programming and organization; participation in such activities identifies the believer with an open denial of the sovereignty of the Holy Spirit in conversion. Lip service paid to this truth cannot hide a deep-rooted belief in man's ability to do God's work for Him in employing such methods.

2. ASSEMBLY TESTIMONY

The existence of denominational structures is a demonstration of unbelief in the overruling of God in the collective life of His people. Again the appeal is made to efficiency; in the absence of gift, it is deemed necessary to establish centers to dispense teaching and for the formation of future "leaders," as if the Head of the Church was unaware of the need. The existence of an assembly testimony in any given locality depends on God; it is He Who places and Who removes the lampstand.

Such is the apparent fragility of assembly structure that the flesh seeks to strengthen the framework by ecclesiastical organization. This is not God's purpose, and it should never be forgotten that the assembly of God is God's assembly. The minute I get involved in inter-denominational activity, I give my approval to fleshly organization in opposition to divine institution. We know there are saintly and spiritual believers in the denominational systems, and we esteem and recognize their godliness, but we are in no wise called to follow them into unscriptural associations.

Never forget that God has abundantly provided for the needs of His people both in government (Acts 20:17-35) and in upbuilding gifts (Eph. 4:7-16). The absence of this provision should be the cause of intense and continual prayer in view of their bestowal and *never* an excuse to resort to organizational substitutions.

3. THE NEED FOR EXERCISE

To put into practice and to maintain these truths, the saints must be exercised. Now what do we mean by this word? True spiritual exercise is characterized by three things: conviction, determination and application. *Conviction*, in this sphere, signifies that I recognize the scriptural authority and absolute correctness of the

New Testament assembly position in opposition to the diverse religious practices of the evangelical world.

This conviction is backed up by *determination* to maintain this truth by the encouragement of its teaching and by the discouragement of unscriptural practices. There is no place for passivity here, and I must actively identify myself with that which is of God and must shun that which would break down true dependence on the Spirit of God.

Finally, *application* involves effort; I must positively seek to put into practice these things; it will mean prayer, study and zeal in the things of God. It is not sufficient that I expect this of others; what would God have *me* to do? This then is what is meant when brethren talk about being exercised.

The divine standard is very hard on the flesh, and the assembly that is seeking to be led by the Spirit of God in its life and testimony will have trouble from fleshly-minded men (Gal. 5:16-17).

Finally, in Galatians 3:3, there is a word of warning against the danger of abandoning the position of "weakness" in resorting to carnal means - "Having begun in the Spirit, are ye now made perfect by the flesh?"

* * * * *

THE UNEQUAL YOKE

By George Graham

In my early Christian life, godly men ministering the Word of God kept before us the truth of the unequal yoke, so clearly taught in the Word of God. It is very seldom touched upon in these present days. One wonders why. When Jehovah delivered His people from Egypt (type of the world), He commanded them saying, "Ye shall henceforth return no more that way" (Deut. 17:16). The Red Sea had separated them from Egypt just as the Cross of Christ has separated us from the world. They were now a people separated to their God. In Lev. 20:26, we read, "Ye shall be holy unto Me: for I the Lord am holy, and have severed (or separated) you from the peoples, that ye should be mine." We too have been delivered out of this present evil world, or age (Gal. 1:4). The Lord, in His intercessory prayer (John 17), speaking to the Father about His own, said, "They are not of the world, even as I am not of the world." We are in it, but not of it. The Lord would have us so to live. Our citizenship is in heaven (Phil. 3:20 R.V.). We are strangers and pilgrims here below (I Peter 2:11), strangers away from home, and pilgrims going home.

Here is the Lord's command to us, His redeemed people, "Be ye not unequally yoked together with unbelievers" (II Cor. 6:14). It

is a definite command. The truth may be looked at in four different aspects: first, we have the social yoke; second, the matrimonial yoke; third, the commercial yoke; and fourth, the ecclesiastical yoke.

1. THE SOCIAL YOKE

As believers, we have to be careful as to the company we keep. The psalmist said, "I am a companion of all them that fear thee, and of them that keep thy precepts" (Psalm 119:63). One thinks of Daniel and his companion. Such will help us in our spiritual life. There's a lot of truth to the saying, "We become like the company we keep." We cannot fellowship with the Lord and have fellowship with the world at the same time. "Can two walk together except they be agreed?" (Amos 3:3). Young believer, keeping company with the ungodly is unscriptural and dangerous. You cannot frequent worldly places of entertainment and amusement such as ungodly companions do. In so doing, you are flirting with the world. Jas. 4:4 reads, "Adulteresses, know ye not that friendship with the world is enmity with God? Whoever therefore is minded to be (the) friend of the world is constituted enemy of God" (J.N.D.). You are actually taking sides with the world against God. This has been the means used by the devil to ruin the lives of many young believers. The devil is out to destroy your life and testimony for God. Make a clean break from worldly companions. Take a definite stand. Don't be afraid or ashamed to tell others you belong to Christ. It will save you from getting into some awkward and difficult situations. Most importantly, it will please the Lord, and this should be our one desire. Remember what God has said, "Be ye not unequally yoked together with unbelievers."

2. THE MATRIMONIAL YOKE

For a child of God to marry an unbeliever is contrary to the Word of God. It is an act of disobedience and displeasing to the Lord. God has said, "Be ye not unequally yoked together with unbelievers" (II Cor. 6:14). Marriage should be, in I Cor. 7:39, "only in the Lord." In the book of Deuteronomy, God gave His word, commandments, statutes, precepts and judgments to His people about to cross the river Jordan into the land of Canaan. One of these commandments is found in Deut. 7:3-4, "Thou shalt make no marriages with them - For they will turn them (sons and daughters) away from following me." This is one of the devil's snares into which many have fallen. We have some examples in the Word of God. There is the sad story of Samson in the book of Judges: 13-16. Then we have Solomon, of whom we read in I Kings 11:1-13, "But King Solomon loved many strange women - when he was old his wives turned away his heart after other gods." Some of the rem-

nant that had gone up from Babylon to Jerusalem had fallen into that snare (Neh. 13:23-31). Speaking concerning Solomon to that people, Nehemiah said, "Nevertheless even him did outlandish or strange women cause to sin" (verse 26). We have witnessed this a number of times over the years, and generally speaking, it ends in grief and sorrow. Some have been spoken to and warned against the step they were taking, but to no avail. The unbeliever may be religious, moral, etc., but don't forget what God has said, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" I know a maiden sister, well advanced in years, who had more than one offer of marriage, but declined because her suitors were unbelievers. She preferred to remain single rather than disobey the Word of God. She is quite content with her lot and has gone on well. She has always had a practical interest in the work of the Lord. The Lord has blessed her and will reward her in the soon coming day.

3. THE COMMERCIAL YOKE

In Deut. 22:10, God commanded His people Israel, saying, "Thou shalt not plow with an ox and an ass together." The clean (ox) and the unclean (ass) were not to be yoked together in labour or service. Neither should the believer (the clean) be yoked together with the unbeliever (the unclean) in business, for it is an unequal yoke. My business life should be above reproach. My business dealings should be righteous, honest and pleasing to the Lord. Generally speaking, the unbeliever has few scruples when it comes to business and making money. Remember the word of the Lord, I Tim. 6:10 (R.V.), "The love of money is a root of all kinds of evil, which, while some coveted after, they have erred from the faith, and *pierced themselves through with many sorrows.*" We have the sad example of Jehoshaphat, king of Judah, a child of God, joining with Ahaziah, king of Israel, a wicked king, in a shipping venture (II Chron. 20:35-37). The Lord blew upon it and all was lost, even before the ships were able to go to Tarshish (verse 37). It is positive disobedience to the Word of God and displeasing to the Lord. Be ye not unequally yoked together with unbelievers.

4. THE RELIGIOUS YOKE

In Heb. 13:12, we read, "Wherefore Jesus also that He might sanctify the people with His own blood, suffered without the gate." Here we have one of the various purposes of the death of Christ. That He might sanctify us (set us apart). That is, He has separated us from the world in every sense of the word. The world crucified Him and cast Him out. The superscription over His head was written in three languages, one in Greek (the cultural world), one in

Latin (Roman, the political world), and one in Hebrew (the religious world). The exhortation to us is, "Let us go forth therefore unto Him without the camp, bearing His reproach." No doubt, the camp referred to is Judaism. In our day, it would speak of the world's organized religious system. Since we have gone forth unto Him, there must be a place where we can meet with Him. That place is found in Matt. 18:20. The Lord said, "For where two or three are gathered together unto My Name, there am I in the midst of them." It is the place where He is acknowledged as Lord, and His Word is supreme. It is the outside place. Outside of all that is contrary to the Word of God. It is not another place. It is the place of God's choice and the place where He has been pleased to place His Name. How could we have fellowship with organized religion? The call to us is, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; - saith the Lord Almighty" (II Cor. 6:17-18). It may bring reproach, but never forget it is the reproach of Christ. Let us be like the apostles (Acts 5:41) of whom we read, "They departed from the presence of the council (or Sanhedrin), rejoicing that they were counted worthy to suffer shame for His Name." It is only for a little while, then His glad Presence and glory for ever.

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SOME ASSEMBLY FEATURES AND FUNCTIONS (Part III)

By B. Currie, Belfast

GODLINESS IN THE ASSEMBLY

Paul wrote his first epistle to Timothy "in order that thou mayest know how one ought to conduct oneself in God's house, which is the assembly of the living God, the pillar and base of the truth" (I Tim. 3:15 JND). Thus the express purpose of the letter is to tell us how to behave ourselves in the assembly.

With this in mind, it is instructive to note the recurrence throughout the epistle of the word "godliness." In fact, out of the twenty-three occurrences of the word in the New Testament, thirteen of them are in the pastoral epistles with nine of these in I Timothy - viz. 2:2; 3:16; 4:7, 8; 5:4 (Piety); 6:3, 5, 6, 11. The word translated "godliness" in these verses literally means "well revered" and denotes piety or devoutness, obviously towards God, while the word in 2:10, which is slightly different but closely related, emphasizes that God is the One who is revered. In I Timothy, therefore, we can see that godliness is expected from those who meet in assembly capacity. We shall briefly trace the references in the epistle.

(i) *Godliness and its Acceptability (2:2-3)*. In chapter two, the apostle deals "first of all" with an exhortation that "supplications, prayers, intercessions and giving of thanks be made for all men," especially with respect to those who rule over nations. This is the only point of contact a Christian ought to have with politics, and yet this contact will have more effect than any other. The purpose of this prayer is not in order that our preferred brand of politics may prosper, nor is it to pray judgment upon our political opponents, but the reason given is, "that we may lead a quiet and peaceable life in all godliness and honesty." That is, through our prayers, God would grant a system of government which would permit us to live a tranquil and quiet life in all piety and gravity. This godly manner of living is acceptable before the face of God our Saviour, which means that He accepts such gladly, with a welcome. We must not think that God grants such conditions so that we can lie back and take our ease. The reason for having tranquil conditions is given in verses 4-7 - that the gospel may prosper and not be hindered (cp II Thess. 3:1, 2).

(ii) *Godliness and its Modesty (2:9-10)*. In v. 8, the apostle states his desire for "the men" - note the definite article, i.e. the men are to pray publicly and they are given the three-fold instruction: "Holy hands" - Godward, "without wrath" - manward, "without doubting" - selfward.

The phrase "in like manner" (v. 9) cannot refer to public prayer since both in this chapter at v. 11 and in I Cor. 14:34, the woman is enjoined to be silent in the public gatherings. Rather, the phrase refers to his words, "I desire therefore", i.e. v. 8, in his desire for the men and v. 9, for the women.

The teaching of v. 9-10 has a special relevance to the day in which we live when Christian women can become ensnared with the "woman's lib" spirit which prevails on every hand. With unisex hair styles and fashions, it is imperative that our sisters realize the ornamentation that "in the sight of God is of great price" (I Peter 3:3-4).

Their apparel, principally their arrangement of dress, although their whole deportment is included, is to be modest, well-arranged or becoming. This could not be the description of many of the fashions of the day. The wearing of trousers, whether track suits, those supposedly made for women, or otherwise will not be countenanced by a spiritual sister. Nor will her wardrobe contain anything revealing or immodest, whether such is to be worn at a meeting, at home or even on the beach. The world with its moral corruption does not set the fashion for the saint who seeks to please the Lord.

"With shamefacedness" - the only other occurrence of this word is in Heb. 12:28 where it is translated "reverence." It blends

the ideas of modesty and humility, having regard to the feelings of others - "Would always restrain a good man from an unworthy act" (Trench), "A moral repugnance of what is base and unseemly" (Vine).

"Sobriety" - soundness of mind or sound judgment, and shows that the apostle expected the sister not to be light or frivolous, but to exercise self-control over her passions and desires, here especially in relation to her deportment.

Many there are who object to what they term negative ministry, usually because it comes too close to them, but here Paul uses a familiar ploy to emphasize the point by giving first a negative instruction and then a positive.

The negative is first "not with broided hair, or gold, or pearls or costly array." It is obvious that the sister was expected to have hair long enough to be broided (cp I Cor. 11:15), but the apostle is showing that all ostentation is unbecoming a Christian. It appears strange that these words and those in I Pet. 3:3-4 which are so clear and need little explanation are so flagrantly disobeyed. The same apostle gives the test of spirituality in I Cor. 14:37 as obedience. Thus a spiritual sister will not be found wearing powder or paint on her face, or gold chains, pearls, earrings, etc.; these are all designed to attract attention, and are not the marks of a "meek and quiet spirit" (I Peter 3:4).

Next, we are given the opposite to this, "but (which becometh women professing godliness) with good works." This is the adornment of the godly sister such as Dorcas (Acts 9:36). "Her price is far above rubies" (Proverbs 31:10). Such women are the backbone of many assembly testimonies. *(To be continued)*

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THOUGHTS ON JONATHAN

By John J. Stubbs

Jonathan is one of those characters in the Old Testament that draws forth admiration and sorrow. The love that existed between him and David is well-known and so beautiful that though it was rare and uncommon yet it was not effeminate, but warm and sincere. This tender and mutual love that existed between Jonathan and David can be viewed as a picture of that devotion of heart that there should be on the part of believers to the blessed Person of the Lord Jesus Christ. It is wholesome to ever ask ourselves the searching question, "Do I truly love the Lord Jesus?" There are three statements about a true friend in the book of Proverbs. Each of them is well-illustrated in our character Jonathan. "A man that hath friends must shew himself friendly" (Proverbs 18:24). This

was certainly true of Jonathan toward David, and again in the same verse, "There is a friend that sticketh closer than a brother." The love that was manifest between Jonathan and David seemed to go beyond that which was natural. Indeed, David himself said of Jonathan's love, "Thy love to me was wonderful, passing the love of women" (II Sam. 1:26). In Proverbs 17:17, we are told, "A friend loveth at all times." The love of David's friend was not spasmodic and changeful, but firm and genuine and well would it be for us if we could be marked by the same quality of love toward our Lord Jesus Christ. Let us note in Jonathan the ways in which love displayed itself.

LOVE IN ITS STRIPPING (I Samuel 18:1-4)

In the incident of Jonathan stripping himself here for David, we see the effects of the drawing power of a victorious David. Jonathan had eagerly followed each stage of the wonderful advance of David and now surrendered all that he valued and held dear. He yielded himself to the one whom he had come to love. He lay all at his feet as a token of his unfeigned love. David really gained two victories that day, one over the giant and the other over the heart of Jonathan. It is a picture of self-denial and reminds us of the apostle Paul's great language in Philippians 3:7, 8, "What things were gain to me, those I counted loss for Christ." Has our love for the Lord Jesus Christ taken us to this extent? Is there some object or thing we hold more dear than the person of Christ? If so, let us tear it from us that he might be all in all to our hearts.

LOVE IN ITS SATISFACTION (I Samuel 19:2)

"Jonathan . . . delighted much in David." He was content to be second. He rejoiced in the greatness of David. As Jonathan saw David increasing, he was not envious for "love envieth not," but would say of David as John the Baptist said of the Lord Jesus, "He must increase, but I must decrease." Israel loved David for his Virtue - he behaved himself wisely among them (I Sam. 18:16). Michal, Saul's daughter, loved David for his Visage; he was attractive (v. 20), but Jonathan loved David for his Victory in the valley of Elah. He never forgot it and what he owed to David. How is it with us? Are we so satisfied with Christ that we are prepared to further His interests and stand for Him no matter what the risks, as dear Jonathan did for David?

LOVE IN ITS SUBMISSION (I Samuel 20:4)

"Whatsoever thy soul desireth I will even do it for thee." This is noble language indeed and shows the extent of Jonathan's love. He was ready and willing to do all that David required. No matter how high or pretentious our claims may be, if we do not keep the

commandments of the Lord Jesus, we do not truly love Him. Is it possible that we have sunk down to an easygoing indifference to the commands of Christ? Love to our Saviour is the spirit of obedience. Many today will do something for Christ, but not *whatsoever* He says. Let us prove our love to Him, for remember the word of Mary to the servants at the wedding feast, "Whatsoever he saith unto you, *do it*" (John 2:5). We will never be happy until we do.

LOVE IN ITS SUFFERING (I Samuel 20:34)

"So Jonathan . . . was grieved for David, because his father had done him shame." Jonathan now inherits the reproach of David. His love for David brings him into conflict with his father. Here we have a good example and illustration of the truth of Phil. 3:10, "The fellowship of His sufferings." Our love for Christ may bring us into a difficult path. Perhaps even our own kith and kin will misunderstand us and oppose us as Saul did Jonathan. The temptation may be very strong in times of such pressure to give way or take an easier path, but if we do we shall lose spiritually and rob ourselves of the sweet enjoyment of the conscious presence of the Lord with us. Is our love for Christ bringing us into suffering? Or on the other hand, are we seeking to avoid fellowship with his sufferings by refusing to obey Him, by remaining silent when we should confess Him, and by listening to the whispers of the devil to compromise? Jonathan spoke for David, stood up for Him and did what he then could. He was prepared to put himself in a position of danger out of love for David. So may we do likewise out of love for one greater than David.

LOVE IN ITS SHORTCOMINGS (I Samuel 23:18)

"David abode in the wood, and Jonathan went to his house." This is a sad comment of Scripture. Here we have a weakness and failure that seems to tarnish the testimony of Jonathan and deprive him of a place of high honor in the kingdom. We have seen so far that Jonathan was most earnest and devoted in his attachment to David, and yet now a point is reached where he is not prepared to break the links with his kindred and the royal palace to come out to David in the place of rejection. After the covenant in the wood, we scarcely hear of him again. In I Samuel 31, Jonathan is slain among the Philistines. We would never question the warm attachment of Jonathan to David, yet his adherence to the house of Saul reads as a very solemn lesson for us, because it seems to have cost him his life and hindered the full development of his service to the man after God's heart. There was one thing he lacked. He could not abandon the court of Saul and relinquish the comforts of his princely status to share the hardship of the man he truly loved. What is the cause

of his failure? He may well have thought that he could serve the cause of David better in the palace of Saul and do more there for David than those outlaws who gathered with David in the cave (I Sam. 22:2), but it never worked out that way. Many today no doubt love the Lord Jesus, and though they know they should go forth unto Him without the camp, decide to remain where they are, thinking they will change things for the better and thus advance the cause of truth, but it will be far wiser and happier for such to obey the word of God and be where Christ is. Jonathan *had no reward for faithfulness*. He did not realise his ambition to be next to David in the kingdom, but fell by the hand of the enemy. Oh, may our love for Christ stand the test and be ever found faithful to Him in this the scene of His rejection. It is not worth compromising. If we do, there will be a diminishing of our reward in that great day to come.

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BOOK REVIEW OF "WHAT THE BIBLE TEACHES"

By Harold Paisley

The publishers, John Ritchie Ltd. Kilmarnock, have requested a short review in *Words in Season* of *What the Bible Teaches*. The purpose of the publishers is to produce a nine volume commentary of the New Testament over a period of nine years, under the guidance of the General Editor, Mr. J. Wilson, of Glasgow. The contributors are all expositors among the assemblies gathered to the Name of the Lord Jesus in the English-speaking world. In other times, God raised up brethren who left behind written ministry of great value to the present generation. The brethren in Scotland have had deep exercise that a continuance of ministry from the pens of living teachers in the 1980's would be of lasting value to the Lord's people, as was the written ministry of J. N. Darby, J. G. Bellett, William Kelly and others in the 1880's. The verbal inspiration of the Scriptures, the great doctrines concerning the Lord Jesus in the Eternity of His Sonship, His Virgin Birth, His Impeccable Humanity, His Vicarious Death, His Bodily Resurrection, His Present Priesthood and His Coming Again for His Church and later to Israel are underlined as part of the "Faith once for all delivered to the saints" (Jude 3 R.V.). Emphasis is also placed upon the distinct testimony of local churches of God.

Having read the first volume, I can highly commend it to the Lord's people as a worthwhile addition to any library. The subject is "The Prison" epistles and Galations. Five brethren have contributed: Brother Jack Hunter (Galations), Brother A. Leckie (Ephesians), Brother S. Maxwell (Philippians), Brother T. Bentley (Colossians) and Brother A. McShane (Philemon). These brethren have

spent much time in study and research and have placed before the Lord's people material of great value. The assembly character of the expositions and their sound doctrinal approach, with the Exaltation of the Person of the Lord Jesus, is worthy of the Name of the Lord.

Brother Henry Wahls of Garnavillo, Iowa will be glad to supply copies of Volume One and future volumes as the Lord will. His address is: Wahls Bookstand, 407 West Watson Street, Garnavillo, Iowa 52049. (319) 964-2227.

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Methuen, MA - Following the East Boston Bible Readings, brother Norman Mellish began a series of gospel meetings.

Cherry Hill, NJ - Brethren Oswald MacLeod and Eugene Higgins expect to pitch a tent here in August.

Midland Park, NJ - Brother Samuel Maze had a few gospel meetings with the assembly. He also called at Longport.

Bryn Mawr, PA - Brother Paul Poidevin of Zambia called here and other assemblies in the area, giving reports of the work in that country.

Hatboro, PA - Brother James Smith was with the assembly for a few nights on church truth. The assembly had a baptism on June 3, which was attended by an overflow crowd.

Frostburg, MD - The recent conference was the largest in the history of the assembly, and the new accommodations proved very favorable, as many assemblies were represented.

Tampa, FL - Our sister, Mrs. Wickert, writes that she purposes continuing in the work among the Spanish people that was carried on by her late husband (Edward) and herself for 18 years. This will involve visiting in homes, nursing homes and tract distribution in Y'BOR CITY (a ghetto area) with its inherent dangers, and our widowed sister asks for special prayer on her behalf. "God is able," and we trust the assembly there will profit from any personal contacts made.

Akron, OH - The two week gospel effort conducted by brethren James Smith and Paul Kember resulted in some trusting the Savior, among them an 82-year-old man, who had long been exposed to the claims of the gospel (a brother of the late Mrs. Leonard Netti of Methuen, MA), along with a school teacher and a couple of young people; these came through the efforts of a young brother who had just obeyed the Lord in baptism in May.

Cleveland, OH - West 85th Street Gospel Hall - Brethren Robert Surgenor and Murray MacLeod began gospel meetings on May 13, using the Two Roads Chart. A good number of unsaved have been attending, which has encouraged the saints.

Laurium, MI - Brother Paul Elliott gave the assembly an appreciated visit, finding an interest in some of the unsaved who are attending the meetings. He also called at LaCrosse, WI for a few nights.

Blue River, WI - In the gospel effort conducted by brethren Murray McLeod and Robert Surgenor, five professed to be saved.

Cassville, WI - Brother Joel Portman is exercised to bring his gospel trailer into this community for meetings. This would be a follow-up to an interest already seen in the area of Beetown, which is only nine miles away.

Allison, IA - The gospel effort which brother Norman Crawford began on June 3 has been marked by excellent attendance. Brother Harold Paisley is to join him on June 10.

Garnavillo, IA - Brother W.D. Halliday of Zambia has been giving reports in different assemblies in Northeastern Iowa as well as Wisconsin and New Lenox, IL.

Waterloo, IA - The gospel meetings held by brethren Eric McCullough and Jack Noble saw a number professing faith in Christ, most were in one family who had heard the gospel years ago but had drifted away.

Omaha, NE - The conference held over the Memorial Day weekend was reported good and profitable. The young brethren from the assembly purpose a gospel effort in Elmwood where some of the believers live. The assembly also carries on an open air work each Friday night in the Council Bluffs, IA area. Two professed in gospel meetings conducted by Douglas Howard and Fred Holder.

Ord, NE - Brother Roy Webber with the help of brother Talmage Southard of the Stout, IA Assembly expect to start tent meetings on July 15. Brother Thomas Stickfort of the Cedar Falls, IA Assembly is helping with children's meetings. This is nine miles from Burwell.

Mt. Vernon, WA - Brethren David Richards and George Campbell expect to start in tent meetings on June 21 in this city where there is no assembly.

REPORTS - CANADA

Cape North, N.S. - Brother Floyd Stewart with the help of brother Fred Bartlett of the River Denys Assembly started in gospel meetings on June 3.

Waldec, N.S. - Brethren Albert Hull and James McClelland plan to erect a tent in late June. Many who live in this district are related to the Christians of the Clementsvale Assembly. These brethren are also carrying on a Bible Reading and Prayer Meeting on a weekly basis in the Yarmouth area where there have been signs of encouragement.

Green River, N.B. - Brother Albert Hull visited here as well as Tracadie and Madawaska, ME. The new converts appreciated the ministry. While in Tracadie, he along with brother Vincent Davey took up the book of Ruth, speaking in both the English and French languages.

Robichaud, N.B. - The new Gospel Hall is expected to be finished by the end of June. Brother Albert Grainger with the help of brother Girard Roy of the Green River Assembly is expected to start gospel meetings on July 8.

Tracadie, N.B. - Brother Albert Ramsay spent a Lord's Day with the saints in May. Brother Larry Buote with the help of brother Girard Roy of the Green River Assembly commenced gospel meetings on June 3.

Chatham, Ont. - Brethren Shadrach Kember, Jr. and David Robertson, both of the Merlin Assembly, expect to have tent meetings here this summer where there is a gospel meeting carried on each Lord's Day evening as well as weekly Bible study.

Clinton, Ont. - Brother Albert Grainger had gospel meetings here with some blessing in salvation.

Huntsville, Ont. - The assembly had the joy of receiving a married couple into their fellowship, who were among the five that obeyed the Lord in baptism earlier in the spring. Others are exercised about taking their place in the assembly.

Kingston, Ont. - Brethren Eugene Badgley and Donald Nicholson purpose conducting gospel meetings in this city where there is no assembly.

Lake Shore, Ont. - Brethren Eric McCullough and William Lavery are planning tent meetings to start in July.

London, Ont. - **Highbury Avenue Gospel Hall** - Brother Sydney Maxwell had a week of ministry meetings before being suddenly called to leave for Northern Ireland to accompany his wife for the funeral of her sister.

Midland, Ont. - The Bible Readings on Romans 8 were among the highlights of the conference held over the weekend of Queen Victoria's birthday.

Ottawa, Ont. - Though the number was a little smaller, there was a nice spirit in the conference.

Calgary, Ont. - The May conference was reported as one of the best they had with positive, challenging ministry.

Kamloops, B.C. - Brethren Andrew Bergsma and David Richards had gospel meetings earlier in the spring with good interest.

REPORTS - FOREIGN

Perpignan, France - Brother Dennis O'Hare writes of continuing his work in and around this town which is located in the Eastern Pyrenees region. He has made request to use the village hall in eight different places, but was granted the use of only one hall, even though in times past greater liberty was enjoyed. In Baixas, where they used to live, a weekly meeting is carried on in the home of one of the believers, where three have now been baptized and another has professed to be saved about two months ago. He maintains a magazine, *La Sentinelle*, which is published every three months with ministry concentrating on assembly truth with a circulation exceeding 300. An article from that publication appears herein, translated into English. He occasionally visits Belgium and Holland, where there have been signs of encouragement resulting from past gospel activity.

Australia - Brother Tom Bentley writes of three gospel series. One in Casino, where nine professed to be saved, of which six have been added to the fellowship of nearby Lismore. In another effort in Cooroy, much labor was put forth but only one professed. In Chinchilla, the attendance reached the 200 mark, which included pastors of churches - one closed the Lord's Day evening service and brought his congregation to the meeting. His fellow laborer was brother Leo Strahan, who was commended eight years ago and is highly esteemed. At the Toowoomba conference, two lads professed following the gospel meeting. Another report tells of gospel meetings being held in Booval by brethren John Gellatly and John McKee with some blessing. Brother John Gray has been in this country along with his wife since April 4, visiting different assemblies. He expects to be in New Zealand from June 14 until July 11, when he will be returning to his home in London, Ontario.

NORTHERN IRELAND -

Co. Antrim - Dunadry - Brethren Samuel Ferguson and Norman Turkington have commenced here for gospel in the tent on Lord's Day, 27th of May.

Co. Armagh - Portadown Gospel Hall - Brother Samuel McBride is expected here for gospel, commencing on Lord's Day, 27th of May.

Co. Down - Brethren John Wells and William Nesbitt are having gospel meetings in the tent about one mile outside Dromore. **Newry** - Brethren James Martin and Wilson Jennings have commenced gospel meetings in a portable hall about two miles outside this town. Prayer valued.

Co. Londonderry - Brother John Thompson, helped by Bertie Smyth from the Straidarren assembly, are preaching the gospel in hall near Dungiven. **Garvagh** - Brethren Jim Brown and Jack Lenox are here for gospel in the tent; numbers fairly good.

Co. Tyrone - Brother George McKinley, helped by Brian Glenning of the Cookstown assembly, have commenced in the portable hall in Beragh.

Belfast and District - Ebenezer Gospel Hall - Brethren Albert McShane and John Hawthorne have been here for some weeks in the gospel, with encouraging attendance. One young man has professed. **Botanic Gardens** - Brethren James Allen and James Hutchinson are expected here in the large tent for gospel during the month of June.

CONFERENCES

Tracadie, N.B. - Annual conference to be held in the Gospel Hall on August 11 and 12. First meeting on Saturday at 1:30. Breaking of Bread at 10:00. Bible Reading on I Cor. 12. Corr. Leon Comeau, Box 1543, Tracadie, N.B. EOC 2B0. (506) 395-5651.

Akron, OH - Annual conference to be held on Sept. 1 and 2 with Prayer Meeting on Friday at 7:30 at the Gospel Hall, 1225 Wooster Avenue. Breaking of Bread at 10:00. Corr. Thomas Wright, 1561 - 17th Street, Cuyahoga Falls, OH 44223. (216) 928-2093.

Beetown, WI - Annual all-day meeting on Labor Day, Sept. 3rd. All meetings to be held in the Lancaster Senior High School starting at 10:00. Corr. Marvin R. Studnicka, 1026 Ridge Avenue, Lancaster, WI 53813. (608) 723-7156. School (608) 723-2173.

Dunkerton, IA - All-day meeting on Lord's Day, Sept. 2nd 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. Gospel Hall (319) 822-7498.

Kansas City, MO - Annual conference to be held on Sept. 2 and 3 with Prayer Meeting on Saturday at 7:00. Breaking of Bread at 11:00. Bible Reading on I Thess. 3. 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.

Arlington, WA - Three-day conference to be held over the Labor Day weekend, Sept. 1, 2 and 3 with Prayer Meeting on Friday at 7:30. Breaking of Bread at 10:30. Bible Reading on the Pattern of the Church - Acts 2. All meetings to be held in the Gospel Hall, South Stillaquamish Avenue. Corr.

John H. Portman, 26321 - 1115th Avenue, N.E., Arlington, WA 98223. (206) 435-4364. Gospel Hall (206) 435-3797.

Clementsvalle, N.S. - Annual conference (their 40th) will be held on Sept. 2 and 3 with Prayer Meeting on Saturday at 7:30. Breaking of Bread at 10:00. Bible Readings on the Lord's Supper, Baptism and Reception, Fellowship among Assemblies and Functions of Gifts in the Assembly. Corr. Ronald Berry, R.R. #1, Clementsvalle (Annapolis County), N.S. BOS 1G0. (902) 467-3287.

Orillia, Ont. - Conference to be held on Sept. 1 and 2 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 the Coming of the Lord, I Thess. 4 and II Thess. 1 and 2. Breaking of Bread at 10:00. Corr. Andrew Adams, 452 Peter Street, N., Orillia, Ont. L3V 5A7. (705) 326-9698.

Sault Ste. Marie, Ont. - Annual conference of the Ontario and Michigan Assemblies to be held on Sept. 1 and 2 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, Wellington & Spring Streets. All other meetings to be held in the Sault Collegiate, Northern Avenue. 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. 1 and 2 with Prayer Meeting on Friday at 8:00 in the Gospel Hall, 1st Street and 7th Avenue South. Breaking of Bread at 9:30. Corr. Eddie E. Gould, Box 255, Kenora, Ont. P9N 3X3. (807) 548-4278.

Sussex, N.B. - The sixth annual conference to be held on Sept. 8 and 9 with Prayer Meeting in the Gospel Hall on Friday at 8:00. All other meetings to be held in the Sussex Regional High School. Bible Readings on Hebrews 9. Breaking of Bread at 10:00. Corr. Howard O. Godsoe, R.R. #3, Hampton, N.B. E0G 1Z0. (506) 832-5896. School (506) 433-9023.

Huntsville, Ont. - Conference on Sept. 8 and 9 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, Main Street. Breaking of Bread at 10:00. Further details in the August issue. Corr. George Cottrill, R.R. #2, Huntsville, Ont. P0A 1K0. (705) 789-5146.

Kamloops, B.C. - The assembly has decided to cancel their conference which has been held over the second weekend of September. They purpose having a week of ministry instead.

Hardwick, VT - Annual conference to be held on Sept. 15 and 16 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, 27 Lower Cherry Street. Breaking of Bread at 10:00. Further details in the August issue. Corr. Lawrence A. Donofrio, Box 47, Star Route, Craftsbury Road, Hardwick, VT 05843. (802) 472-6882.

Hitesville, IA - Conference on Sept. 15 and 16 with Prayer Meeting on Friday 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 (319) 347-3421.

Arnstein, Ont. - Conference on Sept. 15 and 16 with Prayer Meeting at 7:30 on Friday. Bible Reading on Saturday at 8:45 and 10:30 on Hebrews 11 and on Lord's Day at 8:45 on John 20. 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.

HOME CALLS

Tampa, FL - Our dear brother, **James F. Boddy**, age 78, went to be with the Lord on April 4. He was saved on October 3, 1928 and was in fellowship with the assembly at Cleveland, Ohio for a number of years before coming to Tampa, where he has been part of the fellowship since. Prayer is requested for two unsaved sons.

Vancouver, B.C. - Victoria Drive Gospel Hall - Our dear brother, **Edwin Anthony Bowron**, was called Home on April 25. He was born in Lloydminster, Sask. in 1905 and born again in 1928 while attending gospel meetings in a private home. He was a quiet, meek brother who was faithful to the testimony and the Word of God. He leaves his wife and family, some who do not share in that blessed hope.

Terryville, CT - Our dear sister, **Miss Edith Leonard**, passed into the Lord's presence on April 13. She was born April 30, 1903 and born again at the age of 15. Shortly thereafter, she obeyed the Lord in baptism and was received into the fellowship of the old Waterville (now Terryville) Assembly. She maintained a faithful, consistent testimony, always testifying for her Lord, which left a mark on both saved and unsaved with whom she came in contact. Remember her sister, Mabel, who lovingly cared for her in her sickness and awaits that day of reunion. Prayer is requested for unsaved members of her family.

Brookfield, CT - Our beloved sister, **Sharon McGrath**, age 31, was called Home on April 24. She was saved as a young girl of 13 on February 14, 1966 in a series of gospel meetings conducted by the late brother Albert Klabunda and brother Harold Clark of the McKeesport, PA Assembly. She taught Sunday School for a number of years. In her sickness, she gave evidence to great faith and spiritual strength. While in the hospital recovering from her second bout of Hodgkins Disease, she was suddenly taken with a cerebral hemorrhage and the same day was with the Lord. She leaves her parents and a twin sister, who look forward to that day of His return, and an unsaved brother. The large number who gathered at the funeral and the graveside joined in singing the first verse of Hymn 353 in the Believers Hymn Book, and those who sorrow could take comfort in the words, "O 'twill be a glorious morrow."

Hitesville, IA - Our esteemed brother, **Jerry A. Kluitier**, age 70, went to be with Christ on April 30, following a lingering illness which was patiently borne. He was saved on May 10, 1929 in meetings held in a country community of Coster and later was baptized and received into the fellowship of the Hitesville Assembly. He left a good testimony and will be missed. His wife, eldest son and his wife are also in the assembly. The large funeral was held in the Hitesville Gospel Hall.

Cleveland, OH - Our faithful brother, **William N. Lennox**, age 86, went Home to be with the Lord on May 2, after a lengthy period of weakness patiently borne. He was saved at the age of 20 in Kilbirnie, Scotland while speaking to his mother. In 1954, he with his wife and family moved to Cleveland, at which time he became associated with the West 85th Street Assembly. Here he sought to be of help and was looked upon as a scholar of the Scriptures. During his sickness, his wife and two of his daughters who were living at home tenderly cared for him. Another daughter and a son also survive. The assembly can say, "Thou shalt be missed, because thy seat will be empty." The sorrow is only "Til He come!"

Vancouver, B.C. - Victoria Drive Gospel Hall - Our esteemed sister, **Mrs. Isabella Gardner**, departed to be with Christ on May 8. She was born in Dumbarton, Scotland on Sept. 8, 1891 and born again on Nov. 29, 1919. She was a cheerful Christian, and her love for the Lord and the assembly was seen and practiced over many, many years. Left to mourn are two daughters who are in assembly fellowship, a married son and his family as well as a number of grandchildren and great-grandchildren. Prayer is requested for those who are not in Christ.

Beetown, WI - Our dear sister, **Mrs. Fern Latham**, age 82, passed into His presence on May 11 as the result of a massive heart attack. She was saved over 46 years ago, and with her late husband, Donald, who was assembly correspondent for many years, maintained a faithful testimony, both to her Savior and to the assembly. She leaves one daughter who shares in that blessed prospect and one son who is not saved. The funeral service was a testimony to the life our sister lived.

Sault Ste. Marie, Ont. - Our beloved brother, **Philip Kember**, age 37, was called Home suddenly on May 11. He had come home from his work early in the afternoon complaining of not feeling well, slipped into a coma and in a few hours was in His presence. Such is a solemn reminder to all of the uncertainty and brevity of this life. He was appreciated for his keen interest in the gospel as well as giving suitable words of ministry to the Lord's people. At the funeral, some expressed that it was through his contact that they were awakened as to their need of Christ. Among the saints of the assembly, he will be sadly missed, as well as by his wife, Jean, and their three children, Marvin, 13, Rachel, 11 and Philip, Jr., 8, and his mother, Mrs. Alma Kember. His brother, Paul, is a well-known servant of Christ. Brethren John Norris and Timothy Kember (an uncle) shared in the funeral service.

Bryn Mawr, PA - Our dear sister, **Mrs. Elizabeth Irvine**, passed into His presence on May 15, in her 93rd year. She was born in Plumbridge, North Ireland. Being awakened as to her need of a Savior through the preaching of the late brother James Marshall, she trusted Christ on February 11, 1921 and in her own words, "The Lord gave me to see that all my sins were laid upon Jesus, Jesus bore them on the tree, God who knew them, laid them on Him and believing I am free." Shortly thereafter, she was baptized and received into the fellowship of the Bryn Mawr Assembly, where she bore a quiet, consistent testimony. Her last months were spent in the Home at Longport, NJ, where she was lovingly cared for. She leaves two daughters and a son-in-law who await that day of reunion, also a grandson and his wife, for whom prayer is requested.

Rathfriland, County Down, Northern Ireland - Our esteemed brother, **James Henry Bingham**, passed into His presence on May 23, age 68. He was saved at the age of 10, following a series of gospel meetings that the late brother John Poots had just finished. Later he was baptized and received into the fellowship of the Ballykeel (Kilkeel) Assembly. In 1931, he came to live in the Rathfriland District and became part of the Drumlough Assembly, where he became known as a pillar and was regarded as one of the most respected and godly elders in that district. He carried on a children's work for almost h. lf a century. On May 16, he made the announcements at the annual believers meeting held at the Drumlough Assembly, was admitted to the hospital the following day and in a week was at Home. Remember his widow in prayer, as well as his sister, Mrs. McClure, and his brother, John. Some of his children do not share that blessed hope - it was his longing desire to see them all included in that bundle of life.

Words in Season

THE BIBLE FAMILY MAGAZINE



"MY LORD AND MY GOD"

Higher He could not go, greater He could not be,
All else must bow below, His Regal Majesty.

There, Angels sped in flight His Word swift to obey,
He clave primeval night to launch Creation's Day.

Yet down from realms so high our great Redeemer
came,

To suffer and to die, upon a cross of shame.

From wealth beyond degree and Glory so sublime,
In abject poverty He graced the sands of time.

His was the manger's straw, the outside place so bare,
The peasant shepherds saw the Lord of Glory there.

Had every king and queen before Him bowed the knee,
His coming yet had been boundless humility.

To Him no throne was given, only a crown of thorn,
His side by spear was riven, He died amid the scorn.

What mind can e'er conceive of such a love as this,
That caused the Son to leave the Father's side of bliss?

Ah Lord, I come to Thee, no gold or myrrh I bring,
But gladly bow the knee to own Thee as my King.

C. F. Geddes, Scotland

AUGUST, 1984

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QUESTIONS to Harold S. Paisley, 43 River Grove Drive, Scarborough, Ont. M1W 3T8. (416) 495-1925.

• • • **NOTICE** • • •

AGENT FOR U.K. AND OVERSEAS SUBSCRIBERS - Samuel McCormick, 17 Lough Road Lower, Lurgan, Craigavon, Co. Armagh, No. Ireland BT66 6NH. Our esteemed brother has diligently handled our U.K. subscribers for many years, and we are most happy to include his name here. You may remit through him if you wish. Please write legibly and include postal code and number of copies and indicate if any change of address or copies from previous years. Thank you.

CHANGES OF ADDRESS

England - Phillip H. Harding, 6 Norman Road, Higher Broughton, Salford M7 0DJ, England.

Northern Ireland - Henry (Harry) Wilson, 67 Antrim Road, Glengormley, Newtownabbey, Northern Ireland BT 36 7PS. This will be his address until the first of the year, when he is expected to return to his field of labor in Brazil.

France - James Neilson; 122, Rue du Moulin Guibreteau; 44400 Reze-les-Nantes; France.

CHANGE OF CORRESPONDENT

Winnipeg, Man. - **West End Gospel Hall** - Duncan Dunsire, 432 Beverley Street, Winnipeg, Man. R3G 1T8. (204) 775-3704.

REPORTS - UNITED STATES

Augusta, ME - The conference, though smaller in numbers, was a time of spiritual refreshment for those present.

Methuen, MA - Gospel meetings conducted by Norman Mellish closed on June 28. Seed was sown.

Pennsauken, NJ - Brother W. D. Halliday, after having visited in many parts of the States and Canada, called at Longport and Pennsauken ere returning to his home in Belfast on July 10.

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

* * * * *

JOURNEY'S END

Oh! What will be the day when won at last
The last long weary battle, we shall come
To those eternal gates the King hath passed,
Returning from our exile to our Home;
When earth's last dust is washed from off our feet;
The last sweat from our brows is wiped away;
The hopes that made our pilgrim journey sweet
All met around us, realized that day!

"The Friends of God" - 1800 A.D.

THE EXALTATION OF MAN

Continued from July issue

Author Unknown

Such is the God-antagonistic side -
 The daring skeptic form of human pride,
 That ev'ry thought of God's existence flouts,
 Or by a false-called knowledge gravely doubts.
 But skeptic pride has yet another phase -
 A more deceitful artifice displays;
 "Religious thought" against the Word arrayed -
 A "higher criticism," German-made -
 Speaks of "The Deity" in tones most awed,
 Yet strives to show His written Word a fraud.
 From out the Scriptures many truths would blot,
 Which though declared God-breathed, men say they're not!
 The Pentateuch, they learnedly contend,
 Was not, as some have thought, by Moses penned!
 (What matter if God's Son, when here below,
 Of "Moses' writings" spake - "He did not know!")
 The authorship of David's psalms contest
 (Despite the words of Christ set that at rest).
 And Daniel's prophecies some forger wrote
 (Strange that "The Truth" from such a source should quote).
 God's perfect Word they thus would seek to right,
 But shroud in gloom its truths by "modern light."
 By subtle sophistries they undermine
 All credence in the Bible as Divine.
 In blasphemy infer th' Incarnate Word
 Either deceived men or Himself has erred!
 "The Teacher" and "Exemplar" call Him, yet,
 The truth of what He taught would overset.
 Professing to be wise, God says they're fools.
 The "higher critics" are but Satan's tools.
 (O child of God, their teachings then beware,
 Lest thou, unwary, fall into his snare.
 The God-enlightened one should ever shun
 All that would touch the honour of "The Son.")
 Though thus by infidelity thin-veiled,
 Or open atheism God's assailed,
 His truth is far more commonly denied
 And man exalted by religious pride.
 The world's religions have for ages stood
 Upon this base - "in man there's something good,"
 And people everywhere by godness try
 A happy state beyond the grave to buy.
 But He Who tries the heart, and knows each one,
 Says, even latent good in man there's none:
 His thoughts and deed to God no pleasure give,
 And on the ground of merit none may live.
 Yon Hindus, who on spiky couches lie,
 Or hold for years their withered arms on high,

Think that the sanctity they thus possess
 Will gain for them eternal happiness.
 So, too, that monk, by self-inflicted pain,
 A lofty place in heav'n expects to gain,
 And proudly thinks his penances and groans
 To saintly eminence are stepping-stones.

Then see that Pharisee, puffed up with pride;
 Of his own righteousness well-satisfied:
 Takes credit to himself because he's not
 A thief, extortioner, or drunken sot,
 For meagre gifts, doled out with pompous show,
 Thinks God eternal glory will bestow.

Miss Goody, too, see out on church parade,
 With thumb-size Prayer Book daintily displayed.
 She thrice the Sunday services attends;
 Her contribution to the heathen sends.

In charitable causes well takes care
 Her name, if not her purse, shall have a share.
 Thinks God, like man, the outside only views,
 And never can, to her, His smile refuse.
 These, all unconscious of their sinful state,
 And deeming their own righteousness great,
 In their infatuation ne'er have thought
 That life by "filthy rags" can *not* be bought.

"Religious leaders," too, (who are defined
 In Scripture as "blind leaders of the blind"),
 From Hindu fakir to the Roman pope
 Teach men in their own righteousness to hope.
 And, Satan-blinded 'gainst the glorious light,
 Are all deceived to Hell's eternal night.

So thus that inborn trait of man is seen
 In scientific or religious mien.
 Diversely vested, yet the same in sooth,
 Pride - e'er exalting man, resisting Truth.
 Which will attain its climax at the last,
 In arrogant presumption unsurpassed,
 When that proud Lawless Man shall be descried
 In God's own temple seated, deified.
 Who rises, by a power not his own,
 From 'mongst the people to a monarch's throne:
 Higher position - greater power gains,
 Till over all earth's kings supreme he reigns.
 Nor here is his ambition satisfied:
 Still on impelled by e'er-increasing pride,
 He at this lofty eminence ne'er halts,
 But "over all called God" himself exalts.
 Thus then, apparently, will one attain
 That place man has, since Eden, sought in vain.
 The Serpent's promise, which in him instilled
 Desire "to be as God," will seem fulfilled,

But only seem, for soon will come the end;
 God's wrath, held back so long, will swift descend.
 For when he's reached the summit of his pride,
 With Devil-backed authority world-wide -
 When all of God seems ousted from the world -
 Then from his lofty pinnacle he's hurled,
 And thrust to Hell by an Almighty One
 (Although Hell's awful might supports his throne);
 There know the Power he has defied in throes
 Of fiery torment-never-ending woes.

So Satan with his hosts, aspiring, fell
 (For them has God prepared the fires of Hell),
 And he, who knows full well his settled fate,
 Filled with a cruel and relentless hate,
 By that same pride which lost him heavenly joy,
 He puffs up sinful man, but to destroy.
 Thus is the truth of God's words plainly traced,
 "He who exalts himself shall be abased."

(To be continued)

* * * * *

DOCTRINES OF FIRST IMPORTANCE (Part VII)

By Harold S. Paisley

THE RESURRECTION OF CHRIST

The basic difference between Christianity and other great religions of the world is the fact that it was founded by the only Person Who once lived and died, but is now alive. Confucius and Mohammed, the originators of great religions, are dead today. Hinduism and Buddhism are based on the teaching of gods and heathen dieties who never lived. Thank God for the wonder of Christ alive forevermore.

God marked out Aaron of old by the dead rod which came alive and bore bud, blossom and fruit. He was the man of God's choice. All the other eleven rods were dead and remained lifeless. So the Lord Jesus is the only One Whom God owns, for He alone is alive.

The resurrection is a doctrine of first-line importance and is basic to Christianity. In the four Gospel accounts, it is viewed in a fourfold square of Truth. In our previous paper, we have shown that in Matthew's account His Resurrection was INVINCIBLE (Matt. 27:62-65), while in Mark, it was INEVITABLE (Mark 15:42-47).

It may be difficult to harmonize the various appearances of the Risen Lord, but none of the records contradict the other. The fourfold account of the Evangelists form an irresistible proof of the glorious reality of His Resurrection.

He was seen in the early morning (John 21:4), in the afternoon (Luke 24:13) and in the evening (John 20:19). He appeared in a

garden to one woman, on a highway to two men, in an upper room to more than eleven, by the side of the lake to seven disciples, and to over 500 in another place. He appealed to their senses: He ate with them (Acts 10:41); He spoke to them and breathed upon them (John 20:19); He showed them His wounded hands, feet and side (Luke 24:40, John 20:20). There could be no doubt that this same Jesus, Who died, and was buried, was alive.

HIS RESURRECTION IS INDISPENSABLE (Luke 24:13-53)

Luke tells us that clean and devoted hands removed His body from the tree and laid Him in the tomb. "And when they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre" (Acts 13:29). Luke's gospel is the record of the journeying Christ. It presents the path of His Feet. The last journey to Jerusalem is given in greater detail by Luke than the others. The Lord of Glory is the Man of Sorrows walking the path of the Pilgrim to Calvary. He finally died for our sins and was buried. Does this mean He will never walk with us again? Thank God, no, His Resurrection is indispensable. There two walked alone and were sad. Then Jesus drew near and went with them. He turned their sorrow into joy and made the way seem shorter. We could never make it home without His presence. Thank God He is alive to walk with us along our pilgrim pathway. He still walks and talks with us. He is our constant companion as we journey to the place of full revelation.

THE RESURRECTION IS INDISPUTABLE (John 20)

Man desired to put the Lord out of sight, and to remove all trace of their guilt (John 19:31). In John 20, we have indisputable proofs of His Resurrection. Each of the four gospels record that it was a woman who made the first announcement, a reminder that it was by a woman that sin came into our world. When Mary carried the news of the empty tomb to Peter and John, they came running to the garden. They both found the tomb empty, though the grave clothes were there, arranged just as they had been wound around the body of the Lord Jesus. No thief had removed the body, for they would also have removed the expensive spices and the fine linen. The facts are indisputable. John saw and believed. Mary later saw Him in the garden. He called her by name, and all her grief banished, as she recognized His voice.

When risen from amongst the dead, the Blessed Lord displayed powers that were not manifest so often before His death. "He showed Himself" (Acts 10:40) to those who were assembled in the upper room, without entering by the door. He left in like manner. We have no certain account of where He lived during the forty days, nor with what garment He was clothed, for He had left the

graveclothes in the tomb. He could be tangible or intangible, visible or invisible. He could eat and drink or subsist without either. He finally ascended to Heaven, setting aside the ordinary laws of gravitation and survival. He stands alone in this, as in all else. He is unique. His Resurrection body is a prototype of the glorious bodies of His people at His coming. In the meantime, we serve the Risen Christ, and point dying men to the Living Saviour on the throne.



THE CHRISTIAN HOME AND THE CHILD

By George Graham

We live in a changing world, but the Word of God abides. It is unchanging and unchangeable, like God Himself, Immutible. How different from the psychologies of men which are constantly changing. When it comes to the Christian home, what is my responsibility as a parent? Am I to be guided by the unchanging and unerring Word of God or by the ever-changing psychologies of men? This question is of paramount importance. Do I prefer to be guided by the dictates of men or the Word of the Living and True God? One of the psychologies of our day is "Child Expression." What it really means is, as a parent, we have no right to discipline the child; otherwise, we violate the child's rights. What is the result of such a theory? Lawlessness and confusion. Here is what the Word of God has to say about that very thing, "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame" (Prov. 29:15). Sorry to have to say, we have witnessed this with our own eyes, and the embarrassment it brings. The responsibility of the parent is to obey the Word of God. We may be laughed at, considered old-fashioned, etc. (even by some worldly-minded Christians), but what really matters is obedience to the Word of God. Modernism and so-called progress are the instruments the devil is using today to break down the sanctity of the home. If his purpose can be accomplished, the consequences are unthinkable. Dear parent, sit down and take time to consider the issue. We may be unwittingly lending our support to that very thing. Listen to the Word of God, "Children obey your parents in the Lord; for this is right - And ye fathers provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord" (Eph. 6:1-4). I have heard some say, "You cannot bring up your children as if they were Christians." That may be true, but by all means, bring them up in the fear of God. You won't have any regrets in later days.

We have three lovely examples brought before us in the Word of God - Moses, Samuel and Timothy. Each of these boys was brought up in a godly or God-fearing home.

MOSES

Born to a godly couple down in Egypt named Amram and Jochebed (Ex. 6:20), he was born under the sentence of death. The Pharaoh then reigning in Egypt had commanded all male children born to the Hebrews to be put to death. We read, "His parents saw he was a goodly child and hid him three months" (Ex. 2:2). We read in Heb. 11:23, "By faith Moses, when he was born, was hid three months of his parents." It was an act of faith, not fear. It is a fascinating story. Put into that little ark, laid among the flags by the river bank, watched over by his sister Miriam; Pharaoh's daughter comes down to bathe, the ark discovered, the child saved and eventually handed back to his mother with these words from Pharaoh's daughter, "Take this child away and nurse him for me - and the woman took the child and nursed him" (Ex. 2:9). Here we have an important part in the life of Moses. Character is generally formed in the early years of life, and it was so in the life of Moses. We have good reason to believe he learned much in his parents' home about the God of his fathers and the purpose of God concerning them. The truth of Gen. 15:12-14 no doubt would be implanted in his young mind and heart. It left an indelible mark upon him. Taken to the royal palace, brought up as the son of Pharaoh's daughter, he was trained and educated in all the learning and wisdom of Egypt. Having reached the age of forty years, he made a momentous choice. The throne of Egypt, the palace, the court and the kingdom, and all that that means, were his. We read, "He chose rather to suffer affliction with the people of God - esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of reward" (Heb. 11:25-26). This choice brought about a remarkable change in his life. After forty more years on the back side of the desert, the Lord took him up and used him mightily in the deliverance of His people out of Egypt. Then for forty more years, he led the people of God in their wilderness journeys. He was truly a man of God. His name is revered by his own people and by ourselves as the people of God. Reminds of Prov. 22:6, "Train up a child in the way he should go; and when he is old he will not depart from it."

SAMUEL

He, too, was born into a godly, or God-fearing, home. His mother, Hannah, had no children. In I Sam. 1:5, we read, "The Lord had shut up her womb." At that time, the Tabernacle was in Shiloh, to which they went yearly to worship. Conditions in the house of God in Shiloh were deplorable. The licentious behaviour of the priests, the sons of Eli, was shocking. The result, we read, "Men despised or abhorred the offering of the Lord" (I Sam. 2:17).

Hannah began to pray. She prayed the Lord would give her a man child, and she would give him unto the Lord all the days of his life, and there shall be no razor come upon his head. In other words, he would be a Nazarite unto God. She was not concerned overmuch about her barren condition (a reproach in Israel); she was concerned about conditions in the house of God. God heard her prayer and answered. God gave her the man child, whom, when she had weaned him, she took up to the house of God. We read, "The Word of the Lord was precious in those days; there was no open vision" (I Sam. 3:1). There was no communication between God and His people. God preserved him, and raised him up to be a prophet of the Lord. We read, "Samuel grew and the Lord was with him, and did let none of his words fall to the ground" (I Sam. 3:19). Here again, we see the influence of godly parentage and a godly home. May the Lord impress this upon the hearts of younger parents, and more so in these evil days.

TIMOTHY

Little is said of his father, other than he was a Greek (Acts 16:3). The first mention of Timothy is in the same passage. From Paul's second epistle to Timothy, we learn he, too, was brought up in a godly home. Paul writes of "The unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded in thee also" (II Tim. 1:5). Again, he writes in the same epistle, chapter 3:15, "From a child thou hast known the holy scriptures." He evidently was brought up under the sound of the Word of God from his earliest days. They lived in the region of Derbe and Lystra. When Paul and Barnabas visited that region preaching the gospel, we have good reason to believe he was saved by the grace of God. Paul, when writing years later, speaks of him as his son in the faith (I Tim. 1:2). Some six or seven years later, Paul and Barnabas revisited these parts and found this young man, Timothy, in the assembly. He had a good testimony and was well-reported of by his brethren. He had the confidence of his brethren. We read, "Him would Paul have to go forth with him" (Acts 16:2-3). A blameless life and the confidence of one's brethren are essential for anyone who has a desire for the work of the Lord. Paul and Timothy were in the work of the Lord together until the Lord took Paul home by way of the executioner's axe.

We have looked at these three men raised in early days in a godly home, and their subsequent lives were lived for God and the good of God's people. Each of these men is called a Man of God in the holy scriptures - Moses, Deut. 33:1; Samuel, I Sam. 9:6-10; Timothy, I Tim. 6:11.

This is plain, simple, scriptural ministry, and we would do well to take heed to it, if we have an interest in the scriptural welfare of

our children. This should be our aim. In these modern days, people speak about getting their priorities straight. Let us do something about it. The promise of God stands true as ever, "Them that honour me, I will honour" (I Sam. 2:30).

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SOME ASSEMBLY FEATURES AND FUNCTIONS (Part IV)

Reprinted from Assembly Testimony Magazine *By B. Currie, Belfast*

GODLINESS IN THE ASSEMBLY (continued)

(iii) *Godliness and its Mystery (3:16)*. We have seen already that the reason given for writing the epistle is to show our behaviour in the assembly, and such behaviour can be summarized as godliness. In this verse, we are given an example of One Who displayed godliness consistently, and for Him the result was "glory." This ought to be an incentive for us to show, in our measure, godliness or piety.

While there are many mysteries in the N.T., only two are designated great - Ephesians 5:32 and here. This verse deals with the great mystery of godliness, which was fully displayed here on earth by a Man. This Man is described in a series of three couplets composed of contrasts. The first speaks of flesh and spirit, the second of angels and men, and the third of the world and glory.

There would be little sense in saying that a man was manifested in flesh, since this is the only course open to him. We must conclude that the Person Who was manifested existed prior to this manifestation, and our minds turn to Deity. Thus, we learn that the godly behaviour expected of men in the assembly was seen in a Man on earth Who was Himself Divine.

This Man was "justified in Spirit." Many take this to be a reference to His Baptism and subsequent anointing by the Holy Spirit. However, it would seem to keep the balance of the clause better if this was a reference to His Own Spirit, i.e. this clause then deals with His flesh and His Spirit. While here on earth, the Lord Jesus was misjudged, slandered and misrepresented, but He never sought to justify Himself to men, but there was the inward knowledge that He was right before God. Thus, with calm assurance, He could say, "Thou hearest me always" (John 11:42). This is godliness.

He was "seen of angels." Never before had angels seen a Man portraying godliness. What a sight for angelic beings! A Man moving on earth constantly and consistently for God's pleasure. Angels today are deeply interested in godly behaviour on earth - see I Cor. 11:10; Eph. 3:10; I Pet. 1:12).

"Preached unto the Gentiles" - The Person and Work of the Lord Jesus has "broken down the middle wall of partition" (Eph. 2:14). Christ Jesus overcame all divisions and was thus proclaimed, not to angels, but among nations.

"Believed on in the world" - This is the people who should display godliness, the believers, and the place where it ought to be displayed, "the world."

"Received up into glory" - This is not so much a reference to the place He has gone to, as the manner in which He went - "in glory." The word "received" is also used of the Lord's ascension in Mark 16:19; Acts 1:2, 11, 22. In Acts 20:13, 14, it is translated "to take in" and in Eph. 6:13, 16, "take unto" and "taking," and has the meaning to take up to oneself. Thus, God took His Son up to Himself in the Shekinah cloud (Acts 1:2). Glory is the final portion of all those portraying godliness (II Thess. 2:14).

(iv) *Godliness and its Profitability (4:6-8)*. In these verses, we have the features of a man who will be a blessing to the saints of God (v. 16). These features are positive and negative in relation to our minds and then our exercise. Positively, we are to be "nourished in the words of the faith and of the good doctrine" and negatively, we are to "refuse profane and old wives' fables." This means we ought to search out the very words in which the Spirit of God has expressed Himself and thereby be nourished (cp. Job 23:12; Psa. 119:103; Jer. 15:16; Ezek. 3:3). In contrast, we are to refuse (as Titus 3:10 "reject") the myths and stories with which an old woman would amuse children - see 1:4.

Paul then turns to our exercise which ought to be unto godliness. That which was seen in the Lord Jesus should be seen in some measure in those who follow Him. Bodily exercise profits only for the present time, and yet the unsaved will train with diligence and push their body to its limit for a present benefit, but the same diligent pursuit of godliness will reward us with peace and communion with God now and greater reward hereafter.

In our day when sport and leisure occupy the minds of the unsaved, such a clear exhortation should regulate the lives of those who wish to triumph in their pursuit of godliness.

(v) *Godliness and its Simplicity (6:6)*. To use a hypocritical display of godliness in order to advance in the world is the extreme of perversity (v. 5). We are not to make riches our ambition since these bring a snare (v. 9), can lead astray (v. 10), and we cannot take all that we amass with us (v. 7) (cp. Job 1:20-22).

The position of the Christian is stated simply in v. 6. Note it is not that contentment is great gain. It is possible to find an unsaved person who is naturally of an easygoing nature and appears to be content, but such contentment without godliness is a great tragedy.

However, when we find a Christian who is both godly and content, that, says the apostle, is great gain (see Phil. 4:11, 12).

Surely at a time of inflation, increasing discontent, many professing Christians pushing for more pay and position, the words of v. 6 are both timely and searching.

(vi) *Ungodliness and its tragedy* (I Cor. 5). Perhaps the saddest experience of an assembly is when there is a breakdown in the life and testimony of one who is in fellowship. Such cannot be covered up nor condoned, but must be judged before the Lord and purged out (v. 7). Only when this is done will the assembly be unleavened.

Excommunication is a tragedy, but when the situation demands it, it is an absolute necessity. It is never carried out in a hard or callous way, but ever with a view to repentance and recovery, but the scripture is clear, "Therefore put away from among yourselves that wicked person." Just as with reception, this putting away is an assembly act, not just the action of the responsible brethren. We all ought to fear lest we ever find ourselves on the receiving end of this tragedy, because there is enough in any one of us to bring dishonour on the Lord's name.

May the Lord help us to "follow after . . . godliness." (I Tim. 6:11).

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LESSONS FROM THE TRAGEDY OF ABSALOM'S REBELLION

By David Kane, Belfast

The rebellion of Absalom and the ensuing disaster of civil war is the direct result of weakness in judging sin. Unjudged sin in the assemblies will always be a festering sore and will lead to greater disasters and even more serious outbreaks of sin.

Had judgment on Absalom's sin been executed, this tragedy of civil war would never have taken place, but David could not act in righteous judgment upon Absalom because of his own past failures and also because of his fatherly love for his son.

The details of Absalom's return to Jerusalem is a sad history of failure and weakness. Absalom was forgiven, but grace was shown at the expense of righteousness.

David saw through the scheming behind the speech of the "Wise Woman of Tekoah" and said, "Is not the hand of Joab in all this" (II Sam. 14:19), but natural feelings and family links are almost insurmountable barriers in the matter of discipline, and David longed to have Absalom back even though he had been angry at his cruel murder of Amnon.

Let us now examine more closely the details of this Absalom Rebellion -

1. THIS REBELLION IS THE CULMINATION OF PAST FAILURE

Neglected discipline opens the door for rebellion. David's weakness in his home brought about this disgrace. This ruin began with David's sin with Bathsheba (I Sam. 11), and his great victory in the valley of Elah is now reversed in defeat and shame. The trap was set by the Devil - and poor David fell into it. How often the conditions that brought about the downfall of Sodom are reproduced - Pride, fulness of bread and abundance of idleness (Ezek. 16:49) are certain forerunners of disaster.

The sentence pronounced on David by the prophet Nathan in I Sam. 12:10 is fulfilled in the agony endured by David and inflicted upon him by his lawless family. One can only read with sorrow Amnon's scandalous behaviour with his half-sister, Tamar, (I Sam. 13:1-15) and then the cruel murder of Amnon by her brother, Absalom. It was at this time Absalom fled to Geshur and dwelt among his mother's Philistine family for three years. After his return to Jerusalem, exclusion from Court lasted another two years, but unconfessed and unjudged sin was a corrupting and festering sore which only led to further outbreaks of sin and greater disasters. There was not the slightest doubt that the unrighteous way in which Absalom was reinstated in Jerusalem would lead to further lawlessness, and it was not long until Absalom was plotting the overthrow of the established rule in the land.

HERE WE WITNESS THE EVER-RECURRING CLAMOUR FOR CHANGE

(II Sam. 15:3, 4) "And Absalom said unto him, thy matters are good and right, but there is no man deputed of the king to hear thee, and Absalom said moreover "Oh that I were made a judge in the land, that every man which hath any suit or cause might come unto me and I would do him justice."

Here is the repeated, and subtle, call for change, and we hear it still on every hand - Change the overseers, change the leaders - The old have failed us - The old are living in the past and are hindering progress. Absalom was complaining of injustice and undermining confidence in the established rule in the land - The rule and order in the land was in the hands of men that God had trained in the school of affliction and who, in spite of weaknesses, were men of confidence in their God, a confidence that had been strengthened on the battlefield. They were men who had been responsible for bringing the God-appointed testimony to Jerusalem and rule to Zion.

Absalom was complaining of injustice, but if justice had been done and seen to be done, then his crime of murder would have

been punished by death. Very often, those who cry loudest about injustice and unfairness are themselves involved in underhand dealings, and further, when men of this calibre gain control, then justice is fallen in the street or fled out of the land.

The clamour for change continues - Change the open platform at the conferences for a closed platform, for the open platform is being abused and God's order has failed - Arrange the speakers in a cut-and-dried order - tell them how much time is allotted to them, and in some instances, tell them the subjects they must speak upon - Perhaps it seems right and more orderly, and an element has arisen that are shrewdly undermining the authority of the old and are chafing under restraint and waiting for the opportunity to seize control. Absalom's outward parade of concern for those in trouble and outward show of love, kissing and fawning over every dissident with embraces is as distasteful today as it was then. He used every possible means to put others down, and worked behind the scenes to advance himself and gain control at the expense of others.

HERE, IN ABSALOM, WE SEE THE CULT OF YOUTH - YOUTH AT THE HELM

The cult has been universal and was exploited by Hitler - in the "Hitler Youth Movement." It has terrific appeal and power and seems to be the right thing. All exercised saints are aware of the need of perpetuating the testimony, if the Lord be not come, and the older saints are longing for young men and women whose lives are clean to come forward and grasp the torch of testimony with eager zeal and to hold it aloft amidst the gathering gloom - This "Absalom Youth Movement," however, is not of God, and in Absalom, we see a popular leader arising - The champion of the young - A handsome, vain young man with the flowing hair, fair speeches and hypocritical kisses with which he wins the day - He has been wanted, and now he emerges with his past sins and failures forgotten. He won the hearts of the simple and set about introducing changes that many wanted.

THREE THINGS CHARACTERISE THIS YOUTH MOVEMENT

(1) THE COURTING OF POPULARITY

By kissing and flattering, he ingratiated himself into the affections of the dissident. With Absalom, everybody's cause was right, and everybody was right but King David. Today, there are many in the assembly gathering who are chafing under restraint and who have a fancied notion of their own ability and self-importance and are longing for changes, but they have no knowledge of Divine principles and are infatuated with popularity.

(2) THE COMPLAINT OF INJUSTICE

Like the voice of Balaam preaching about separation, but in a subtle, underhand way, preaching and teaching amalgamation with Moab. Like the voice of Judas, complaining about waste, while all the time stealing from the bag - What hypocrisy and folly, yet these loud, clamouring voices are heeded, and the whole movement has smear of being righteous, though in reality is disguised rebellion - The cry on every hand is, "There is nothing for the young people." One wonders what is wanted? Do they want to introduce the world of sport and pleasure into assembly life? Do they want the conditions of the "Young People's Camps" brought into the assembly? Is it not true that young people who profess to be saved in these conditions will need these conditions to prop them up? Their new form of evangelism will produce a crop that will only be sustained by the same conditions that brought them into existence - The Coffee Bar Converts and the converts from the Youth Camps find the normal functions of assembly life dull and irksome, and Bible readings and prayer meetings are being criticised and abandoned, and the cry is raised - "There is nothing in normal assembly life for the young people."

(3) THE CLAIMS OF THIS NEW MOVEMENT ARE ADVANCED BY THOSE WHO SEEM TO BE COMPETENT JUDGES AND LEADERS

"He that ruleth over men must be just," and nothing will be right in the land or in the assemblies when unjust men are in control, either having forced their way into position or pushed into a place of authority by others (II Sam. 23:3). Godly leaders are trained by God and have the welfare of the people of God at heart. They are reluctant to come to the front and have a deep sense of their own inability to lead the Lord's people. Carnal men, however, are only interested in power and place, and a place at the monthly meeting of the overseers is all that concerns them. One is at times amazed at the claims that are made by those who want authority - such claims as, "I am the longest in fellowship in this assembly," or at the present time, it seems to be the right of succession. "My father was an overseer in this assembly, and I intend to be one." Then again, it might be that successful businessmen, who have built sound and flourishing businesses, feel that they could bring their business acumen into the overseer's meeting and guide the assembly by their wide experience in the world of business. All this was displayed by the young man, Absalom. The King's son was gaining popularity on every hand and had a clever, scheming, brilliant brain, but once established in power, the result was disaster. The Godly were rejected and had to leave Jerusalem, and

it will ever be the same, when men like Absalom are in control - and David leaving the city weeping is a sad commentary on the "Absalom Youth Movement."

THE CLEVER MANIPULATION OF EVENTS TO ENLIST THE SIMPLE AND DECEIVE THE HESITANT

This plot to overthrow the King must have a cloak of religion and respectability; to gain popularity and win the day, it must have a show of religious zeal - and so we read - "And it came to pass after forty years (the Septuagint has four years) that Absalom said unto the King - "I pray thee let me go and pay my vow which I have vowed unto the Lord in Hebron. For thy servant vowed a vow while I abode in Geshur in Syria, saying if the Lord shall bring me again to Jerusalem, then will I serve the Lord." (II Sam. 15:8)

Oh how clever! Cloak the plot under a big religious feast and gather the princes and people to Hebron and involve them in this overthrow of David. Proclaim that Absalom is King and reigneth in Hebron, and all who are there are implicated and are witnesses to this appointment of a rival King. Remember, it was at Hebron that David was anointed King after the death of Saul (II Sam. 2:4). The whole affair is a brilliant plot.

"And with Absalom went two hundred men out of Jerusalem, that were called, and they went in their simplicity and they knew not any thing." (II Sam. 15:11)

These leaders supported a new movement before they had tested its claims, and they were trapped into being at a feast to proclaim Absalom king, and they thus became leaders in a revolt, in a way which they had not intended or anticipated. They went in their simplicity, but they should have made themselves aware of the facts; ignorance and simplicity did not absolve them from blame, and once involved, they could not extricate themselves.

Others joined in the revolt against David, that caused surprise and was a great grief of mind to David. Such was Ahithophel, David's close friend and counsellor. We view Ahithophel with dismay, and ask ourselves the question - "How did such a man become involved in a plot to overthrow the king?", and the feelings of David at this time are recorded in Psalm 55:12-14. "For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him. But it was thou a man mine equal, my guide, and mine acquaintance. We took sweet counsel together and walked into the house of God in company."

Is it possible that Ahithophel supported this rebellion in order to settle an old personal grudge against the king? Was there an old resentment that now comes to the surface, because often when a crisis like this divides God's people, there are those who are quick

to take sides to settle an old score. Was Ahithophel the grandfather of Bathsheba? "And David sent and enquired after the woman. And one said - Is not this Bathsheba, the daughter of Eliaim, the wife of Uriah, the Hittite? (II Sam. 11:3); "Eliaim the son of Ahithophel the Gilonite" (II Sam. 23:34). If this deduction is right, then we have a reason for this strange defection of David's close friend and counsellor - and is it not true that at times we are amazed at the behaviour of leaders who support a new movement to their own ruin - we are aware that three things would have to be proved to make this deduction certain - (1) That Ahithophel is much older than David; (2) That he has a granddaughter married to Uriah the Hittite; (3) And that Eliaim in II Sam. 23:34 is the father of Bathsheba.

In conclusion, we view with alarm a movement that gained such momentum and whatever motives prompted men to join it. We see that it commenced with the hanging of Ahithophel, and ended with the hanging of Absalom.

We have suggested that at the very beginning, the movement began with Joab working behind the scenes to have Absalom brought back to Jerusalem. Often, men have foolishly opened the door of the assembly to something they later regretted - and once opened, the door could not be shut, and those introduced among the people of God went to unprecedented extremes that their sponsors never wanted, or even thought might happen.

Some, like Ahithophel, supported Absalom out of spite for David, while others, like the two hundred in their simplicity, became involved in a movement in which they never thought they would be ensnared. There were also those who simply wanted a change and to install a youth at the helm and remove the old and trusted leaders. Oh! how often history has repeated itself in national life and, sadly, in assembly life.

May the tragedy of the Absalom rebellion be a warning, and let us look to the Lord to raise up Godly leaders, and all are assured that our greatest need today is for men of the character of the men of Issachar. "Who have understanding of the times and know what Israel ought to do." (I Chron. 12:32).

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QUESTIONS AND ANSWERS

By Harold S. Paisley

Question: An explanation would be appreciated of the words of Psalm 84:3, "The sparrow hath found a house, and the swallow a nest for herself where she may lay her young, even Thine altars, O Lord of hosts, my King and my God." Did these birds build their nests around the altars?

Answer: It seems evident that a sparrow or swallow could not build a nest in the altars, or in their vicinity. The two altars, the copper altar of the burnt offering and the golden altar of incense, were things most holy unto the Lord. The reading of the text in the A.V. and the R.V. would infer the possibility, but the law of the altars prohibited such an action as birds building nests in or around the altars.

The passage should be read: "My soul longeth, yea even fainteth for the courts of the Lord, my heart and my flesh crieth out for the living God" (v. 2). A parenthesis follows (yea the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young) Even thine altars, O Lord of hosts. The last clause of verse 3 is a continuation of verse 2. It would mean, as the sparrow and the swallow have found a house and a resting place, so the pilgrim has found a rest at the end of his journey, even in the house of God and at the altars.

We might add that we too should desire His dwelling place to-day, and the joy of rest in contemplation of the wondrous Cross, as prefigured in the first altar, and the unchanging priesthood of the Lord Jesus, as seen in the second.

Question: Did Paul receive the instructions relative to the Lord's Supper as detailed in I Cor. 11:23-34 from the apostles who were present when the Lord instituted the supper, or later by direct revelation? If the latter is true, what is the spiritual meaning?

Answer: When Paul stated, "I received of the Lord, that which also I delivered unto you," he placed special emphasis on the pronoun "I." He had received the information directly from the Risen Lord. This gave authority to the instructions which he had already given them in his oral ministry, but which they had failed to observe. The oral instructions should have been sufficient directive to the Godly observance of the Lord's Supper, however the departure from the original order was evident. Paul now by the Holy Spirit placed in written form what he had earlier ministered, so that the pattern could be in the inspired Scriptures as the final court of appeal in all matters pertaining to the regulations and conduct required for the proper observance of the Lord's Supper. This section is vital to assembly testimony and is part of the "faith once for all delivered to the saints" (Jude 3 R.V.), for which we must earnestly contend.

Question: Is there any warrant for quoting Psalm 116:15 as, "Precious in the sight of the Lord is the death for His saints," instead of "of His saints"?

Answer: It is always a safe guide to consider the context of

any verse of Scripture, therefore the psalm should be read carefully. David, if he was the writer (for some ascribe the words to Hezekiah), had experienced a deliverance from death. He sets on record that the death of the saints is precious in the eyes of the Lord. It is no small matter to God. The rendering "Precious in the sight of the Lord is the death belonging to His saints" brings out the meaning of the words. To infer that it is the death of the Lord for His saints seems out of context with the observations of the psalmist. The R.V. is to be preferred. We can find no warrant for the idea of the death being "for His saints."

These words are a comfort in the hour of sorrow when loved ones fall asleep. Their death is a precious concern of the Blessed Lord.

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REPORTS (cont. from inside front cover)

Malvern, PA - Brethren John Hawthorne (of Northern Ireland) and David Oliver are preaching under canvas. This is on the outskirts of Philadelphia.

Allison, IA - Gospel meetings conducted by brethren Harold Paisley and Norman Crawford have seen four profess.

Garnavillo, IA - Recent conference was well-attended with profitable ministry given.

Hazleton, IA - Brethren Bruce Collins and Victor Collins are expected to have gospel meetings in this town, a scene of former labors, in July.

Manchester, IA - The monthly ministry meeting held on June 17 was marked by helpful ministry. Brother William McBride also called here and other assemblies in the area, giving interesting reports of the work in Chile.

West Union, PA - The all-day meeting held on July 4th was attended by over 300, with excellent ministry given.

Grants Pass, OR - On July 1, an all-day meeting was held in connection with the opening of their new hall. Brethren Douglas Howard and Fred Holder were with them.

Mt. Vernon, WA - Brethren David Richards and Walter Gustafson are laboring here under canvas with some who are interested. Brother Gustafson took the place of brother George Campbell, who is suffering from inflammation of the pancreas and will require surgery.

REPORTS - CANADA

Rocky Harbour, Nfld. - Brethren Alexander Dryburgh and Noel Burden are holding forth in the gospel. Some men whose wives are in assembly fellowship are attending. It is hoped that they would be saved.

Halifax, N.S. - Following the weekend of Bible Readings which took place on June 23 and 24, brother Albert McShane visited other assemblies in Nova Scotia and Prince Edward Island, also giving help at the Pugwash Junction conference the following weekend. He was returning to his home in Northern Ireland on July 10.

Pugwash Junction, N.S. - A large number attended the three-day conference held at the beginning of July.

Hampton, N.B. - Because of a development of interest, brother Murray McCandless with the help of brother Fred Hannah, Sr. of the Highfield Road Assembly in Toronto expect to share in tent meetings on July 11. This effort will be supported by the saints of the assemblies at Saint John and Sussex.

Pigeon Hill, N.B. - Brother Larry Buote with the help of brother Leslie Wells, who has come over from Northern Ireland for the summer months, are beginning in tent meetings on July 17. A good interest has been seen in this French-speaking district.

Plaster Rock, N.B. - Brother David Kember of the Clinton, Ont. Assembly continues on with signs of encouragement.

Robichaud, N.B. - The Christians began meeting in the new Gospel Hall on July 8, which will be known as the Shediac Gospel Hall located on Ohio Street. Brother Albert Grainger with the help of brother Girard Roy of Green River, N.B. started in gospel meetings on the same Lord's Day.

Clinton, Ont. - The saints enjoyed ministry from brethren Kenneth Moore and William Metcalf, which was timely and helpful.

Newbury, Ont. - Brethren James Beattie and William Metcalf expected for tent meetings on Aug. 5.

Sault Ste. Marie, Ont. - Four missionaries gave appreciated reports of their labors within recent weeks. Brethren W.D. Halliday and Paul Poidevin of Zambia, Henry (Harry) Wilson of Brazil and Brian Owen of St. Lucia.

Staynor, Ont. - Brother Jack Noble expected for a gospel effort in Sept.

Toronto, Ont. - **Bethany Lodge** - The administrator and assistant administrator of the home in Unionville expect to retire within two years and are looking to the Lord that suitable and qualified replacements would be exercised to undertake the many responsibilities of caring for the aged saints that reside here.

Brandon, Man. - Brother Robert Boyle with the help of brother Alan Ritchie of the Brandon Assembly are spending a number of weeks in tract distribution in and around Brandon, also going into the neighboring towns.

Crystal City, Man. - Brethren from the assembly at Portage La Prairie are engaged in a gospel effort where an interest has been manifested on previous occasions.

Invermay, Sask. - Brethren James Ronald, Sr. and James Ronald, Jr. are holding forth in the gospel in this town where there is no assembly.

REPORTS - FOREIGN

Porto Alegre, Brazil - An elder from the assembly is having a series of gospel meetings in the district where he lives with the help of younger brethren. Also, brethren from the neighboring towns of Alvorada have commenced an effort in the gospel.

France - Brother James Neilson writes in connection with his new location, which is a city of about 460,000 wherein is an assembly of over 30 Christians, which he is exercised to help and encourage, as well as to reach out with the gospel. It is located around 500 miles north of Perpignan.

NORTHERN IRELAND -

County Antrim - Dunadry - Brethren Sam Ferguson and Norman Turkington are seeing good attendance in tent meetings being held in this town near Antrim.

County Armagh - Portadown - Brother Samuel McBride is holding forth in the Gospel Hall with fair attendance.

County Down - Dromore - Brethren W. J. Nesbitt and John Wells are having tent meetings with good numbers coming out in a district about one mile from this town. **Newry** - Brethren James Martin and Wilson Jennings are preaching in a portable hall two miles outside of this town with increasing interest on the part of the unsaved.

County Londonderry - Garvagh - Brethren James Brown and Jack Lenox have seen one young man profess to be saved in tent meetings. Attendance is good. **Dungiven** - Brother John Thompson with the help of brother Bertie Smith are preaching in a portable hall with fair attendance.

County Tyrone - Beragh - Brother George McKinley along with brother Brian Glendinning of the Cookstown Assembly are enjoying help to preach the word in a portable hall where good interest is being seen.

Belfast and District - Botanic Gardens - Brethren James Allen and J. G. Hutchinson have seen some profess in well-attended meetings being held in a large tent. Nearby assemblies are giving helpful support.

EIRE -

Castlefin - Brethren James Kells and Emanuel Stewart are having gospel meetings in a portable hall near here with encouraging attendance.

County Cavan - Stonewall - Brother Thomas McNeill with the help of brother Joe Fisher of the Gransha Assembly saw one aged man profess in a seven-week effort in the gospel.

CONFERENCES

Akron, OH - Further details as to the conference scheduled for Sept. 1 and 2: Bible Reading on Saturday at 1:00 - subject - Spiritual Growth. Meetings on Saturday and Lord's Day to be held in the Copley High School, 3797 Ridgewood Road, Copley, OH. Take exit 133 off of Interstate 77 - school is located about two miles from this intersection.

Sault Ste. Marie, Ont. - Further details as to the conference scheduled for Sept. 1 and 2: Bible Readings on I Thess. 1 and 2.

Hardwick, VT - Further details as to the conference scheduled for Sept. 15 and 16: Meetings to be held in the Hardwick Elementary School, (802) 472-5411. Corr. Lawrence A. Donofrio, Box 1806, R.F.D. #1, Hyde Park, VT 05843. Contact can be made with William D. Scott, Box 1144, Route #1, Hardwick, VT 05843, (802) 472-6257.

Chapman Valley and Parry Sound, Ont. - Joint conference to be held at the Gospel Hall, Chapman Valley on Sept. 22 and 23 with Prayer Meeting on Friday at 7:30. Bible Reading on II Peter. Breaking of Bread at 10:00. Corr. Herbert West, Lakeview Drive, Sundridge, Ont., POA 1Z0, (705) 384-5280 (Chapman Valley) and Russell Longhurst, R.R. #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.

Midland Park, NJ - Conference held on Sept. 29 and 30 with Prayer Meeting on Friday at 7:45. 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 (201) 447-0654.

Clinton, Ont. - Annual conference to be held on Sept. 29 and 30 with Prayer Meeting on Friday at 7:30 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 or (519) 565-2752. School (519) 482-3471.

Roseisle, Man. - Annual conference to be held on Sept. 29 and 30 with Prayer Meeting on Friday at 7:30 in the Gospel Hall. All other meetings to be held in the Collegiate School, Carman, Man., three blocks east of junction of Highways 3 and 13. Bible Reading on I Cor. 11. Breaking of Bread at 10:30. Corr. Peter H. Dyck, Roseisle, Man. R0G 1V0. (204) 828-3509. School (204) 745-2001.

Manchester, IA - The 50th annual conference on Oct. 6 and 7 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, Union & Wayne Streets. All other meetings to be held in the West Delaware Junior High School on Doctor Street. Bible Reading on Lord's Day at 9:00. Breaking of Bread at 10:30. Corr. C. F. Foster, 129 Delhi Road, R.R. #2, Manchester, IA 52057. (319) 927-2963. School (319) 927-3515.

Sydney Mines, NS - Cape Breton Conference - On October 7 and 8 with Prayer Meeting on Saturday at 7:45. Breaking of Bread at 10:00. Bible Readings on Colossians 1 and 2. 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. School (902) 736-6233.

St. Thomas, Ont. - Conference on October 6, 7 and 8 with Prayer Meeting on Friday at 8:00 in the Gospel Hall, One Sunset Drive. All other meetings in the Central Elgin Collegiate School, Chestnut and First Avenue. No meeting on Saturday morning. Breaking of Bread at 10:00. Corr. Allen McCandless, R.R. No. 1, Port Stanley, Ont. N0L 2A0. (519) 769-2472. School (519) 631-4460.

Brandon, Man. - Annual conference to be held on Oct. 7 and 8 with Prayer Meeting on Saturday at 7:30. Breaking of Bread at 10:30. All meetings to be held in the Gospel Hall, 1412 22nd Street. Corr. Alan G. Ritchie, 23 Creighton Blvd., Brandon, Man. R7B 0Y1. (204) 727-4971. Gospel Hall (204) 728-7849.

Maidstone and Mervin, Sask. - Joint conference on Oct. 6 and 7 with Prayer Meeting on Friday at 7:30. ALL meetings to be held in the Legion Hall, Main Street, Maidstone. Breaking of Bread at 10:00. Address communications to Gary Hermanson, Box 612, Maidstone, Sask. SOM 1M0. (306) 893-2386. Legion Hall (306) 893-4277.

Vancouver, B.C. - Victoria Drive Gospel Hall - Annual conference to be held on Oct. 6, 7 and 8 with Prayer Meeting on Friday at 8:00. 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 Gatsensbury Street, Coquitlam, B.C. V3J 5H9. (604) 936-7162. School (604) 435-8121.

HOMECALLS

Windsor, Ont. - Our dear sister, **Mrs. Gladys Cragg** (nee Hawley), passed into the presence of the Lord on March 31. She was born in Erieau, Ont. Through the exercise of the late Mrs. Bancroft, she was encouraged to attend tent meetings being held in Chatham by the late brother Thomas Touzeau, and on Sept. 20, 1927, she trusted Christ. In 1933, she moved to Windsor, where she has been part of the assembly for the past 51 years. A steady and consistent Christian, she will be missed.

Windsor, Ont. - Our dear sister, **Mrs. James Wood** (nee Lizzie Duffin), passed into the presence of the Lord on May 4. She was born in Denny, Scotland and was saved in her teens. She was in the assembly in Lillicoutry and in Bannackburn before coming to Ontario with her husband in 1923. Even though she had suffered from a stroke ten years ago which confined her to home, she maintained a cheerful disposition to the end. She leaves her husband, who faithfully cared for her during that time, a son and two daughters.

Forteau, Lab. - Our beloved sister, **Mrs. Effie Buckle**, passed into the presence of the Lord on May 17. She was one of the first fruits of the work in Labrador, who had the joy of seeing her family saved and added to the assembly in English Point. The very large crowd who gathered for the funeral was a testimony as to her faithfulness. Prayer is requested for her husband, William, and for the family.

Clyde, OH - Our dear sister, **Carrol S. Decker**, age 76, went Home on June 8. She was born on May 23, 1908 and was saved at the age of 19 in Virginia. She was received into the fellowship at Clyde in the late 1950's, where she maintained a faithful testimony.

Methuen, MA - Our esteemed and beloved brother, **Carl Vizzini**, passed into the presence of the Lord on June 10, following a lingering illness. He was saved on July 4, 1937 through John 6:47 and had been a part of the Methuen Assembly from its inception. Those who were privileged to be in his company during the closing months of his life were enriched by his appreciation of the Lord Jesus Christ and the Scriptures. His consuming desire was to live and die for the glory of God. Such leave an indelible impression on those that remain. Remember his wife, Emma, a son and daughter-in-law, Paul and Jean (Brandt) who are in assembly fellowship, and two young grandsons.

Sault Ste. Marie, Ont. - Our beloved sister, **Mrs. James Clark, Sr.**, passed into the Lord's presence on June 15, in her 96th year. She was saved as a teenager in Dundee, Scotland and came to Canada with her parents a few years later. All of the family of five sons and two daughters are saved and gathered to His Name - one daughter predeceased her in 1941. She was faithful in attending the assembly meetings as long as strength permitted and was given to hospitality to the Lord's servants and the Christians.

Tassagh, County Armagh, Northern Ireland - Our dear sister, **Miss Annie McBride**, age 84, went to be with Christ on June 21. She was saved in gospel meetings held in Flemings Barn, near her home on June 5, 1922, which were conducted by the father of brother Harold Paisley. In the early 1940's, she saw the truth of gathering to the Name of the Lord Jesus Christ, obeyed the Lord in baptism and was gathered in fellowship in the Tassagh Assembly, where she maintained a testimony of quietness and friendliness among the Lord's people. Two sisters remain who await that day of reunion, one of whom is in assembly fellowship.

Words in Season

THE BIBLE FAMILY MAGAZINE



LED BY HIS HAND

By His all-gracious hand,
Thus far we have been led,
From Egypt's gloomy land,
Of darkness and of dread;
We joyful sing upon the way
That leadeth to eternal day.

Though in a desert waste,
We are not left alone;
We forward press in haste,
Right onward to the Throne;
Where we shall with our Lord sit down,
And cast at His blest feet the crown.

As pilgrims here we roam,
But Christ our Lord is near;
And He to call us home,
Will presently appear;
We soon shall meet upon that shore,
Where partings will be known no more.

SEPTEMBER, 1984

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Midlothian, SCOTLAND - John J. Stubbs, 8, Higginson Loan, Mayfield, Dalkeith, Midlothian, SCOTLAND EH22 5RE. (This is a correction from the change that appeared in the JUNE issue.)

Rancagua, CHILE - David Rodgers, Casilla 431, Rancagua, CHILE. (He is now able to do some preaching.)

REPORTS - UNITED STATES

Belmont, NH - A little blessing was seen in tent meetings conducted by brethren Jonathan Procopio and Eugene Higgins during July.

East Boston, MA - Brother Norman Mellish was with the saints for the Lord's Day, July 29. He returned to his home in Manchester, England on July 30. Brother Thomas Matthews arrived on August 2. He has been giving reports of the work in Brazil in the different assemblies in the area. He expects to be in North America until the middle of October.

New Milford, CT - Brethren David Oliver and John Hawthorne (of Northern Ireland) began under canvas on Aug. 5. This effort is in connection with the assembly at Brookfield. They were encouraged with a few strangers coming out at the outset. These brethren were in Malvern, PA in tent meetings in July where they were cheered as to contacts that were made. They called on the assembly at Midland Park, NJ with appreciation.

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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SOFT ANSWERS

*Matthew 5:5 - "Blessed are the meek:
for they shall inherit the earth."*

A missionary in Jamaica was once questioning the little boys on the meaning of his text, and asked, "Who are the meek?" A boy answered, "Those who give soft answers to rough questions."

To bless God for mercies is the way to increase them; to bless Him for miseries is the way to remove them. No good lives so long as that which is thankfully improved; no evil dies so soon as that which is patiently endured.

THE EXALTATION OF MAN

Continued from August issue

Author Unknown

PART II

Now let us turn from Satan's work in man
 (His cruel, 'vengeful, soul-destroying plan,
 That, only for a time, its dupes would place,
 In fancied loftiness, and then debase
 To lowest Hell's most dire and hopeless state,
 Where gleams of Love or Light ne'er penetrate)
 To view how God His attributes displays
 'Of Light and Love in all His wondrous ways.
 Who gives, not for brief Time, the joys and sweets,
 Then woe and bitterness eternal metes;
 But Who man's blessing ever has in view,
 And that He may exalt, would first subdue.

Though sharp to us appears His method now,
 If we His operation will allow,
 'Tis but the sharpness of the surgeon's knife,
 Who seeks not to destroy, but save a life;
 Who, ere the pangs of sin He can allay,
 That gangrene, human pride, must cut away;
 Then permanently cure with heavenly balm -
 Give to the wearied, rest and sweetest calm.
 For when the work of God in man begins,
 'Tis first to make him conscious of his sins;
 So brings to bear on him and on his ways,
 God's holiness in all its dazzling blaze.
 To such an intense light exposed to view,
 He sees "his best" as sin of darkest hue.
 (As when some object, in an ill-lit spot,
 Seems beautifully fair and blemished not;
 But when examined in the sun's pure light,
 Appears both foul and faulty to the sight.)

When, by the feeble flicker of our thought
 Of what is wrong, the man's defects are sought,
 He, as we thus his moral conduct see,
 A paragon of virtue seems to be;
 But when God's truth bursts on him, searching, fierce,
 'Twill to his very thoughts and motives pierce:
 Himself, as vile and sinful, then he'll know;
 Bad through and through - corrupt from head to toe.
 Though, in men's sight, pre-eminent he stood,
 Thinking himself, as others thought him, "good";
 Convicted and convinced he'll humbly fall,
 Confessing he has nought that's good at all.
 O'erwhelmed with sense of sinfulness so great,
 Helpless and hopeless seems his wretched state.
 Upon his soul the fears of judgment creep;
 And lest he wake in Hell, dare scarcely sleep.

But when, at last, the anguish of his soul
 Leads him to cry, "Lord, save me! make me whole;
 Thou only hast the power, if Thou wilt,
 To save me from my doom - so purge my guilt;"
 The sinner, then, has reached the very place
 Where God begins to work in boundless grace,
 And shows his wond'ring mind the glorious plan
 By which He can exalt poor, fallen man -
 Shows how the great redemption price was paid;
 And how His Son a full atonement made.
 How He, the Sinless One, for sin has died,
 And thus His righteous claims has satisfied.

Accepting this provision made by God,
 The man is pardoned, through Christ's precious blood;
 In Whom he also stands in spotless dress,
 Clothed in a robe of perfect righteousness.
 He's freely justified by matchless grace,
 A Child of God is his exalted place,
 And Heav'n, God's holy presence, where no sin
 Or ought that would defile can enter in,
 Which, 'gainst the sinner, seemed for ever barred,
 Now, as his rightful home, he can regard.
 The nature he who enters must possess,
 Eternal life and perfect holiness,
 Are his in Christ, in Whom he stands complete,
 Endowed, by God, with ev'ry blessing meet.
 By Him exalted, none can say, "Depart!"
 Not even Satan, with his subtle art,
 With all the demon hosts at his command,
 Can snatch the saved one from the Saviour's hand:
 While his Redeemer lives, he ne'er can die;
 He's safe for Time and for Eternity.

Here, then, we see the true "Ascent of Man,"
 No "mutual help" or "self-improvement" plan,
 That deals, not with the tree, but with its fruit,
 Lops branches here and there, but leaves the root -
 The man improves, reforms, and educates,
 His tendencies and morals elevates,
 Yet leaves him still a sinner in the sight
 Of Him Who dwells in all-transcendent light.

God does not try to remedy defects,
 But root and branch the worthless tree rejects;
 The old, proud human nature first prostrates,
 Then, by His breath of Life, anew creates,
 And gives (what education never can)
 A nature fit for Heaven to the man.

Thus lifted out of Death, with Life endued -
 Emancipated from his servitude -
 True liberty is his, ne'er known before,
 And pleasures which shall last for evermore.

No short, deceptive, exaltation this,
 Enjoyment fleeting Time will soon dismiss;
 But real, celestial, everlasting joy,
 That, unlike earth's delights, will never cloy.

(To be continued)



THE PLACE OF SINGING IN THE PURPOSE OF GOD

By Harold S. Paisley

Singing has a remarkable place in the will of God in all ages, past, present and also in the future. There is a world of song around us, but Divinely-inspired songs were sung before the world began and will be continued when all of earth is past.

THE WORLD'S SONGS

These are described in Psalm 69:12 as the song of the drunkard and in Ecc. 7:5 the song of fools. In our unsaved days, such songs were often on our lips, but now, redeemed by precious blood, sweeter words engage our tongues, for He hath put a New Song in our mouth even praise unto our God. Unlike the passing songs of earth, which are new today and forgotten tomorrow, this song is old, yet ever new. Thus the songs of the world hold no further appeal to us who have learned Redemption.

GOD-GIVEN SONGS

These are described in Psalm 137:3 as the songs of Zion and in Eph. 5:19 as Spiritual Songs. Our thoughts in this paper are confined to these and, as can be seen, they cover a wide range of truth and embrace many subjects.

EARLY SONGS

In Job 38:7, the Holy Spirit records singing in an undateable period "When the morning stars sang together and all the sons of God shouted for joy." The first mention of singing in the Bible is in Gen. 31:27 being the words of Laban to Jacob, however the first recorded song for our meditation is in Ex. 15. What an echo of praise ascended on the banks of the Red Sea, when Moses and Israel sang unto the Lord Who triumphed gloriously. It is significant to mark that the last song recorded in the Bible embraces this first song and links with it the Song of the Lamb, as overcomers stand upon the Sea of Glass having the harps of God (Rev. 15:3).

Many other early songs are worthy of mention. There is the remarkable song of Deborah and Barak in Jud. 5, full of touching eloquence and giving praise to God for the deliverance, but also revealing the carelessness of some in the day of need, and giving commendation to others who jeopardized their lives in the high

places of the field. In Ezra 3:11, there is singing at the laying of the foundation of the Temple, while in the hour of the slaughter of Goliath of Gath, women sang in honour of the Victor. All these are full of instruction to the Lord's people. Men of God sang in Old Testament times; David, the man after God's own heart, was the sweet psalmist of Israel, and Solomon's songs were 1,005, while Job caused the widow's heart to sing for joy.

SINGING IN NEW TESTAMENT TIMES

When the Lord's Supper was instituted by the Lord Jesus in the night of His betrayal, "they sung a hymn and went out." It is wonderful to consider that He Himself sang in that hour when the darkness of Calvary was so near. His voice soon to be heard crying, "Eloi Eloi Lama Sabacthani" was lifted up in song: truly a song that many waters could not quench. The same One who sang then (Matt. 26:30) sings now as Leader of the praise in which we His brethren join (Heb. 2:12).

Paul and Silas prayed and sang praises unto God in the jail at Philippi, and those God-given songs in the night (Job 35:10) were followed by wonderful results in the conversion of the keeper of the prison and all his house.

SINGING IN ASSEMBLY TESTIMONY

In Eph. 5:19 and Col. 3:16, assemblies are exhorted to the use of "psalms, hymns and spiritual songs, singing with grace in our hearts unto the Lord, as filled by the Spirit and the Word of Christ dwelling in us richly."

Some of the popular hymns being sung today alas are far from the Word of Christ, and the unscriptural language used and the doctrines suggested are not suitable for assembly use. There are many others which are old but ever new, and will live forever in our hearts. Some of the Psalms can be used even today, while many of them are for another dispensation. Psa. 23 and Psa. 40 have been sung all down the age and are rightly included in our hymnbooks.

Hymns are meditative in character and are specially in use when gathered to remember the Lord, thus leading out our hearts in worship and adoration. Exercise is needed that appropriate songs may be given out on such precious occasions.

Spiritual Songs seem to strike a triumphant note and would include songs of the Gospel used at home, or in the open-air witness, or in the indoor efforts in the Gospel. God has blessed many of these good old gospel songs, and it cannot be said that the increasing number of new ones are as exalting to the Person of Christ or as plain in their words of truth and soberness.

One other thing might be pointed out, and that is that in vain can any precept or example be found for the modern solo singing in connection with any New Testament assembly.

FUTURE SONGS

Restored Israel will sing as a nation when the Redeemed of the Lord will return to Zion with singing (Isa. 51:11).

Also, before the Lamb, in yonder regions of joy with scenes of sadness all behind, singing will have an eternal place: "And they sung the new song saying, 'Thou art worthy' " (Rev. 5:9). Until we join in that everlasting song, may the words of the late Thomas Kelly be true of all His Own,

"Our song then forever should be
Of the Shepherd who gave Himself thus
No subject so glorious as He
No theme so affecting to us.
We'll sing of such subjects alone
None other our tongues shall employ
Till fully His love becomes known
In yonder bright regions of joy."

* * * * *

"IF THOU HAST TASTED"

*"How beautiful are the feet of them that . . . bring
glad tidings of good things." (Romans 10:15)*

I have heard of a caravan which had lost its way in the desert. For days, they could find no water. The suffering was sore and many were perishing. Men were out in all directions searching for the water that was to be, indeed, water of life. At last, faint and ready to die, one man lighted on a spring. Cool and clear, the stream gushed from the rock. Almost frantic with thirst, he rushed forward and drank, drank!! Oh! how deep was the bliss of that draught! Is it strange that for one moment he thought only of himself? But, suddenly, the perishing multitude came before his mind, and he leaped up and ran, shouting, "WATER, WATER, ENOUGH FOR ALL - COME AND DRINK!" And so from rank to rank of that scattering host, he sped until he had told them all, and was himself thirsty again.

But when he saw the eager crowds rushing to the fountain, when he beheld the refreshment and gladness of all faces, and then stooped once more himself to drink the liberal stream, was not his second draught full of deeper bliss than even the first? Had he ever tasted such water as that?

Oh! Blessed souls, who have drunk of the river of Life, lift up your voices upon the plains, and let your feet be swift upon the dark mountains of this world's sin and misery, . . . "publishing the good tidings of salvation."

From "Along with God" by A. S. Ormsby

DISCIPLESHIP

By George Graham

Reading in the gospels, we learn of some who claimed to be Moses' disciples (John 9:28). Others of whom we read are spoken of as the disciples of the Pharisees (Luke 5:33), while some again are called the disciples of John (John 1:35). We want to look at others who are spoken of as Jesus' disciples (Matthew 10:1). Someone may ask, "What is meant by the term disciple?" According to W. E. Vine's Expository Dictionary of New Testament Words, it means a learner, a pupil, an adherent, and according to John 8:31, 15:8, an imitator of the teacher. We follow to learn, and we learn to follow.

Someone may ask, "Is it scripturally correct to use the term disciple in this present church age?" I have no hesitation in saying yes. We have abundant evidence of its use in the Acts of The Apostles.

Before we can become a disciple of Christ, we must first come to Him. We must come to know Him as Saviour and Lord. How could we follow Him if we don't know Him and acknowledge Him as Lord in our life?

We read of some who followed Him for the loaves (John 6:26). Their motive was ulterior; it was to their advantage and to satisfy their curiosity. The Lord's ministry in John 6 proved to be too much for some who professed to be His disciples. We read, "From that time many of His disciples went back, and walked no more with Him" (John 6:66). We read in John 2:23-25, "Now when He was in Jerusalem at the passover, in the feast day, many believed in His Name, when they saw the miracles which He did. But Jesus did not commit Himself unto them, because He knew all . . . for He knew what was in man."

Let us look first of all at Luke 14:26-33. Here we have some stringent and soul-searching words spoken by the Lord. "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple." Does the Lord really mean we should hate our nearest and dearest? I don't believe so, it would be contrary to the teaching of the Word of God (Ephesians 6:1-4). The word is used in a relative sense as to the claims of parents and the claims of Christ. Strong, in his concordance, says the word "hate" here means, "to love less." That means our love for Christ should be far stronger and deeper than our love for our nearest and dearest. In a word, Christ and His claims must have first place in our lives, or we cannot be His disciples. It means obedience to His Word irrespective of what others may say, even our closest loved ones. If my obedience to the Word of God offends my kin, what am I to do? Compromise the truth of God, offend the Lord in order to

please them? That is the issue; we have to make the choice. If we would be His disciples, indeed the path is plain and clear. The standard truly is high, but it has been set up by the Lord. Intimate family relationships play an important part in our lives. Here the Lord is seeking to teach us that our relationship with Him is of far greater importance and must get first place in our lives. It is no easy path. We must be prepared to bear reproach, persecution, even the being cut off from family and friends for the Lord's sake, yes, even the sacrifice of personal interests if need be. We have to acknowledge few of us know what it really means. I knew a brother in my early Christian life who had this trying experience. Brought up in a wealthy home, raised in the denomination, The High English Church, educated, he left home with a family allowance. Came in contact with the gospel and was saved. Contacted his parents, but they were bitterly opposed. Reading his Bible, he saw the truth of believers baptism and gathering to the Name of the Lord Jesus Christ. He obeyed the Word of God and gathered out with the Lord's people despite the protestations of his parents. The result: he was cut off from the family and his allowance. It cost him much, but the Lord honored him. The Lord has said, "Them that honor Me I will honor" (I Samuel 2:30). The Lord would have us to know it costs something to be a true Christian or disciple. He gives two examples: first, the man intending to build the tower, and second, the king going to war. If we look at the gospel by Luke chapter 9, we have this same line of teaching. In verses 18-20, we have the opinions of men as to His Person, as well as the confession of Peter, "The Christ of God." Verses 21-22 is His charge to the disciples and the path He must tread. Then in verses 23-26 is the path of discipleship. If we would follow Him, then it will mean suffering, rejection and possibly death. In verse 57, one said, "Lord, I will follow Thee whithersoever Thou goest." The Lord said, "Foxes have holes, and birds of the air have nests; but the Son of Man hath not where to lay His head" (verse 58). Whether he followed or not, we are not told. In verses 59-62, we have two others. With them, earthly relationships hindered. The Lord must have first place if we would be true disciples. This practical line of ministry is constantly brought before us in the Word of God. We live in a day of profession. The kind of Christianity we see, generally speaking, seems to be so superficial with little reality to it. Our lives, more or less, are worldly; there is so little of Christ seen in us. Christianity is real. He gave His life for me. What have I given for Him?

May the Lord search our hearts, give us the grace and courage to respond to his grace so richly and freely bestowed upon us. This is the time for sacrifice and suffering; the time for reward and glory is at hand.

“BUT WHERE ARE THE NINE?”*(Luke 17:17)*

I meant to go back, but, well you may guess,
 I was filled with amazement I cannot express,
 To think that after those horrible years
 What passion of loathing and passion of fears,
 My sores unendurable, eaten, defiled:

My flesh was as smooth as the flesh of a child,
 I was drunken with joy, I was raptured with glee,
 I scarcely could walk and I scarcely could see,
 But the dazzle of sunshine, for all had been black;
 I meant to go back, I meant to go back.

I had thought to return when my people came out,
 There were tears of rejoicing, laughter and shout.
 They embraced me: for years I had known not a kiss;
 Oh, the pressure of lips is an exquisite bliss.

They crowded around me, they filled the whole place:
 They looked at my feet, and my hands, and my face;
 My children were there and my glorious wife,
 And all the forgotten allurements of life,
 My cup was so full, I seemed nothing to lack,
 But I meant to go back, I meant to go back.

I had started, Yes! Yes! I had started to find
 The Healer so mighty, so tender, so kind,
 But work pressed upon me - my business you know,
 For all of those years I was forced to let go;
 I had tools to collect, I had orders to get.

I found my poor family burdened with debt:
 My time was all taken with labor and care;
 The days went more swiftly than I was aware,
 But the practical problems I had to attack,
 But I meant to go back, Oh! I meant to go back.

I never supposed He would wait my return,
 Just one of the ten; He would linger and yearn
 As you told me He did, Luke: why, Luke, had I thought,
 There is no one on earth I would sooner have sought:

I'd show Him my body, all perfect and strong,
 And have thanked Him and praised Him before the
 great throng;

I'd have followed Him gladly forever and aye,
 Had I thought He'd have minded my staying away:
 He's so great and I so little and paltry, alack,

HAD I ONLY GONE BACK, HAD I ONLY GONE BACK!!

SOME ASSEMBLY FEATURES AND FUNCTIONS (Part V)

Reprinted from Assembly Testimony Magazine *By B. Currie, Belfast*

GOVERNMENT IN THE ASSEMBLY

The day in which we live is characterised by lawlessness. We only have to think of the behavior of some children at school, crowds at football matches, trades union picket lines, protest marches, etc., etc., and we soon realise that where people gather collectively, lawlessness is apparent.

It is undeniable that those who profess salvation often become tainted with the spirit of the age, and thus lawlessness may characterise assembly gatherings. To counteract this, it is imperative that in each local assembly, there should be a strong, scriptural government.

FORM OF GOVERNMENT

The thought of a central body or committee of men ruling over a number of churches is quite foreign to the Scriptures. The assemblies in the New Testament did not have their headquarters at Rome, Jerusalem, Antioch or any other place, rather, each was responsible for its own government. Thus we read of many bishops and deacons in one church, not one bishop over many churches (Phil. 1:1).

The word translated "bishop" in Phil. 1:1, I Tim. 3:2, Tit. 1:7, etc. is, in Acts 20:28, rendered "Overseers," and since these same people are called Elders in Acts 20:17, it is safe to conclude that bishops, overseers and elders in the New Testament are the same people viewed from different aspects. This is substantiated by comparing Titus 1:5 and 1:7, where the elder and bishop are the same person, also I Pet. 5, where in v.2, the elder of v.1 is an overseer. When we are thinking of the man as a bishop or overseer, his work is in view, whereas the term elder reminds us of his spiritual maturity.

In ecclesiastical circles, a lot is built on the word "office" in I Tim. 2:1, 10, 13. This word occurs five times in the A.V., viz. the three above, Rom. 11:13 and 12:4. In the former three references, the word is there by insertion without any authority from the original, while the latter two references ought to be translated "business" and "ministry" respectively. The fact is, therefore, that the word "office" does not appear in the N.T. with any official connotation.

There is a difference between the bishops and the deacons. The former guide and shepherd, while the latter serve the saints. The word deacon has a very wide interpretation, and simply means service. Gospel preaching, ministering the Word, Sunday School

teaching or administering the Finance of the assembly are all examples of deacon work. If I Tim. 3:18-13 were read in JND's translation, all thoughts of ecclesiastical office will be dispelled.

FITTING FOR GOVERNMENT

Acts 20:28 leaves us in no doubt as to the fitting and appointment of overseers; "the Holy Ghost hath made you overseers." This is confirmed in I Cor. 12:28, where governments are listed among the gifts set in the church by God. Since it is God's prerogative to make these appointments, ecclesiastical ordination, voting men into official office or training such in a Bible College must all be entirely forgotten, since they attempt to take sovereignty out of God's hand. The responsibility of distributing gift remains firmly in the Hand of the Giver.

In this matter, as in all others, the Scriptures are perfectly balanced. While it is irrefutably true that God distributes gift, there is our responsibility to utilize what God has given. Thus we read Paul's words to Timothy, "neglect not the gift that is in thee" (I Tim. 4:14); "stir up the gift of God, which is in thee" (II Tim. 1:6), and with special regard to the overseer, it is said, "If a man desire (stretch out after) the office of a bishop, he desireth (craves with longing) a good work" (I Tim. 3:1).

Thus the fitting for government, as with all other gifts, has the two aspects which blend and harmonize: (a) God fits in His Sovereignty, (b) Man functions in his responsibility.

FEATURES OF MEN WHO GOVERN

The features which are to be expected of men who govern the people of God are mainly found in I Tim. 3 and Titus 1. The word "must" in I Tim. 3:2 and Titus 1:7 should be underlined. The features we are about to consider are not optional but obligatory. It would be wrong for those of us who are not overseers to use these verses as a "stick" with which to beat the men who seek to do the work, but it would be good if those who are "on the oversight" measured themselves with these verses in the presence of God, and if found wanting, honourably withdraw from a position for which God has not given the necessary equipment.

I Tim. 3:2-7 may be considered as the overseers: (i) Personal life and its demands (v. 2-3), (ii) Home life and its discipline (v. 4-5), (iii) Spiritual life and its development (v. 6), (iv) Public life and its dignity (v. 7).

(i) *Personal Life and its Demands* (v. 2-3). These demands are presented positively in v. 2 and negatively in v. 3. "blameless" - without reproach (RV), irreproachable (JND): this is a different word to that used in v. 10, although the word used in v. 10 is employed in Tit. 1:6, 7, for an elder. The word in v.2 means not

open to censure, i.e. not sinless, but nothing in the life that could be laid hold of to being censure.

"the husband of one wife" - If the Spirit of God was here teaching that an overseer must be married, surely He would have said *"the husband of a wife."* The clause rather teaches that a man who desires the work of a Bishop must not be or have been a polygamist. If he was otherwise, the first qualification of being blameless could not be fulfilled either.

"vigilant" - temperate (RV), sober (JND); also used of the women in v. 11, the word literally means free from intoxicants. This means the overseer should be wide awake, in full control of his spiritual faculties, able to detect the first steps of departure and any undercurrents in the assembly.

"sober" - soberminded (RV), discreet (JND); of a sound mind or self-controlled.

"of good behaviour" - orderly (RV), decorous (JND); translated *"modest"* in v. 2:9. *"The opposite to this is roughness or uncouthness"* (W.E.V.). The thought is seemly conduct.

"given to hospitality" - hospitable (JND); the literal meaning is *"loving strangers"* and is elsewhere only in Tit. 1:8 and I Pet. 4:9 as an adjective while the noun form is found in Rom. 12:13 and Heb. 13:2. The elders' home will be open for all the saints, and if a stranger comes, he will learn practically how the elder fulfills this qualification.

"apt to teach" - While this may not manifest itself in platform ability, he will be a man who can impart to the saints clear scriptural guidance, either privately or in the assembly Bible Reading. A man who cannot teach the scriptures in his own assembly is not an overseer, since he *"speaks"* unto you the word of God" (Heb. 13:7, see also Tit. 1:9).

"not given to wine" - no brawler (RV), not given to excesses from wine (JND); not simply fondness for alcohol, which ought not to be true of any believer, but the effects of alcohol, i.e. anger, impulsiveness, brawling.

"no striker" - While this does not prohibit corporal punishment for ones' own children (perhaps a necessity at times to fulfill v. 4), the overseer is not one who is characterised by smiting. The meaning of the words become clearer when we remember the background of slavery, when a slave would be flogged for any, or sometimes no, reason.

"not greedy of filthy lucre" - omitted in the best texts.

"patient" - gentle (RV), mild (JND); - translated *"moderation"* in Phil. 4:5 and means fair, forbearing, reasonable in contrast to one who is contentious.

"not a brawler" - contentious (RV), not addicted to contention (JND); literally means a non-combatant, thus one who avoids

strife. Only elsewhere in Titus 3:2.

"not covetous" - no lover of money (RV), not fond of money (JND); only elsewhere in Heb. 13:5, while the same idea occurs in I Pet. 5:2. The man who is fitted to govern will be among the flock, not allowing his business or the pursuit of overtime to take him away from the assembly gatherings and his pastoral responsibilities.

(ii) *Home Life and its Discipline* (v. 4-5). The word "rule" in v. 4 means to stand before and in 5:17 is used of the elder's position before the assembly, i.e. he is to exercise leadership in the home and in the assembly. If he cannot do the former, he is unfitted for the latter. This does not imply a dictatorial, hard, rigorous authority, but he is to rule well, i.e. fairly, so as to have the respect and honour of his children and subsequently of the assembly.

In v. 5, Paul turns from the thought of ruling to that of caring. It is very suggestive to observe that the word translated "to take care of" is only found in Luke 10:34, 35 in connection with the Good Samaritan's care for the wounded man. The elder is to care similarly for the "church of God", a phrase which always has to do with the local assembly.

(iii) *Spiritual Life and its Development* (v. 6). The bishop is not to be a "novice", which literally means newly planted. Therefore, one who was recently saved or received does not qualify. In the case of one who has been saved for some time but just freshly into the assembly, it is necessary to allow time to reveal how much error has been retained. Very often, it is easier getting a saint out of a denomination than getting the denomination out of the saint.

It is not the age of the person that is in question so much as his spiritual maturity. One who is saved young in life and progressed in divine things may be younger than many in the assembly, and yet be far more mature in spiritual development.

The recognition of a novice as a leader in the assembly may prove to be bad not only for the assembly, but could also lead to his downfall. If he became puffed up, he would be judged, just as the devil who was judged when he lifted himself up - see Ezek. 28:11-19.

(iv) *Public Life and its Dignity* (v. 7). In this case, it is not the "condemnation of the devil" (v. 6), which has to do with pride, but the "snare of the devil." The brother aspiring to, or exercising overseership must always be on his guard lest the devil trap him by marring his testimony toward those without resulting in him being disqualified.

* * * * *

When the Prayer of Faith goes to market, it always takes a basket.

TWO KINDS OF PREACHERS

There are at least two kinds of Gospel preachers. There is the Gospel preacher who preaches for effect, and there is the Gospel preacher who preaches for souls. What a wonderful difference between these two preachers! The one aims at giving a good address and saying as many striking things as possible. He labours hard to be eloquent and impressive. The other simply seeks to deliver souls. We have heard of preachers who studied before a looking-glass in order to be sure that their attitudes would be effective.

The true soul-winner is a preacher whose naturalness is apparent to all. It is utterly foreign to his nature to act a part. He is the same man in private life as he seems to be when he is on the platform. He may not be "great" in "gift," but he is great in love - love for souls. If a man has not that, he has nothing, so far as soul-winning is concerned. If we would win souls, we must be "more bent to raise the wretched than to rise." We must come down to where they are (Luke 10:33). There is a magnetism of heart that will draw to Christ, while the most polished eloquence will only tickle the ear, like sweet music. A very little of real love for souls will go a long way further than any amount of counterfeited earnestness. We want God's reality, and not man's imitation.

Selected



THE MAN I LIKE

He has a mind and knows it,
 He has a will and shows it,
 He sees his way and goes it,
 He draws a line and toes it,
 He has a chance and takes it,
 A friendly hand and shakes it,
 A rule and never breaks it;
 If there's no time he makes it,
 He loves the truth, stands by it,
 And never tries to shy it,
 Whoever may deny it,
 Or openly defy it;
 He hears a lie and slays it,
 He owes a debt and pays it,
 And, as I've heard him phrase it,
 He knows his part and plays it.

Submitted by Norman Mellish

QUESTIONS AND ANSWERS

By Harold S. Paisley

Question: It has been taught that there is a difference between "in remembrance of Me" and "in memory of Me." We sing often that we are gathered "in memory Lord of Thee." Is there any difference?

Answer: We are always safe to keep to the actual words of the Lord Jesus. He Himself said, "This do" (the act of giving thanks and breaking the bread each one for himself) "in remembrance of Me." The word which the Lord used here is only used once outside of the Gospel records of the institution of the supper, in the epistle to the Hebrews 10:3. The usage of the word there is a Scriptural illustration of its meaning in I Cor. 11:24. "In those sacrifices there is a remembrance again of sins every year." This expression shows that it was not the memory of sins, but the recalling to mind of the evil nature of sins. This took place yearly as they observed the sacrifice. Similarly, in the assembly gathering to break bread, we call to our minds in true affection the Person of the Lord Jesus, and in so doing, we realise His Personal Presence in the midst of the company on the basis of His Atoning Death and Glorious Resurrection and Visible Ascension to the Father. We can have memory of Him at any time, but we can only fulfill His request, "This do in remembrance of Me" on the Lord's Day when gathered together to break bread. We believe this needed truth of the uniqueness of the Lord's Supper and its centrality to collective testimony should be presented as one of the important factors of Godliness in the closing hours before He comes.

Question: What is the meaning of the term concerning one who eats and drinks unworthily, "not discerning the Lord's Body?"

Answer: The body here is not to be confused with the One body of believers, or the local church, which is described later as being body-like (I Cor. 12:27), but the Lord's own body as in verses 24 and 27. The serious failure is that it is possible to partake of the emblems and not understand or enjoy that which it presents to the believing heart. The background condition of the assembly at Corinth hindered their apprehension of the meaning of the supper which they professed to celebrate. It followed that many became weak and sickly among them and not a few fell asleep, under the chastisement of God. It may be added that these things are not to be confused with a spiritual condition, but rather actual physical ill health and death. The present warning to us in our day is solemn, lest by our unworthily partaking of the emblems, the hand of God in chastisement could come upon the whole assembly.

The safeguard to such a state lies in the previous verse, "Let a man examine himself and so let him eat of the bread and drink of the cup" (verse 28). The word examine means to examine with a view to being acceptable.

Question: Is it in keeping with the sinless character of the Lord to apply the words of Psalm 69:5 to Him?

Answer: The words, "O God, Thou knowest my foolishness and my sins are not hid from Thee" should never be ascribed to the Person of our Glorious Lord. To do so is not rightly dividing the Word of Truth, and is most dishonouring to the Lord. Our Lord Jesus was always sinless, even when suffering vicariously for our sins (I Peter 2:24). Sins were never "His" but always "ours" even when laid upon Him on the tree. To make an application of Psalm 69:5 to Him is therefore unsuitable. In considering these "Messianic Psalm," caution is necessary. It must ever be kept before the reader that because part of the psalm is used in the New Testament and applied to the Lord, the rest may not necessarily refer to Him. A true Messianic passage will have collaboration in other Scriptures. Hence spiritual discernment must be exercised, lest a departure from sound doctrine concerning the Person of the Lord Jesus in His absolute Purity would be suggested.

Question: Are the six days of Genesis chapter one to be taken as literal?

Answer: The great chapter referred to is historical. It is God's Divine record of what transpired at Creation, and is therefore of vital importance today. History is always presented in literal form. If this chapter be taken in any other interpretation, it is the only exception, which is inconsistent with Scriptural exegesis. A careful student will have noted that figurative days in the Bible, presenting a longer period than one literal day, have in their contextual setting guidelines. The consideration of such passages as: Joel 2:31, Luke 19:42, John 8:56, and Romans 2:16 exemplifies such "days". The statement in Ex. 20:11 is a clear answer to the question, "In six days the Lord made heaven and earth." The revealing of His historical program necessitates a literal acceptance of His words. Whatever the dispensational application of these six days may present, or spiritual allegory used by Paul in II Cor. 4, we are sure that six actual days was the time factor meant in Genesis 1.



It is not hasty reading, but serious meditating upon holy and heavenly truths, that makes them prove sweet and profitable unto the soul.

REPORTS (continued from inside front cover)

Cherry Hill, NJ - Brethren Oswald MacLeod and Eugene Higgins began a series of tent meetings on Aug. 5. Some outsiders were attending which gave them encouragement.

McKeesport, PA - The assembly enjoyed visits from brethren Norman Mellish, Timothy Walker and George Graham. Brother Mellish also called at Indiana, PA with appreciation.

Romney, WV - Brother Robert Surgenor is seeing good interest in tent meetings in this city where there is no assembly. Brother George Graham has been giving some help.

Lorain, OH - Brethren John Slabaugh and Thomas Baker started meetings on August 5th in connection with the Spanish-speaking assembly here.

West Chester, OH - A gospel effort conducted by brethren John Slabaugh and James Beattie closed on July 29. They were thankful for the contacts made and the sowing of the seed. This is in the Cincinnati area.

Saginaw, MI - Brother Norman Crawford was expected for a few ministry meetings in August. He also called at the Stark Road Assembly in Livonia. On Sept. 6, he is scheduled to leave for Northern Ireland, where he will begin giving help at the Bible Readings at Larne and Lurgan as well as conducting a series of gospel meetings in the Cambridge Avenue Gospel Hall in Ballymena. This is the old Wellington Street Assembly from which his parents came to Canada 80 years ago.

Black River Falls, WI - Brother Joel Portman is dividing his time between gospel meetings held in his trailer here and using a community hall in *Humbird*, a scene of former activities.

Fergus Falls, MN - The assembly here enjoyed visits from brethren Leonard DeBuhr and Robert Orr who gave helpful ministry for the encouragement of the saints. Brother Richard Robertson had some children's meetings at the end of May when new contacts were made.

Hinckley, MN - Brethren Leonard DeBuhr and Robert Orr commenced in tent meetings on July 11. They were at the same location two years ago and are looking to God to bless His Word.

Mt. Vernon, WA - Brethren David Richards and Walter Gustafson saw six profess to be saved in tent meetings in this district, 22 miles north of Arlington.

Tacoma, WA - Brethren Walter Gustafson and Douglas Howard began gospel meetings in the Gospel Hall on July 22.

Allison, IA - A good number professed to be saved in a gospel effort conducted by brethren Harold Paisley and Norman Crawford in a building on the Butler County Fairground. This was a joint effort by the assemblies at Antioch, Aredale, Hampton, Hitesville and Stout. Many of those who professed were children of the Christians and two outsiders were reached as well.

Nashua, IA - Brother Paul Elliott with the help of brother Stephen Walvatne from the Antioch Assembly began gospel meetings on July 30 on the fairgrounds. They were cheered to see a number of strangers in to hear the word.

REPORTS - CANADA

Bonshaw, P.E.I. - Brother Albert Ramsay with the help of brother Peter Orasuk of the Charlottetown Assembly are preaching the gospel in this community.

Campbellton, P.E.I. - Brethren Noel Burden and Arnold Gratton are laboring in the gospel.

Halifax, N.S. - Brother Wallace Buckle with the help of brother Samuel Cairns of the Halifax Assembly are preaching the gospel.

Oxford, N.S. - Brethren William Bingham and Floyd Stewart are laboring under canvas on the outskirts of this town.

Waldec, N.S. - Brethren Albert Hull and James McClelland are holding forth in tent meetings in this district, five miles from Clementsvale. Brother Albert McShane was with them on the opening of the meetings for the first night, July 9, ere he returned to his home in Northern Ireland the following day.

Hampton, N. B. - Brother Murray McCandless with the help of brother Fred Hannah, Sr. of the Highfield Road Assembly in Toronto are seeing good interest among the unsaved coming out to tent meetings. This effort is being supported by the saints of the assemblies at Saint John and Sussex.

Lake Edward, N. B. - Brother David Kember of the Clinton, Ont. Assembly is laboring here. This is about twenty miles from Plaster Rock where he has been concentrating his efforts for the past few years.

Shediac, N. B. - Gospel meetings conducted by brethren Albert Grainger, Sr. and Girard Roy closed with seven or eight professing to be saved. These meetings were held in the newly-built Gospel Hall. This is in connection with the French-speaking work in this Province.

Shippigan, N. B. - Brother Larry Buote with the help of brother Leslie Wells of Northern Ireland are preaching the gospel in this French-speaking district.

Grand Bend, Ont. - Brother Paul Kember with the help of young brother, John Dennison, are preaching the gospel in a tent near here, along with children's meetings.

Lake Shore, Ont. - Brethren Eric McCullough and William Lavery saw some blessing in a tent effort held here.

St. Thomas, Ont. - Brethren James Smith and Paul Kember closed their tent meetings with a little blessing in salvation.

Wallaceburg, Ont. - One professed in meetings held by brethren David Gray and William Metcalf. A two-week series of children's meetings was conducted along with this effort.

Swan River, Man. - The conference which has been held in October in previous years, was held over the weekend of July 7 and 8. Ministry designed to help and strengthen the people of God was given. They also enjoyed visits from brother Albert Ramsay and brother Andrew Bergsma. The latter was expected to help in the gospel outreach at Crystal City, an effort that has been carried on by the assembly at Portage la Prairie.

Edmonton, Alta. - **Connor's Hill Gospel Hall** - Brother Gary Sharp was expected for a few nights of ministry. Brother H. D. (Doug) King with the help of brethren from the assembly had tent meetings in the suburbs of the city with interesting contacts being made.

REPORTS - FOREIGN

NORTHERN IRELAND -

County Antrim - Dunadry - Brethren Samuel Ferguson and Norman Turkington were here in the tent for gospel meetings; numbers were encouraging. **Bushmills Gospel Hall** - Brother David Kane was here for two weeks. Bible Readings on I Thessalonians; numbers were large and meetings good and helpful.

County Armagh - Portadown Gospel Hall - Brother Samuel McBride was here for seven weeks in the gospel. No one professed.

County Down - Newry - Brethren James Martin and Wilson Jennings have been two miles from this town in a portable hall for nine weeks; meetings have been well-attended, and one young married woman has professed faith in Christ. The meetings continue. **Kilkeel** - Brother Sam McBride is to start gospel meetings here in the tent on the 29th of August.

County Londonderry - Garvagh - Brethren Jim Brown and Jack Lenox, were here for some weeks in the tent. Numbers reported good; some professed to be saved. **Dungiven** - Brother John Thompson, helped by Bartie Smyth, of the Straidarran Assembly have been here for some weeks with the portable hall in gospel.

County Tyrone - Brother George McKinley, helped by Brian Glending from the Cookstown Assembly, have been here for gospel in the portable hall; numbers were good; the Lord granted help to preach the word.

Belfast district - Botanic Gardens - Brethren James G. Hutchinson and Jim Allen were here in the large tent during the month of June; meetings were large; seven professed to be saved.

EIRE -

County Monaghan - Clones Gospel Hall - Brother Tom McNeill is expected here for gospel, beginning mid-August.

CONFERENCES

Huntsville, Ont. - Further details as to the conference scheduled for Sept. 8 and 9: Bible Reading on Saturday and Lord's Day at 8:45 - subjects - Philippians 2 and Psalm 22. Meetings on these two days to be held in the Huntsville High School, Brunel Road. School (705) 789-5594.

Baldwin City, KS - Coal Creek Gospel Hall - Annual all-day meeting to be held on Lord's Day, Oct. 14 in the Gospel Hall, 1½ miles north of Baldwin City on Highway 1055. Bible Reading at 10:00 on I Cor. 11. Breaking of Bread at 11:00. Brethren walking in and teaching the old paths welcome to minister. Corr. Delbert Hird, Route #2, Box 288, Ottawa, KS 66067. (913) 242-5360.

Lindsay, Ont. - Conference on Oct. 13 and 14 with Prayer Meeting on Friday at 8:00 to be held in the Gospel Hall, 5 Howard Avenue. Breaking of Bread at 10:30. Corr. Cecil Everson, 18 Albert Street South, Lindsay, Ont. K9V 3G5. (705) 324-8041.

Edmonton, Alta. - Connor's Hill Gospel Hall - Annual conference to be held on Oct. 13 and 14 with Prayer Meeting at 7:30 on Friday in the Gospel Hall, 9302 - 95th Street. Address correspondence to Cliff Webber, 14115 - 52nd Avenue, Edmonton, Alta. T6H 0P9. (403) 435-5725 or Norman Cummings, 15236 - 86th Avenue, Edmonton, Alta. T5R 4C3. (403) 484-1379. Gospel Hall (403) 468-2095.

Terryville, CT - Annual conference on Oct. 20 and 21 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, 34 North Main Street. All other meetings to be held in the high school across the street. Breaking of Bread at 10:00. Corr. James C. Batterton, Route No. 1, Box 527C, Hard Hill Road, Bethlehem, CT 06751. (203) 266-5397. School (203) 582-8464.

Cleveland, OH - Monticello Gospel Hall - Conference to be held on Oct. 20 and 21 in the Gospel Hall, 4970 Monticello Blvd., Cleveland, with Prayer Meeting on Friday at 7:45. Saturday, ministry at 10:30, Bible Reading at 2:00 and ministry at 3:30. Breaking of Bread at 10:00. A hearty welcome to all. Further information from William K. Smith, 3789 Delmore Road, Cleveland Heights, OH 44121. (216) 381-2815 or William Cairns, 18970 Coffinberry Blvd., Fairview Park, OH 44126. (216) 356-1066. Gospel Hall (216) 382-6178. The conference is a reinstatement of their former order, which for the past two years was substituted by Bible Readings.

Blue River, WI - Conferences to be held on Oct. 20 and 21 with Prayer Meeting on Friday at 8:00 in the Gospel Hall. All other meetings to be held in the Riverdale Junior High School, Blue River. Breaking of Bread at 10:30. Corr. to be directed to James C. Frazier, Route #2, Box 128, Muscoda, WI 53573. (608) 537-2977.

Deep Lake, Ont. - Bible Readings on October 19, 20 and 21 with first meeting on Friday at 7:30 and continuing on Saturday starting at 10:00. Subject - Hebrews 11, 12 and 13. 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. Note these dates are two weeks earlier than has been customary.

La Crosse, WI - Conference on Oct. 27 and 28 with Prayer Meeting on Friday at 7:30 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. Corr. Richard Bruley, N-6113 Prairie Drive, Onalaska, WI 54650. (608) 783-4363.

Wallaceburg, Ont. - One-day conference on Oct. 28 at the Gospel Hall, Minnie and Gillard Streets. Breaking of Bread at 10:30. Corr. Clarence D. Kerr, R. R. #5, Wallaceburg, Ont. N8A 4L2. (519) 627-4875.

Livonia, MI - Stark Road Gospel Hall - Annual conference on Nov. 3 and 4 with Prayer Meeting on Friday at 7:30 to be held in the Gospel Hall, 9280 Stark Road. Ministry meeting on Saturday at 10:00. Breaking of Bread at 10:00. Accommodations will be provided for visitors. Corr. James K. Vallance, 47100 Maplebrook, Northville, MI 48167. (313) 349-4258. Gospel Hall (313) 425-4910.

Livonia, MI - Stark Road Gospel Hall - The dates and subjects for the Bi-monthly Bible Readings for the 1984-1985 season are as follows: Sept. 29 - I Peter 1 and 2, Nov. 17 - I Peter 3 and 4, Jan. 26 - I Peter 5 and II Peter 1, March 23 - II Peter 2 and 3. All meetings to be held in the Gospel Hall, 9280 Stark Road.

Avonport, N.S. - Conference to be held on Nov. 10 and 11 with Prayer Meeting on Friday at 7:30 in the Gospel Hall. All other meetings to be held in the Windsor Regional High School, Windsor, N. S. Breaking of Bread at 10:00. Corr. Hugh Kelly, R. R. #3, Wolfville, N. S. BOP 1X0. (902) 542-7374. School (902) 798-2239.

Oil Springs, Ont. - Conference on Nov. 17 and 18 with Prayer Meeting on Friday at 7:30 at the Gospel Hall on Victoria Street. All other meetings to be held in the Oil Springs Community Hall on Main Street. Bible Readings I Peter 1 and 2. Breaking of Bread at 10:30. Corr. Arthur Whitton, R. R. #3, Oil Springs, Ont. NON 1P0. (519) 882-1686. Note that this is one week later than in former years.

HOME CALLS

Detroit, MI - Our esteemed brother, **Mark C. Graham**, age 79, was taken Home to be with the Lord very suddenly on May 14. He was saved during tent meetings conducted by the late brethren, Tom Wilkie and Fred Schwartz in 1935. He was in happy fellowship in the Ferndale Assembly. He was most zealous in getting the Word out by way of tracts, Scripture signs, and personal testimony, and as a result, will be greatly missed by all who knew him. He leaves his wife, Helen, to mourn, yet rejoicing that he has seen the Lord, Whom he loved and served.

Longport, NJ - Our dear sister, **Mrs. Mabel Crompton**, age 93, passed into His presence on May 31. She was born in Philadelphia on Feb. 22, 1891 and born again in 1903 and in fellowship in the Mayfair Assembly for 63 years. She was always gracious and kind and known by her ever-present smile.

Arnstein, Ont. - Our dear sister, **Mrs. Tom Swallowell**, was called Home on June 11 at the age of 87. She was saved in the fall of 1947 after moving to Arnstein from another district. The following summer, she was baptized and received into the fellowship of the assembly, where she continued steadfastly until her home call. She had a keen interest in the gospel and was a faithful witness to many.

Growell, Hillsborough, Northern Ireland - Our esteemed brother, **Hugh McDowell Scott**, went to be with Christ suddenly on June 13. Saved 48 years ago through the words of the Lord Jesus Christ, "It is finished." He soon engaged in full-time personal door-to-door work in Eire, Northern Ireland, England and Scotland, seeing many souls led to the Lord. He was known for visiting the elderly saints in poorer districts. The believers in the assembly will miss him - he took part on the Lord's Day morning before his Home call. His widow and children are all sheltered by the blood.

London, Ont. - Our dear brother, **Peter A. Ebert**, age 66, went Home on June 20. He and his wife, Elizabeth, who passed away on February 18 of this year, were born in Holland and stood the test of their faith in the Lord Jesus through the difficult year of 1944 during World War II, a devastating flooding of the Netherlands and the death of a young son. After coming to Canada, they bore a good testimony before their unsaved neighbors. Both of the funerals were held in the Highbury Avenue Gospel Hall, which were attended by a large number.

Longport, NJ - Our beloved sister, **Mrs. Carrie G. Miller**, age 95, passed into His presence on June 26. She was born in Harrisburg, PA on Jan. 24, 1889. Later she was saved and baptized and gathered to the Name of the Lord Jesus Christ in the assembly at Harrisburg until 1961, when she came to the Home at Longport. She was a very quiet and retiring sister, never known to raise her voice in anger or complaint.

Hickory, NC - Our dear sister, **Miss Donna Kay Church**, age 31, rather unexpectedly passed into His presence on July 3. Due to a congenital heart condition, her physical activities were considerably limited throughout her lifetime. She was saved in April 1975 in gospel meetings conducted by brethren Oswald MacLeod and Robert Surgenor. The change seen in her life was apparent from the beginning, and henceforth the things of God were her chief joy. Of late, she often spoke of heaven, and now she is there. She leaves to mourn her parents and one brother, all of whom do not share that blessed hope.

Hitesville, IA - Our beloved sister, **Mrs. Elizabeth Rottink**, age 91, went to be with Christ on July 5, from a nursing home where she had been for some time because of the infirmities of old age. She was saved Feb. 28, 1934 through John 3:16, being awakened to her guilt and need of Christ through the preaching of the late brother Oliver Smith. Her only daughter and husband, Mr. and Mrs. Rudy Wessels, are in happy fellowship in the Stout Assembly.

London, Ontario - Our beloved sister, **Mrs. Jessie Reed**, age 95, went to be with Christ on July 6. She was born in England in 1889 and saved in St. Thomas, Ont. through a neighbor's invitation to hear the gospel. She was a consistent Christian and continued to break bread until a few weeks before her death. Three of her children are in fellowship in London. The gospel was faithfully preached to the large number of grandchildren, many of whom had formerly attended Sunday School.

Barrington, NJ - Our esteemed brother, **William J. Scott**, was called Home suddenly on July 9. He was born in 1912 and saved on February 13, 1933 in meetings conducted by the late brother Robert Young, when the words of I John 5:13 brought assurance to his soul. From the very start, he manifested that devotion and consecration to the Lord that was to characterize him for over fifty years. A man of ability, he ministered the Word to the Lord's people with great acceptance. He was responsible directly or indirectly for seeing several reached for the Lord. His influence as a shepherd and leader of God's people was owned and recognized by all. On the day before, while gathered with the saints to remember the Lord, he gave out Hymn 152, and the words, "O death! O grave! I do not dread your power," had special significance at his funeral, which was taken by brother Eugene Higgins, who spoke from the text, "a prince and a great man has fallen." One brother remarked that some are hard workers and are hard to work with, whereas brother Scott was a hard worker and easy to work with. He leaves his wife, Naomi, two daughters, Mrs. John Amadio and Mrs. A. J. Higgins, and a son, William, who are all in assembly fellowship.

West Union, IA - Our dear sister in the Lord, **Mrs. Annie Walvatne**, age 87, went Home to be with her Redeemer on July 10. Thirty-eight years ago while washing dishes in her kitchen, she first realized that the Lord Jesus had died on the cross to put away her sin. She lived in the great peace and rest this blessed fact brought to her life and since has been consistent in the things of God, showing a kind and hospitable spirit. She will be missed in the assembly, where she will be remembered as an attentive listener to the Word.

Manchester, IA - Our dear brother, **Ben Lubben**, age 87, was called into His presence on July 14. He was awakened as to his need of Christ through the preaching of the late brother Oliver Smith, and trusted Christ in November of 1924. He was in assembly fellowship for over 56 years. A faithful, consistent, godly brother who ran well and stood for the truth of God. Truly he will be missed. His wife, two daughters and a son-in-law, all in assembly fellowship, mourn his passing.

Words in Season

THE BIBLE FAMILY MAGAZINE



"NOW I SEE"

(John 9:25)

By Frances Ridley Havergal

"Now I see!" But not the parting
Of the melting earth and sky,
Not a vision dread and startling,
Forcing one despairing cry.
But I see the solemn saying,
All have sinned, and all must die;
Holy precepts disobeying,
Guilty all the world must lie.
Bending, silenced, to the dust,
Now I see that God is just.

"Now I see!" But not the glory,
Not the face of Him I love,
Not the full and burning story
Of the mysteries above.
But I see what God hath spoken,
How His well-beloved Son
Kept the laws which man hath broken,
Died for sins which man hath done;
Dying, rising, throned above!
"Now I see" that God is Love.

OCTOBER, 1984

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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 1985 and overseas subscribers 4.50 pounds sterling. Remittance envelope will be included with November issue. Please use it.

NOTE

As we go to press, we learn that our esteemed sister, Mrs. Sidney Saword is critically ill in the hospital, having suffered from a stroke. Her husband, now over 90, has been engaged in meetings seven nights a week, and she has been a constant and faithful companion in his travels throughout Venezuela.

CHANGE OF CORRESPONDENT

Mansfield, OH - Patrick E. Fitzgerald, 205 Larry Avenue, Mansfield, OH 44905. (419) 525-2981.

REPORTS - UNITED STATES

Madawaska, ME - Brethren James Smith and Leslie Wells carried on a week of ministry between here and Green River, N.B., using the English language with the saints at Madawaska and the French at Green River.

Hartford, CT - **Charter Oak Gospel Hall** - Brother Thomas Matthews was here and at Terryville for ministry and reports of the work in Brazil. He went on to McKeesport, PA, giving a call at Indiana, PA.

Manchester, CT - Brother William McBride, on furlough from his field of labor in Chile. spent a week with the saints.

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

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Questions And Answers	Harold S. Paisley



IN TIME OF TROUBLE

SAY -

First: He brought me here; it is by His will I am in this
strait place; in that I will rest.

Next: He will here keep me in His love, and give me
grace in this trial to behave as His child.

Then: He will make the trial a blessing - teaching me
the lessons He means me to learn, and working in me
the grace He intends for me.

Last: In His good time, He can
bring me out again - how and when, HE KNOWS.

BLUE-RIBBON CHRISTIANITY (Our Heavenly Character and Calling)

By S. J. Saword, Venezuela

*"Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue."
(Numbers 15:38)*

It would seem that God's principal purpose in establishing this custom amongst the children of Israel was to keep before them a perpetual reminder of their true character as the people of God.

Blue speaks to us of Heavenly things. In Ex. 24:10, we read that Moses and the elders saw under God's feet, "as it were a paved work of a sapphire stone, and as it were the body of Heaven in his clearness." The same Hebrew word translated "sapphire" in this verse is rendered in Psalm 19:1, "Declare": "The Heavens declare the glory of God and the firmament showeth His handiwork." The blue ribbon in the borders of the believer's garment is the outward manifestation of that inward Heavenly nature which he has acquired through the New Birth. The gold plate bearing the words: "Holiness unto the Lord," which Israel's High Priest wore when he entered into God's presence, was fastened on a *blue* lace upon the forefront of the mitre. Such is the aspect of our Great High Priest, the Lord Jesus Christ, as He appears in God's presence for us. There we see the blue displayed from the head, but "As He is so are we in this world;" that is in our case, the blue is displayed near the feet, or in our daily *walk*.

God expects to see in the lives of His people a reflection of Heaven itself. This is the positive side of Christian testimony. Some Christians are more concerned with the negative side: what we must not do and where we must not go. Such questions, of course, are in order, but if we were more exercised about bearing a positive testimony before men and living up to our Heavenly calling, we would have less difficulty in deciding what we must not do. In these days, there is an undisguised distinctiveness in the get-up of the typical worldling, especially as regards women and girls, with their hair shortened, lips and cheeks painted, eyebrows plucked, nails waxed and cigarette smoking to complete the picture. There should also be an unmistakable distinctiveness seen in the deportment of the genuine child of God, and without adopting any oddities of dress or manner, there should be certain distinguishing marks in the believer that will make him recognizable by those he meets. Examples abound of absolute strangers identifying certain believers by observing in their deportment and even in their countenances that which indicates that "they have been with Jesus and learned of Him."

Five things "from above" in the New Testament are mainly responsible for the formation of Christ-likeness and character in the believer. *First*: John 3:3 - "Born from above" (marginal reading) - This is indeed a Heavenly beginning. Ask yourself, dear reader: "Have I been born from above?" If you have not had this definite experience, then you are lost, and your best endeavours to display the Heavenly Blue in your life will be futile. You can never rise above the level of your own nature. Therefore, it is absolutely necessary to be born from above.

The very nature of Heaven is implanted in every true believer upon personally accepting the Lord Jesus Christ as Saviour and Lord. It is customary in earthly relationships to look for some points of resemblance between the parents and offspring. There is something radically wrong if we do not exhibit any likeness to our Heavenly Father. It is noticeable how often the Lord Jesus referred to His Heavenly Father. All the attributes of the Father were reflected in the life of His Son. In Matt. 6:33, we see the Father's righteous character. Does righteousness characterize our dealing with one another and with the unsaved? In Matt. 6:15, we see His forgiving spirit. Do others see anything of that same spirit displayed by us? In how many ways are our lives miniature reflections of the heart of God?

Second: Col. 3:1 - "Set your affection on things above, not on things of the earth." We have received a Heavenly affection. The Love of God has been shed abroad in our hearts, therefore, any love or desire in our hearts to please our Lord has come down to us from above. "We love Him because He first loved us." The Ephesian saints had a Heavenly affection to begin with, but later on, they left their first love. They still laboured; they had patience and could not bear evil, yet they had allowed their affection to cool. Once Christ had been the sole object of their love, now He is relegated to a secondary place. How is it with us? If we have left our first Love, let us get back to Calvary, the first place, and God will restore unto us the joy of His Salvation, and our affection will again be focused on things above.

Third: James 3:17 - "Wisdom from above." This is not abstract; it is positively concrete: it is *Christ* Himself. In the Book of Proverbs, *Wisdom* is continually brought before us, and its perfect embodiment is found only in the Lord Jesus. "But of Him are ye in Christ Jesus, Who of God is made unto us *wisdom* and righteousness, sanctification and redemption." He is the living Word, and we learn of Him in the measure that we get acquainted with the written Word, not theoretically but experimentally. This Wisdom is in striking contrast to the wisdom of this world as outlined in James 3:15-16. When God's Word is being enjoyed and

practised, then that heavenly Wisdom will be flowing through us to others around.

Fourth: Luke 24:25, 49 - "Power from on high." Every true born again soul is endowed with power from above. If some would demur when thus confronted with the high standard of living that should characterize those who belong to Christ, let them be given to understand that this cannot be attained to in our own strength, but that the very Spirit Who energized and directed every step of our Lord Jesus on earth is likewise indwelling and enabling every true believer to follow the steps of His beloved Lord.

Fifth: Phil. 3:20 - "A hope from above." This is a Heavenly Hope, and when a child of God has his eye fixed upon this Hope, he will want to live for God and coming Glory, the little while that yet remains.

"With such a blessed Hope in view, we would more holy be, More like our risen, glorious Lord, Whose face we soon shall see." Thus we see that God's people are Heaven-born and Heaven-bound.

The popular fashion with many today is to wear the ribbon in the hat, or in other words, making a display of head knowledge, but God ordered that it should encircle the feet; it should form the circumference of the walk. Eph. 5:2 reads: "Walk in Love." There's the ribbon of blue boundary line; never get outside of that. In

II John 4: "Walking in Truth." Here again is the ribbon of blue boundary. The only safe place for our feet is inside it. The placing of the blue ribbon in the borders of the garments would also suggest practical godliness in the humbler spheres of life, such as the kitchen, the workshop and the daily round. The Lord Jesus unsparingly condemned the scribes and pharisees who "enlarged the borders of their garments," which meant profession without practice, pretentious formality without reality. Not one of us is immune from the present trend of things as was foretold in II Tim. 3:5: "Having a form of godliness, but denying the power thereof."

Let us consider how great things the Lord has done for us: a heavenly nature, a heavenly affection, heavenly wisdom, heavenly power and a heavenly hope, and may the Lord help us to reflect to a greater degree these distinctive features of a Heavenly people.

We do appreciate this timely article by our esteemed brother who with his good wife keeps busily at the work even in advanced age. His letter is headed, "I can do all things through Christ Who strengtheneth me," after which he adds, "A fountain that never dries up." May it please our God to preserve them both in health (III John 2) until His soon return. M.B.

THE EXALTATION OF MAN

Continued from September issue

Author Unknown

Now, having seen how God exalts in grace
 The sinner who will take his rightful place,
 We'll turn our thoughts with rev'ence to the One
 Through Whose humiliation this is done;
 Who willingly, in magnitude of love,
 Stood from supremest majesty above,
 To take the sinner's place, for him to die,
 And so the claims of justice satisfy.
 For, by the faithful record, this we see:
 The Man, Whose life-blood flowed upon the tree,
 Was truly God, Whose word of power brought
 Creation into being, out of nought.

If we would seek, by our poor, feeble brain,
 Some faint idea of that great stoop to gain,
 Let's set the glory that He laid aside
 Against the lowly form in which He died;
 The Throne of Majesty from which He came
 Contrast with that He took - the cross of shame.
 Amazed and overwhelmed with awe we stand,
 At space, so vast, grace infinite has spanned.

Far back, when Elohim the heavens made,
 When, at the first, were earth's foundations laid,
 The Son is seen in that Blest Trinity
 In glory of His full Divinity.
 His voice was heard, when, o'er chaotic night,
 "Let there be light," rang forth - and there was light.
 The domed expanse of Heav'n His wisdom spanned;
 Earth's sphere was moulded by His mighty hand.
 He decked with verdant robe each dale and hill;
 Bade living myriads the waters fill.

The feathered navigators of the air -
 The countless tribes of creatures everywhere -
 Inhabitants of air, and sea, and land,
 Had their existence when He gave command.
 Those wondrous heav'nly orbs of radiant light,
 Resplendent emblems of His glorious might,
 At His behest sped on their circling course,
 His Word upholding - His the urging force.
 The planets impetus from Him obtained,
 Which launched them into space, but yet constrained
 By that same force, their path they bend and run
 In trackless orbits round the centre sun;
 And, by His potent word controlled today,
 Sublimely roll on their celestial way.

His power in Creation seen, astounds:
 His wisdom infinite our mind confounds.
 Contriving skill in everything is shown;
 His mighty Godhead all His works make known.

In purest holiness and truth bedight,
 Perfect in righteousness, He dwells in light -
 In dazzling brightness that no human eye
 Has dared to look upon or venture nigh.
 Such is His majesty - but stay, we find
 That it is futile, by our sin-dwarfed mind,
 To try to fully understand His might,
 His wisdom, glory, holiness, or light.
 The finite cannot grasp Infinity,
 Nor creature-minds conceive Divinity.

Now to yon inn at Bethlehem repair:
 Gaze on the manger-cradled Infant there;
 Then let your thoughts, with rev'rent wonder dwell
 Upon that Babe - for 'tis Immanu-El.
 Yes, "God is with us!" Mystery of Grace!
 The Great Creator takes this lowly place!
 The Word, that over chaos' night prevailed,
 Has flesh become - His mighty Godhead veiled.
 What condescension this, that He should deign
 (He Whom the Heav'n of Heav'ns cannot contain)
 To enter thus the world His hands had made,
 In "the likeness of sinful flesh" arrayed!
 Upholding worlds - yet, bending wondrous low,
 Rests on support a woman's arms bestow.
 Thus humbly fashioned, yet divinely great,
 He comes to sinful earth, God incarnate.

Right onward, as His earthly path is traced,
 His steps by true humility are graced,
 In childhood, youth, and manhood, see Him still
 Humbly submissive to His parents' will;
 Although seraphic hosts, angelic bands,
 Have stood attent to do His least commands.

Behold that Nazarene, Who well applies
 His thoughtful labour to the trade He plies,
 Known to the villagers as "Joseph's son,"
 "The carpenter" - yet 'tis the Holy One,
 "Jehovah - Saviour," Zion's King by right,
 Who toils an humble workman! Wondrous sight!
 With awed astonishment at this we gaze;
 A sight that well might angel-minds amaze.

Thus years are passed at Nazareth, and then
 We see that perfect pattern Man again;
 His thirty years of preparation done,
 His public ministry for God begun.
 The long-expected King and Saviour see;
 No regal show or retinue has He.
 His garb, humility - His chosen train,
 But Galilean fishers, poor and plain.
 Reproach, reviling, calumny and hate
 He meekly bears - nor will retaliate.

Faithful to God, yet gracious, loving, kind,
 He does His noble work with lowly mind.
 He cares not if men censure, scoff, or praise,
 But seeks to please His God in all His ways.
 No trace in Him of subtle human pride,
 That 'neath feigned abnegation seeks to hide,
 And deep desire for adulation screen
 By meek exterior and lowly mien.

Peruse with care the record of His life,
 Mark how with God-like miracles 'tis rife,
 Yet hallowed with humility and grace,
 That seeks no present human-given place.
 His earth, as "Man of Sorrows," see Him tread,
 Devoid of wealth - "not where to lay His head."
 Now, surely, He has reached a place so low,
 Humiliation cannot farther go?
 Ah, no! Far lower yet will He be found;
 He has not reached the ladder's lowest round.

* * * * *

FOUR LOVES

By George Graham

LOVE FOR THE PERSON OF CHRIST

We could never have loved Him, had it not been He first loved us (I John 4:19). In Romans 8:7, we read, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." In other words, the natural mind is in a state of constant rebellion against God. A change must take place. We must be born again, born anew, born from above. That change having taken place, we read: "The love of God is shed abroad in our hearts by the Holy Spirit which is given unto us" (Rom. 5:5). Now we are able to say, "We love Him because He first loved us" (I John 4:19). Love begets love. How could we possibly think of His great self-sacrificing love for us, and there be no response in our hearts? In this present life, we spend as much time as we can with those we love, because we love to be with them. We try to please them, and are willing to make sacrifices in different ways. Why? Because we love them. Love is never passive; it is ever active. In I John 3:18, we read, "My little children, let us not love in word, neither in tongue; but in deed and in truth." If we really love the Lord, we will desire to spend time in His Presence. We will seek to please Him no matter the cost. The Lord said, "If a man love me, he will keep my words" (John 14:23). Our love to Him is expressed in our obedience to His Word. How could we say we love Him if we are walking in paths contrary to His Word! This is something of which none of us

can boast. We have the sad lesson of Peter given to us in the Word of God (John 13:37-38). We believe Peter meant what he said, but failed to realize the weakness within himself. The threefold probe by the Lord in John 21:15-17 brought this confession from the heart of Peter, "Lord Thou knowest all things; Thou knowest that I love Thee." His after-life proved what he had said. We understand from profane history he was martyred as the Lord had foretold. The Lord grant us to know more fully what this really means - to love Christ.

LOVE FOR THE WORD OF GOD

The man who wrote Psa. 119 expressed himself in this very way, "O how love I Thy law! It is my meditation all the day" (verse 97). His love for the Word of God is mentioned a number of times in the psalm, and then finally he says, "My soul hath kept Thy testimonies; and I love them exceedingly" (verse 167). Speaking no doubt from his own personal experience, he could write, "Great peace have they which love Thy law; and nothing shall offend them" (verse 165). Sir Walter Scott, the author of many books, during his last illness, asked his son-in-law to read to him out of the book. What book? was the question, and the great man's reply was, "There is only one Book, the Bible, all other books are mere leaves, fragments. The Bible is the only complete, perfect Book. Its light sheds brightness over the grave and into eternity. It is the only Book." It has come from God. It is the revelation of God to man. What a Book! Time and space won't allow us to linger here. Think of all it has to say about the Eternal God, the Father, Son and Holy Spirit, then of all it reveals to us about man in his sin and rebellion against God his Creator, the heart of God revealed in Christ making provision for the sinner, the grace of God offering a free, full and eternal salvation, etc. Peter speaks of it as being, "A light that shineth in a dark or an obscure place" (II Peter 1:19). The psalmist writes, "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105). It will preserve us and keep us from stumbling. Again he writes, "The entrance of Thy words giveth light; it giveth understanding to the simple" (Psa. 119:130). There is no need to walk in darkness or ignorance with such a book in our hands. No wonder he said, "I rejoice at Thy Word as one that findeth great spoil" (verse 162). It is incomparable. Like the Christ of God, its riches are unsearchable (Eph. 3:8). It is a mine of spiritual wealth. Why is it so many of us are so spiritually impoverished? If we really loved the Word of God, we would spend more time with it. Think of what it can do for us. Paul writing to Timothy says, "Give attendance to reading - give thyself wholly to them - continue in them; for in so doing thou shalt both save thyself, and them that hear thee" (I Tim. 4:13-16). When Paul was about to leave the Ephesian elders, he says, "And now brethren, I

commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32). Brethren, this is the great need in our day. We need to get back to God and His Word. This, and this alone, will preserve us from departure. It will preserve us from the flood of worldliness that's coming in, and other things which beset us. I appeal to my younger brethren, spend time with God and His precious Word; it will keep you happy in soul, and most importantly in fellowship with the Lord.

LOVE FOR THE HOUSE (ASSEMBLY) OF GOD

David, the man after God's own heart, and the sweet psalmist of Israel, said: "Lord I love the habitation of Thy house; and the place where Thine honour dwelleth" (Psa. 26:8 R.V.). To the heart of David, it was the dearest and most desirable place on the earth. It was God's house. In David's day, it was the tent into which David brought the Ark of the covenant. It was no ornate building, but the Ark speaking of the Presence of God, which constituted it the House of God. According to the Word of God, the House of God is the place where God has been pleased to place His Name, and the place where God dwells in the midst of His people. Repeatedly in the book of Deuteronomy, beginning in chapter 12:5, the Lord speaks of that place. In verse 13, we have a word of caution or warning given, "Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest; but in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee." It is not just another place. It is the place of God's choice, and the place where God's Word has absolute authority. It is a holy place and constituted so by the Presence of God. Consequently we read, "Holiness becometh Thine house, O Lord, for ever" (Psa. 93:5). In I Timothy chapter 3, where we have church order brought before us, Paul writes, "These things write I unto thee, hoping to come unto thee shortly; But if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth" (verses 14-15 R.V.). This is the local assembly. This is the company spoken of by the Lord in Matt. 18:20, "For where two or three are gathered together unto My Name, there am I in the midst of them." The company so gathered enjoys the Presence of the Lord in their midst. They acknowledge the presidency of the Holy Spirit to lead and guide in worship, prayer and ministry, also the absolute authority of the Word of God and the Lordship of Christ. It is a holy place and demands a becoming behaviour. The local assembly is comprised of believers (born again individuals) baptized in obedience (immersion) to the Word of God and gathered alone to the

precious Name and Person of our Lord Jesus Christ. Most of Paul's epistles are addressed to such companies. All else we see in Christendom around us, whatever their claims may be, is not according to the Word of God. May the Lord give us a real heart affection for God's local assembly.

LOVE FOR THE PEOPLE OF GOD

In John 13:34-35, the Lord said to His disciples in the upper room, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Think of these words, "*As I have loved you.*" That is the standard. That love brought Him down to take our guilty place, die in our stead and for our sins. It is a love beyond our ken. That love was a causeless love; it was self-sacrificing. Think of the language of Rom. 5:7-8, "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His own love toward us, in that, *while we were yet sinners, Christ died for us.*" Many are the exhortations given us in the Word of God. Rom. 12:9-10, "Let love be without hypocrisy - be kindly affectioned one to another with brotherly love." Again in I Peter 1:22, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." John, the disciple who leaned on Jesus' breast, has much to say on this theme in his first epistle. Some of his statements pull us up and give us real searchings of heart. As we think of the petty jealousies, envyings and such like that exist among us, the un-Christ-like spirit and attitudes we manifest, we have to hang our heads in shame. Listen to what John writes, "Beloved if God so loved us, we also ought to love one another" (I John 4:11). Going back to I Sam. 18, we have a wonderful example in Jonathan. We read twice over, "He loved David as his own soul." He sacrificed much for David. When David heard the tidings of his death on Mount Gilboah, he rent his clothes, mourned and wept and in his lamentations said, "I am distressed for thee my brother Jonathan; very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women" (II Sam. 1:26). Peter writes, "Finally be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous - knowing that ye are thereunto called (I Peter 3:8-9). Much more might be written, but here is a final word, "Let brotherly love continue" (Heb. 13:1-3). Verses 2-3 remind us of ways in which our love may be expressed. May the Lord search our hearts and stir us to more love to Himself, His Word, His house, and His people.

GOD THE PROVIDER

By Frances Ridley Havergal

**"My God shall supply all your need, according to His riches
in glory by Christ Jesus."**

Who shall tell our untold need,
Deeply felt, though scarcely known!
Who the hungering soul can feed,
Guard, and guide, but God alone!
Blessed promise! while we see
Earthly friends must powerless be,
Earthly fountains quickly dry:
"God" shall all your need supply.
He hath said it! so we know
Nothing less can we receive.
Oh that thankful love may glow
While we restfully believe -
Ask not *how*, but trust Him still;
Ask not *when*, but wait His will:
Simply on His word rely,
God "**shall**" all your need supply.
Through the whole of life's long way,
Outward, inward need we trace;
Need arising day by day,
Patience, wisdom, strength, and grace.
Needing Jesus most of all,
Full of need, on Him we call;
Then how gracious His reply,
God shall "**all**" your need supply!
Great our need, but greater far
Is our Father's loving power;
He upholds each mighty star,
He unfolds each tiny flower.
He Who numbers every hair,
Earnest of His faithful care,
Gave His Son for us to die;
God shall all "**your**" needs supply.
Yet we often vainly plead
For a fancied good denied,
What we deemed a pressing need
Still remaining unsupplied.
Yet from dangers all concealed,
Thus our wisest Friend doth shield;
No "**good**" thing will He deny,
God shall all your "**need**" supply.

Can we count redemption's treasure,
 Scan the glory of God's love?
 Such shall be the boundless measure
 Of His blessings from above.
 All we ask or think, and more,
 He will give in bounteous store -
 He can fill and satisfy!
 God shall all your need "supply."¹
 One the channel, deep and broad,
 From the Fountain of the Throne,
 Christ the Saviour, Son of God,
 Blessings flow through Him alone.
 He, the Faithful and the True,
 Brings us mercies ever new:
 Till we reach His home on high,
 "God shall all your need supply."

¹The Greek word is much stronger than the English - "will supply to the full, fill up, satisfy."

* * * * *

MORNING MEDITATIONS

By Neal R. Thompson

I sat in a banana grove when I visited a country assembly this past weekend. There is no electric power nor water supply. Most houses have mud floors and palm leaf roof, and lack bathroom facilities. But rather than complain about the primitive conditions, I thanked God for Romans 8:28. I thought how Abraham also lacked such commodities but was happy; he "rejoiced to see my day," said the Lord. The things that are seen are temporal, but those that are unseen are eternal. Happy is the man who lives like Moses, who endured as seeing Him Who is Invisible. We are pilgrims and strangers. Commodities are worthless if we live for them and not for the Lord.

As I looked at the banana trees, my mind wandered, until I imagined I was in the orchard of my wife's people in Canada. I saw the apple trees. They are slow to grow, take up to seven years to produce a useful crop. But they live long and produce well, up to 50 years. Yet that means they must pass through the snow storms without a leaf on the boughs, and then endure the heat of the many summers. And so my thoughts went to several with whom I have shared the platform: Louis Brandt served the Lord fruitfully in the USA until 90 years of age, and Sidney Saword is still bearing fruit in Venezuela at the same age. Of course, they had to weather many a storm, but why can't we all live long lives like they?

And suddenly, I thought of the letter received last week from Robert Spurling. Only a few months ago, Ruth, his beloved companion in life and labours, was laid to rest in early forties, leaving four teenage children. Now he informs me that they have discovered that his trouble is angio-sarcoma, and he knows that his days are briefly numbered on account of this cancer.* He fears not death, knowing the assurance of what lies before, but . . . but he is so young, and so needed; the harvest is great, and the labourers are so few. Is not God making a mistake?

But then as I meditated, I fixed my gaze on the banana trees. Many who eat bananas have never seen them growing. These had grown to six meters high (20 feet) in less than a year; their thick trunks were all straight, not one twisted, and their leaves so green had never withered. A huge bunch of bananas hung on each tree, some with 500 fruit. But soon the trunk will be cut down to get the fruit, for on ripening, its work is complete; each banana tree bears only one crop. Yet beside that trunk already grows the "son," the young "sucker," as it is called in Australia. It will take the "father's" place to continue bearing fruit. Only one year of life and usefulness! Has not God made a mistake? No, it has been a short life of fruitfulness, and it has fulfilled the purpose for which God made it for His glory.

Why should we question God, asking why hast thou made me thus? (Romans 9:20) Has not God right to make the apple tree to live fruitfully for 50 years and also the banana tree to bear fruit for just one? Both fulfill the divine purpose; each one does His will.

In the parable of the labourers in the vineyard in Matthew 20, the owner gave the same payment to the workmen who laboured for one hour as to those who served most of the day. It does not seem righteous in our eyes, but it is evident that the man who worked for only an hour was faithful in his services; his work accomplished must have revealed that. He received his reward as a good and faithful servant. It may be that those who said they had borne the heat and burden of the day did so resting at ease in the shade; perhaps others worked according to their own idea, and did not do what the master told them. One thing is certain; the Master made no mistake. We are the ones that are always wrong.

It would be preferable to live a short life, faithful and without spot, than a long one marred by sin or unfaithfulness, or wasted in worldly pursuits. Better to live one year straight, green and fruitful like the banana tree, than many crooked, bitter and fruitless ones like a wild apple tree. If the life be long, greater is the responsibility to maintain it upright to the end, so as not to lose its fragrance through a little folly, like many of the great ones did in the Scriptures of Truth.

* (Robert Spurling passed into the presence of the Lord July 17, 1984.)

THE MORNINGS OF SCRIPTURE

By J. G. B.

In the progress of Scripture, we have several infant-seasons, as I may express myself, or mornings.

Creation was one - but that, of course, that was the birthday of the works of God - the morning of time. And when the foundations, in that season, were laid, "the morning-stars sang together," as we read in the Book of Job.

The Exodus was another of these mornings. Israel, as a nation, was then born, or in its early infancy. "When Israel was a child, then I loved him, and called my son out of Egypt," the Lord says by the Prophet Hosea. The year started afresh then, as though it were newborn. The month of the Exodus was made the beginning of months. Life from the dead, a resurrection morning, was celebrated in the song of Moses and the congregation on the banks of the Red Sea.

The birth of the Lord Jesus was another. That event rose upon the world like the light of morning. A very long and dreary night had preceded it. Israel was a captive, and in the dust. There were no signs. The voice of the last of the Prophets had been silent for centuries. No Urim or Thummin, no ephod of the priest, was delivering oracles, or answers from God. No glory filled the Temple. Nothing distinguished the city of peace, the favoured seat of God on the earth, save now and again the angel-stirring of the waters of Bethesda, when little expected and scarcely welcomed. But the birth of the Lord Jesus, like the morning, awakened the creation; and the lights of many other days broke forth together, to tell that the long, dark night had at length given place to a very bright and cheerful morning. Heaven rejoiced, like the sons of God at the creation. Angels, once so well-known in Israel, reappeared. The grace that had acted in infant, patriarchal days, again displayed itself. Promises to Abraham and to David, which anticipated the new birth of the people and of the kingdom, are cited and rehearsed. All this is seen on this great occasion, this fresh morning-hour in the progress of the ways of God. And the child born in Bethlehem is welcomed by the Seer of God as "the day-spring from on high," the sunrise or the morning. (See Luke 1, 2)

The resurrection of the Lord was another of these mornings. It came after the gloomiest night that ever brooded on the face of creation. But it was light, and light indeed. It was the pledge, the harbinger of an eternal day. It was the turning of the shadow of death into the morning. "It began to dawn towards the first day of the week," when this great mystery disclosed itself - as we read in Matthew 28.

The kingdom will be another of these mornings. It will be day after night, Christ's day after the night of sin and death, Christ's world after man's world. "He that ruleth over men must be just, ruling in the fear of God; and He shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." This is written of this coming kingdom. (II Sam. 23)

The new heaven and the new earth will be another. It will be creation at its *second birth*. "And I saw a new heaven and a new earth," says the prophet: "for the first heaven and the first earth were passed away." It was called the dwelling-place of righteousness, the scene where "God will be all in all."

Sweet it is to see morning after morning thus rising, as we pass down the ages which Scripture measures.

But we have another sight to see, too. Man has been again and again turning God's morning into the shadow of death. Creation, which came forth from God so fair and full of joy, quickly was turned into a wilderness of thorns and thistles. The ground was cursed which, at its morning-hour, had witnessed the joy of the Lord over it, and the blessing of the Lord on it. - Israel, who sang their resurrection-song on the banks of the Red Sea, became a captive in the dungeons of Babylon, and the land of the glory was left wasted and desolate under the foot of uncircumcised oppressors. - The Sun that in the morning of Bethlehem rose on the world as the light of it, and on Israel as the pledge of a renewed day, set in the night of Calvary - for man was a sinner, and rejected Him. - The same blessed Jesus Who rose a second time upon the world and upon Israel as life from the dead, bringing light and life for eternity to us with Him, now has to see the waning, fading, evening shades of Christendom, which are soon to close in the midnight of Apocalyptic judgments. - The kingdom which is to break forth as the light of "a morning without clouds," is to close in the great apostasy of Gog and Magog, in the judgment of death and hell, and all not written in the book of life, and in the fleeing away of the heavens and the earth from the face of Him Who sits on the great white throne. - The morning, however, of the new heaven and the new earth, God will maintain in its first beauty and freshness forever. There will be no evening shades of man's corruption and revolt, no night of judgment in the story of it. It shall be maintained as the one eternal day, the sun of which shall never go down.

What sights are these which pass in vision before us! The blessed God begins again and again to lay His foundations, as in the freshness of morning, and man again and again turns His morning into the shadow of death. But God cannot dwell in darkness. He is not the God of the dead, but of the living - and, therefore, though man may not join Him in maintaining the light, but plunge the

whole scene in darkness again and again, He Himself will make good His own glory and secure His own joy, and having at the beginning called forth light from darkness in the morning-hour of the first creation, will hold in eternal beauty the morning of the second creation.



QUESTIONS AND ANSWERS

By Harold S. Paisley

Question: Was the deliverance of Israel from Egypt spiritual or physical? Was this deliverance Individual or National? Among the 600,000 redeemed out of Egypt, who were saved, and who were not saved eternally? Scriptures given by the questioner: I Cor. 10:5-11, Jude 5, Numbers 14:2-29, Numbers 26:63-65.

Answer: The deliverance of Egypt was to our mind physical and national. The matter of eternal destiny is not the primary objective in the history recorded, but the things that happened to them as a nation are examples for us to heed as the saints of this age in a spiritual sense. (I Cor. 10:11) The matter of the eternal destiny must not be brought into I Cor. 10 or Jude 5. God's ways with Israel in the wilderness have their counterpart in His ways in discipline with His saved people now on earth. They are given for our warning. "Wherefore let him that standeth, take heed lest he fall." We of this age have a sure and happy standing positionally in Christ, but we could fall under Divine judgment here and now on earth, but never in Eternity. Any discipline coming upon us can in no wise change our destiny in the glories of Heaven, though our reward and place in the Kingdom may be adversely affected. It should be stated that salvation of an eternal nature is always on the ground of the death and resurrection of the Christ, and is ever an individual responsibility in every age. We therefore believe that some out of the millions of Israel looked, as Abraham did, and rejoiced to see "His Day" and were saved by grace through faith. "They without us should not be made perfect." (Hebrews 11:40) The "They" in this Scripture is surely Old Testament believers, who with us shall be resurrected to Eternal glory.

The 600,000 mentioned in the question, of whom only two entered the land, were to our mind the men of war. It is clear at least two million came out of Egypt, and of them, many entered the land. To state how many of all these were saved eternally is beyond our knowledge as no man can go beyond what is written.

We appreciate the thought of our questioner to write on this subject, as it has been on the hearts of many of the Lord's people. It is our hope that what has been stated in this answer may be acceptable to the multitude of our brethren, as we seek their good.

New Milford, CT - Gospel meetings conducted by brethren David Oliver and John Hawthorne ended on August 29. They went on to give help at the conferences at Clementsvale, N.S. and Sussex, N.B.

Cherry Hill, NJ - Tent meetings conducted by brethren Oswald MacLeod and Eugene Higgins ended on the Labor Day weekend. Some interest on the part of strangers.

Akron, OH - The Labor Day weekend conference was well-attended. The use of the school was a big contribution toward accommodating the large crowd. Brother Thomas Matthews was with the assembly for a weekend. He also called at Clyde.

Black River Falls, WI - Brethren Joel Portman and Gavin Collins started gospel meetings in the trailer on August 19. Several invitations have been mailed, and it is hoped that there will be some response. Brother Portman with the help of others has been in that area most of the summer, visiting and holding meetings in different places.

Garwin, IA - Brethren Roy Weber and Allan Christopherson started in tent meetings on August 19 in this new place. Now that cooler weather has set in, they are continuing in the American Legion Hall. They have been encouraged with some blessing in salvation.

Sioux City, IA - The assembly enjoyed a profitable time at their one-day conference held on July 15 with helpful ministry being given. Brother G. P. Taylor visited the assembly prior to the conference.

Phoenix, AZ - Brother George Trew from El Salvador was with the assembly for a few meetings, which were conducted in both the English and Spanish languages.

Arlington, WA - The three-day conference held over the Labor Day weekend was well-attended. The saints were cheered to have brother George Campbell present on Monday, at which time he gave a timely word. As we know, he is not well and is scheduled to undergo chemotherapy treatments on September 24.

REPORTS - CANADA

New Harbour, Nfld. - Brother Jonathan Procopio has returned for a brief spell, but is expected to return to New Hampshire later this fall to follow up his labors of this past summer at which time brother David Oliver is to join him. In New Harbour, a sister is to be baptized on September 9, which will encourage the saints.

Clementsvale, N.S. - The assembly was cheered as to the character of the conference held over the Labor Day weekend. Brother Thomas Matthews was visiting different assemblies in Nova Scotia between the conference at Clementsvale and Sussex, N.B., after which he intended to visit the saints on Prince Edward Island.

Halifax, N.S. - Bible Reading on the Epistle to the Ephesians was well-attended with a nice spirit prevailing amongst the brethren. The help of brother Albert McShane of N.I. along with others was much appreciated.

Edmunston, N.B. - Brethren Larry Buote and Girard Roy began gospel meetings in a rented building on August 26. There is no assembly in this city.

Hampton, N.B. - At least five professed as the result of a gospel effort conducted by brother Murray McCandless with the help of brother Fred Hannah, Sr. of the Highfield Road Assembly in Toronto. Some of the new

converts have already been present at the Breaking of Bread meeting in Sussex, sitting back and seeing God's order carried out.

Moncton, N.B. - Following the Clementsvalle, N.S. conference, brethren John Hawthorne and David Oliver spent a few nights with the assembly.

Shediac, N.B. - The assembly had four nights of ministry with brethren Leslie Wells and James Smith.

Tracadie, N.B. - The conference, conducted in French, was helped by five of the Lord's servants. Earlier in the summer, seventeen were baptized as the result of the gospel work carried on here and in surrounding areas.

Grand Bend, Ont. - Brother Paul Kember with the help of younger brethren were encouraged as to attendance at gospel meetings and children's meetings.

Grimsbay, Ont. - The saints enjoyed visits from brethren W. D. Halliday and Fred Krauss.

Kenora, Ont. - The conference held over the Labor Day weekend was a time of spiritual refreshment for the saints.

Kirkland Lake, Ont. - Brother Edward Doherty spent some time with the assembly here as well as at Charlton, Earlton and Englehart.

London, Ont. - Brother John Gray writes of having enjoyed a profitable time of ministering at a number of assemblies in Australia and New Zealand during three-and-one-half months where there was an encouraging interest manifested. He and his wife arrived home on July 17. He was with the assembly at Kansas City, MO for their conference over the Labor Day weekend.

Newbury, Ont. - Brethren James Beattie and William Metcalf saw some blessing in salvation as the result of the gospel being preached.

Newmarket, Ont. - Brother Timothy Walker had one week of well-attended children's meetings when one professed. Around fifty unsaved parents were present one night. Brother Jack Noble was with the saints for a Lord's Day.

Orillia, Ont. - The saints enjoyed visits from brethren Harold Paisley, who spoke from the Gospel of John and William Hynes of the Kensington Avenue Assembly in Hamilton who took up some subjects from Revelation.

Sault Ste. Marie, Ont. - Help was given in the ministry at the conference held over the Labor Day weekend. Brother John Wright of Trinidad remained to tell of the work on that island and afterward was going on to Sudbury. The assembly is expecting brethren Douglas Howard and Gary Sharp for gospel meetings in October.

Timmins, Ont. - Brethren Murray Pratt and Bruce Rodgers saw some profess as the result of a five-week effort in the gospel. There is no assembly here - the nearest one is at Kapuskasing, 100 miles north.

Toronto, Ont. - Brother Harold Paisley is expected for a week of ministry meetings on Prophetic Subjects in the Pape Avenue Gospel Hall on September 23. The following week, he is scheduled to be with the saints at Bracondale Gospel Hall, taking up the Book of Ruth.

Mervin, Sask. - Brother Richard Robertson was with the assembly at the end of August for two weeks of children's meetings in the morning and gospel meetings at night. They also had an appreciated visit from brother Svdnev Maxwell.

REPORTS - FOREIGN

NORTHERN IRELAND -

County Down - Kilkeel - Brother Sam McBride is laboring here under canvas in the gospel. Attendance is good, both on the part of saved and unsaved. **Newry** - Brethren James Martin and Wilson Jennings conducted twelve weeks of gospel meetings in a portable hall which was pitched two miles from town. Attendance was good, and they saw four profess to be saved. **Sheeptown** - In this district near Newry, brethren Wilson Jennings and James Martin purpose gospel meetings on October 21, using a portable hall, for which prayer is valued. **Tullylish** - Brethren Norman Turkington and Sam Ferguson are in tent meetings with good interest. **Derriaghly** - Brethren David Kane and Brian Corry are seeing excellent interest in the gospel in tent meetings being held near here. **Ballycastle** - Brethren James Brown, David Kane and John Thompson along with local brethren had two open air gospel meetings in Lamma Fair on August 27 and 28 where there was a good ear for the word and tracts were distributed to twenty thousand that were gathered for the fair. **Portstewart** - Brethren Jack Lennox and John Thompson with the help of local brethren had open-air gospel meetings on August 27, 28 and 29 with encouraging interest.

EIRE -

County Monaghan - Clones Gospel Hall - Brother Thomas McNeill is in gospel meetings.

Chile - Brother Ernest Moore was having ministry meetings in an area where an assembly is to be formed later this month. He was then going farther north to the city of Copiapo for gospel meetings.

VENEZUELA -

San Carlos - Brother J. A. (Joe) Milne was with the assembly of two weeks, giving helpful ministry for the building up of the saints. He was helped by brother Kenneth Turkington, who gave a word in the gospel at the opening of the meetings.

Merida - Brother Neal Thomson is seeing signs of encouragement in this assembly in the far western part of the country.

Lara State - Brother John Frith is in gospel meetings.

Punto Fijo - Brother Bruce Cumming with the help of brother Alcimides Velasco had meetings with the assembly here, which finished with five obeying the Lord in baptism.

Valencia - Brother J. E. Fairfield with the help of brother Jacinto Faneite had a series of gospel meetings.

CONFERENCES

Maidstone and Mervin, Sask. - Further details as to joint conference on October 6 and 7. Prayer meeting on Friday at 7:30 in the Gospel Hall, Main Street, Maidstone. All other meetings to be held in the Legion Hall, Main Street, Maidstone. Corr. S. J. Foster, Box 51, Maidstone, Sask. S0M 1M0. (306) 893-2315 (Maidstone) and Edmund Barr, Box 52, Mervin, Sask. S0M 1Y0. (306) 845-2296 (Mervin).

Avonport, N.S. - Further details as to the conference on November 10 and 11. All meetings, including the Prayer Meeting, to be held in the Windsor Regional High School, Windsor, N.S.

Hartford, CT - Charter Oak Gospel Hall - Annual conference to be held, Lord willing, November 17 and 18 with Prayer Meeting on Friday at 7:30. Bible Reading at 10:00, taking up the letters to the churches of Sardis and Philadelphia (Revelation 3:1-13). 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 22 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 22, to be held in the Gospel Hall with the first meeting starting at 10:00 with a Gospel meeting at night. Corr. Richard Stickfort, Box 313, Stout, IA 50673. (319) 346-1857.

Phoenix, AZ - Annual conference on November 22 (American Thanksgiving Day), 23, 24 and 25 with Prayer Meeting on Wednesday at 7:30. Bible Readings on Titus, starting at 10:00. Breaking of Bread at 10:30. All meetings to be held in the Gospel Hall, 1246 East Garfield Street. 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 24 and 25 with Prayer Meeting in the Gospel Hall, North Summit Grove Avenue on Friday at 7:30. All other meetings to be held in the Radnor Senior High School, King of Prussia Road, Radnor, PA. Breaking of Bread at 10:00. Harold W. Stewart, 403 Revere Road, Lafayette Hill, PA 19444. (215) 825-0384.

East Boston, MA - The 32nd conference, Lord willing, will be held on December 1 and 2, with Prayer Meeting on Friday at 8:00 in the Gospel Hall, 35 Putnam Street, East Boston. All other meetings to be held in the Masonic Hall, 47 Adams Street, Saugus, MA. Breaking of Bread at 10:00. Ministry welcomed from those who labor amongst 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

Vancouver, B.C. - Our beloved brother, **John H. Harris**, age 76, departed to be with Christ on May 20. He was saved during gospel meetings conducted by the late brethren, Herbert Harris and James Rae in March 1929. He was part of the Fairview Assembly, and for the past forty years, he was in fellowship in the South Main Street Assembly. He was a godly and helpful brother and well-liked by all, having a kindly manner and always ready to give a word in the gospel and ministry. For the past number of years, he was in a local nursing home. He will be missed by his wife, Nellie, and their daughter, Ruth. We miss our faithful brethren.

Limavady, Northern Ireland - Our dear brother, **Cochrane Hutchinson**, after a long illness patiently borne, went peacefully to be with Christ on July 16, while in the hospital. He was born in 1891 and was saved in 1906 under the influence of his Sunday School teacher, the late brother Robert Peacock. Soon after, he obeyed the Lord in baptism and took his place in fellowship in the assembly in Coleraine, where he manifested a willingness to help wherever he could, thus being a credit to the assembly testimony. About seventy years ago, he moved to Limavady, where he became part of the fellowship, serving as Sunday School Superintendent as well as being the assembly correspondent. He was recognized and loved as a godly guide and shepherd. While in the hospital and no longer able to sing, he would quote the Scriptures in a clear voice so that all in the ward might hear. He leaves his widow, son Gerald, who is in assembly fellowship in Vancouver, and a daughter, Grace, who is in the assembly in Straidannan. Two sons are not saved, for whom prayer is requested. Such men are keenly missed by members of the family and by the assembly.

Dungannon, County Tyrone, Northern Ireland - Our esteemed brother, **Fred McKinley**, while surrounded by his family in his home, was called into His presence on July 16. He was born on May 6, 1894 and was saved on April 12, 1914, which was Easter Sunday. His godly wife predeceased him nine years ago. Together, they feared God and trembled at His word, and in this atmosphere, they ordered their home and raised their family, seeing them all brought to the Savior. The bent of their lives was "Seek ye first the kingdom of God." As a result, they lost nothing, but gained infinitely for time as well as eternity. God and His Word were his guide, and he turned aside for none, seeking to shepherd the saints in the assembly in His ways. He loved sinners and loved to preach to them as well as pray for them. Their daughter, Beth, is the wife of brother Henry (Harry) Wilson, who labors in Brazil. Their son, George, is a commended worker in Northern Ireland, devoting his time principally to smaller assemblies. Another son, James, resides in Nova Scotia, and David is in fellowship in the Clinton, Ont. Assembly. Their daughter, Ruth, cared for her father until he was taken Home. As heaven drew near, he often said, "Some day, we will just step into His presence, to go out no more." Brethren W. D. Halliday, John Thompson, Albert McShane and Sam McBride shared in the funeral services.

Fintona, Northern Ireland - Our beloved brother, **Robert William Bell**, was called Home on July 25, age 77. He was saved in 1962 under the preaching of the late brother, Robert Love, after which he was soon baptized and received into the fellowship of the Fintona Assembly, where he continued steadfastly until the end. While not gifted to preach the gospel, he travelled to the nearby villages and in the country on bicycle to give out gospel tracts. When no longer able to cycle, he walked, until health failed. He will be greatly missed by his brother, Albert, his sister, Mrs. Kerr, and nephews and niece.

Midland, Ont. - Our dear brother, **Herman Mitchell**, age 76, went to be with Christ on July 30. He was saved at the age of 18, during an illness, at which time his father spoke to him. He has gone on faithfully since. For many years in the Bancroft area, later moving to Midland; more recently, he and his wife came to Bethany Lodge in Unionville - she still resides there.

Midland, Ont. - Our dear sister, **Mrs. James (Victoria) Cottrill**, age 78, passed into His presence on August 2. She was saved in March 1952 at the close of a gospel meeting as they sang "Hallelujah, tis done, I believe on the Son." She was a faithful sister. Most members of the family profess to be saved. Prayer is requested for others.

Vancouver, B.C. - Our beloved sister, **Mrs. Arcena Catherine Barter**, age 87, went to be with Christ in her sleep on August 5. She was born in Michigan on July 8, 1897, the daughter of Alex McDonald, who served the Lord in Canada and the U.S.A. for many years. She was faithful and steadfast to the assemblies for over 65 years, having been in different assemblies in the Vancouver area and for the past number of years in the South Main Street Assembly. She was predeceased by her husband about thirty years ago. Even though confined to a nursing home for some time, she bore up well. She leaves one son, Fred, and his wife, Ruth, of Vancouver and a brother, Roy McDonald, of Fresno, CA.

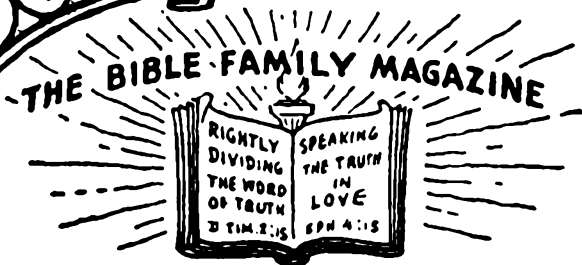
Ballinaloof, Northern Ireland - Our dear sister, **Mrs. Martha McCaughan**, passed suddenly into the Lord's presence on August 15, age 78. She was saved over sixty years ago through the preaching of the late brother, Samuel Gilpin. After her marriage, she and her husband opened their home to entertain the Lord's servants and the Lord's people. She was a succourer of many. She will be missed for her faithfulness and godly advice to both old and young. Their family of five are saved and in assembly fellowship.

Gore, New Zealand - Our faithful sister, **Mrs. James (Daisy Lillian) Brand**, passed away in her sleep to be forever with her Lord on August 18, in her 80th year. She was saved among the sects and came into assembly fellowship about 58 years ago. She has been part of the assembly at Gore since those days, except for seven years when she was part of the Hebron Assembly at Timaru. She taught Sunday School for several years. She cared for many of the Lord's servants in their home, among them the late brother, Hector Alves. She saw all of their three daughters saved and added to the assembly. She appreciated the "old paths" relative to the assembly. A large company gathered for her funeral. Remember her aged husband, who feels the loss keenly.

Beetown, WI - Our faithful and beloved brother, **Roy Barr**, age 86, passed onto glory on August 23. He was saved 58 years ago and bore a good testimony. The assembly was precious to his heart, and when it was first formed, he was part of the number that made up the fellowship and maintained a care for it until the end of his days. He was likewise faithful to the community in which he lived as well as to his family - all will be the more responsible to God because of his testimony. His wife remains with us, also eight children, some who do not share that blessed hope.

Jackson, MI - Our esteemed brother, **Kenneth J. Wielenga**, age 43, was called into His presence on September 1, after suffering from an illness for about five months. He was born in Zeeland, MI on August 19, 1941, saved at the age of 8, and later was baptized and gathered to the Name of the Lord Jesus Christ. He came to Jackson in 1968 and was a distinct help to the assembly where he served as an overseer. He will be keenly missed by the Christians as well as his wife, Lois, and two children, Beth, age 15, and Paul, age 12, all sheltered by the blood. The very large funeral was taken by brethren Norman Crawford and William Metcalf, where fitting words were spoken in the gospel and comfort for those who sorrow. The Apostle Paul could say, ". . . to die is gain" or rather, *more of Christ*.

Words in Season



FAITH

Faith is the eye that sees Christ's matchless beauty;
The ear that hears His sweet and gracious voice;
The heart that trusts Him as a moral duty,
And in His great salvation doth rejoice.

Faith is absorbed in holy contemplation
Of Jesus crucified on Calvary's tree,
Who there procured a full and free salvation,
And hears the Saviour say: "I died for thee."

Faith cometh not by working or by praying;
It is not feeling we have peace with God;
It comes by trusting in that "faithful saying,"
That peace is made by Jesus' precious blood.

Faith hovers round the Cross of Jesus dying;
His empty tomb, with joy, by Faith is seen;
Hope plumes her wings, away to glory flying,
And Love fills up the little while between.

Oh! precious Faith, superior far to Reason;
Faith deals with God, rests in His written Word,
Waits on through darkness for God's time and season,
The dayspring and the Kingdom of the Lord.

T. Robinson

NOVEMBER, 1984

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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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THE EXALTATION OF MAN

Conclusion of epic poem started in July issue

Author Unknown

Now pass we on to grim Golgotha's height,
 And there behold a truly sadd'ning sight.
 Two crosses bear two writhing forms on high,
 Of men who, for their crimes, are doomed to die;
 And in their midst (as if men deem Him worst,
 So give the centre to the most accurst),
 A third, nailed fast, with taunts and mockery
 Is lifted up to die in agony.
 Who is this One at Whom is hurled the gibe,
 Alike from soldier, peasant, priest, and scribe?
 To learn His name, His crime, we'll venture near,
 And read the words that o'er His head appear.
 "Jesus, the Nazarene, King of the Jews!"
 'Tis He Whom men thus cruelly abuse.
 Blaspheming, scoffing at His shame they stand;
 Yet, He, Who angel-legions could command,
 Ne'er calls swift judgment down upon their head,
 But pleading words of love ascend instead
 (For those who torture and insult Him, too) -
 "Father, forgive! They know not what they do!"
 These! who the Spotless One to Pilate brought,
 And when that judge to set Him free had sought,
 Against all law and justice fiercely cried,
 "Away with Him! Let Him be crucified!"
 Who clamoured, threatened, hounded, raved, until,
 Coerced, the ruler did the people's will,
 Condemned Him as a criminal to die:
 For nothing less their hate would satisfy.
 Behold Him, then! A diadem of thorns,
 In cruel mockery, His brow adorns.
 Those hands, which had so often healed and fed -
 Those feet, that oft on mercy's errand sped -
 By piercing nails now fastened to the tree,
 Suspend Him in intensest agony.
 High in the view of every passer-by,
 The Son of God is thus exposed to die.
 The Lord of Glory gets a felon's doom!
 The world He made can find for Him no room!
 Well may the midday sun, withholding light,
 Enshroud the land in darkness deep as night.
 No wonder that the earth in terror shakes,
 That rocks are rent and torn, that nature quakes,
 When bows in death the Great Creating One:
 And guilty man's most guilty deed is done.
 The deed, unparalleled, of daring sin,
 The outcome of depravity within;
 That tells, as loudly as an action can,
 The utter ruin of God's creature, Man.

Yet, what a wondrous mystery is this!
 His death has opened up the way to bliss!
 The retribution man so well deserved -
 The judgment that had been so long reserved -
 God's righteous storm of wrath, in fury dread,
 Breaks o'er His willingly devoted head.
 This fills the cup of suff'ring to the brim,
 And wrings that agonizing cry from Him,
 As darkness palls His form upon the tree,
 "My God! Oh, why hast Thou forsaken Me?"

Why thus forsaken in His hour of woe?
 Why does the Sinless One this anguish know?
 Why cannot God His well-beloved spare?
 Because He bears our sins upon Him there!

His purpose was, when, in His boundless love,
 He came to sin-stained earth from realms above,
 To save lost men; and that's the reason why
 The Prince of Life allows Himself to die:
 Why He with lamb-like meekness suffers shame,
 and heaped indignity upon His Name,
 Why He no power exerts, Himself to save,
 But humbly takes the cross - the death - the grave.

Oh, what a vast, immeasurable span
 'Twixt glorious Godhead, and this death as man -
 'Twixt throne of God, and this detested cross!
 Mind is astounded! Reason at a loss!
 Nor can conceive how One so high as He,
 For creature's sins, should suffer on the tree.
 Proud, sin-warped reason oft this truth assails,
 But faith accepts, when understanding fails -
 Accepts from God - and any who deny,
 Are giving Him the credit of a lie!

Thus, having sought to trace the steep descent
 Down which th' Eternal Son so humbly went,
 Now view Him, high in heav'nly glory placed:
 The proof that God exalts the self-abased.

For, when atonement-work was fully done,
 Sin's death and judgment suffered by the Son;
 And when was reached self-humbling's lowest phase,
 The Father's power wrought His Son to raise.

Death's stony vault, howe'er 'twas watched and sealed,
 But three short days His Holy Form concealed,
 And then, despite precautions of His foes,
 Victorious over all the Christ arose.

Sin, death, and Satan - dreaded powers of Hell -
 Before the Mighty Conqueror reeled and fell,
 Lay crushed and crippled by that Potent One;
 Their power to keep their trembling captives gone.
 So, having vanquished all, He rose on high,
 To Heav'n triumphant - never more to die;

Received from God the Victor's fadeless crown,
 And on the throne of Majesty sat down.
 Above all governments and powers that be,
 The highest place of eminence has He.
 And o'er that throng from earth, that God in grace
 Has, in His Holy Presence, giv'n a place
 (The ransomed multitude in Christ compact,
 The Church - the Body, perfectly intact).
 He sits, the Firstborn from among the dead,
 Acknowledged as the glorious Living Head.

Behold Him in "the heavenlies" seated now,
 While angel-hosts in lowly homage bow,
 Ascribing honour unto Him Whose might,
 By passive weakness, conquered in the fight;
 Their swelling songs His matchless worth proclaim,
 In high-resounding praises to His Name.
 There, now, the Man Whose claims the world disowned,
 Exalted, by the Father's side enthroned,
 Awaits the time when ev'ry stubborn knee
 Shall bow before His throne, and He shall be
 Confessed as truly Lord by ev'ry tongue -
 And, in that Name despised by man so long!
 For all authority in earth and Heaven
 The Father to His well-beloved Son has given:
 And time will come when earth's imperial throne
 As Sov'reign Lord He'll occupy alone;
 When by the proud, usurping Man of Sin
 Perforce relinquished at His coming in,
 Who, self-exalted, then shall surely know
 Almighty Pow'r that brings the mighty low;
 And He, Who stooped from glory, full of grace,
 To take on earth the very lowest place,
 Who died beneath the sin-avenging rod,
 Shall have the highest place on earth from God.

* * * * *

MORE PRAYER NEEDED

We all feel the need of more prayer, in the home particularly, as we have enough long prayers in the assembly meetings - they could be shortened a lot. But "Prayer Changes Things" is true, and we must pray more. The housewife needs to pray for wisdom and strength daily - if she has a little family growing up in this day of wickedness, she must pray a great deal for the operation of the Holy Spirit on their young hearts. She must also set the good example of having them pray with her before bedtime and with her husband when he is home. A house without prayer, Spurgeon used to say, is like a house without a roof, exposed to all the elements.

PRAYER AND REVIVAL

From: "Milk of the Word" 1934

William H. Ferguson

It has often been remarked that those whom God has used most extensively in bringing sinners to Christ have been men of prayer.

They have differed in many other respects. Some have been able to speak to thousands, others could only speak to a solitary soul by the wayside. Some had long acquaintance with the Word of the Lord, others were barely able to read it, but there was one distinctive feature in which the whole family of soul-winners shared alike, and that is, they were men of the closet - men of prayer. We do not stop to discuss the philosophy of this; the proof is everywhere. The Word of the Lord, and the history of the Church, both bear witness. Every true revival among God's people, and every real work of grace among the lost, has been intimately connected with earnest, believing prayer.

Richard Baxter, whose closet walls, it is said, were wet with praying breath, went forth with the Gospel's message to the people of Kidderminster, and hundreds were born of God.

Jonathan Edwards spent a whole night in prayer, before he preached from that word, "Their feet shall slide in due time;" as a direct result, it is said, over five hundred were converted to God.

George Whitfield, after much secret prayer, went forth to Moorfields during an Easter Fair, and in the very center of that scene of sin and revelry, he lifted up Christ crucified, and three hundred and fifty souls were brought to God that day.

The great Irish Revival of 1859 began in a country schoolhouse, where four young men assembled to pray for revival among saints and the salvation of sinners. The 1857 Revival in America began in a little prayer meeting held in Fulton Street, New York, among a few workmen who assembled there during their dinner hour.

Explain it away who may, there is no getting over the fact, that men of prayer have been the men whom God has used to do His work all along the line. Prayer and success in winning souls have been marvellously linked together, and so have prayerlessness and barrenness. Brethren beloved, let us heed the sign, and search our ways.

Hear we the Shepherd's voice,
 Pray, brethren, pray!
 Would ye His heart rejoice?
 Pray, brethren, pray!
 Sin calls for constant fear,
 Weakness needs the strong One near,
 Long as ye struggle here;
 Pray, brethren, pray!

NEVER MAN SPAKE LIKE THIS MAN

By Robert E. Surgenor

Surprisingly, the title of this tract came from words spoken by officers to the chief priests of Israel in Jerusalem's Temple almost two thousand years ago (John 7:46). They were stunned as a unique Man stood up in their midst and began to speak. Who was He? -God manifest in flesh (I Tim. 3:16), the Lord Jesus Christ! During His three years in ministry, religious leaders tried to "catch Him in His words," but when He answered them, all they could do was marvel at Him (Mk. 12:13, 17). His preaching was simple, yet profound. He never spoke with doubt. He was never wrong! He was absolutely pure in thought, word and deed. Every word was clothed with power and anointed with the dew of heaven. His words, down through the ages, have never lost their brilliance, or their meaning. They have never become common or threadbare. Put them under the skeptic's microscope, and they are flawless. This cannot be said of any man except one - the Man Christ Jesus! As God in flesh, He faced men on earth and spoke. Read on and listen to His words, for, "never man spake like this Man!"

HIS WORDS TO HIS FATHER

The Son speaks! "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me" (Heb. 10:5). He came into this world from the bosom of the Father in heaven, born in a manger at Bethlehem. He was rich in heaven, yet for our sakes became poor on earth (II Cor. 8:9). There was no sacrifice that could put away man's sin. Good works, prayers, penance, payments, religion, were of no avail. God decreed, "Without shedding of blood is no remission" (Heb. 9:22). Precious blood was needed, and that could only be found in God's beloved Son. He became incarnate. He clothed Himself with spotless humanity so He could have the capability of shedding His own blood, laying down His holy life as a ransom for many (Mark 10:45). That sacred body was prepared in the womb of the virgin named Mary, by the Holy Spirit (Luke 1:35). No male parent was involved! The conception and birth were unique! God prepared the body, but man nailed Him to the Tree.

HIS WORDS TO HIS DISCIPLES

The Prophet reveals! "Behold we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man (Jesus) shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge Him and put Him to death: and the third day He shall rise again" (Luke 18:31-33). Was the Lord correct? Absolutely! In just a few days, all came to pass. Flogged to extract a

false confession, His holy lips were now silent. Crowned in mockery with a crown of thorns, His tender heart was broken (Psa. 69:20). With a torn back, and spit and blood running down His blessed face, "He was led as a sheep to the slaughter; and like a lamb dumb before His shearer, so opened He not His mouth (Acts 8:32). Blessed Saviour! Taken to Calvary and nailed to the Cross, "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes (God's stroke on Him for us) we are healed" (Isa. 53:5).

HIS WORDS TO THE UNIVERSE

The Conqueror cries, "It is finished" (John 19:30). Thank God I'm not resting on what I am doing to take me to heaven, but I'm resting on what Christ has done. The price of our salvation has been "paid in full." His words, "It is finished" means this. Many are working to obtain salvation when all the work has been done! God says, "There remaineth no more sacrifice for sins" (Heb. 10:26). Why? Simply because Jesus paid it all, then announced it to all, saying, "It is finished!"

HIS WORDS TO THE BURDENED

The Saviour calls! "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). Many have sought rest for their souls through joining religious orders. Others by needlessly afflicting their bodies. How deceived they are, for true and lasting rest can only be found in the Person of the Lord Jesus. Dear soul, are you heavy laden with a burden of sin? Then let me point you to a loving and capable Man - the Lord Himself! He bids you to come to Him, just as you are, with all your sins, doubts and fears. And if you do, receiving Him as your Saviour, He will give you rest from a guilty conscience. Rest from your sin's burden, and from its penalty. Why not trust Him now, and be saved!

HIS WORDS TO THE REJECTOR

The Sovereign proclaims, "Depart from Me, ye cursed into everlasting fire, prepared for the devil and his angels" (Matt. 25:41). What a solemn sentence to those who refuse to come to Him, receiving Him as their Saviour. Are you a Christ rejector? An unbeliever? A pleasure lover? Room for everything but Jesus? If so, this will be your final doom and consignment for eternity. May God awaken you to heed and trust the words of Christ, and to flee to Him for salvation, for "never man spake like this Man."

(Available soon in tract form from the author)

"LIFE BEGINS AT 70"

By Ernest L. Moore, Chile

Let us examine several outstanding "monuments" in the life of a man who, together with his children, occupy half of the book of Genesis, Jacob by name. His "monuments" are generally called "pillars" in that book.

Very little is known of Jacob's early years. Apart from Genesis 25, only a few chapters, such as Romans 9, provide a brief glimpse of God's early dealings with him. Most assuredly, he manifested a thirst after Divine righteousness, particularly in that unique purchase of the birthright. Such a purchase gives evidence of his proper assessment of values, a thirst after spiritual riches, and a seeking after God, Whom he did not yet know personally.

His life may be divided into three distinct periods. First, there were 70 years with apparently no spiritual fruit, although he was evidently seeking after God. Following this, he experienced 60 years of sowing deceit, and reaping the same from others, perhaps in greater proportion, in fulfillment of the Divine principle expressed in Galations 6:7. Finally, his pilgrimage ended with 17 years of tranquility and rest in Egypt, under the tender care of his eleventh son, Joseph, whom the father had lovingly reared for an equal period of time.

A chronology of Jacob's life reveals some interesting details. He was born, according to some sources, around 2006 B.C., at the well Lahai-roi (Gen. 25:11), when Isaac, his father, already married 20 years, was 60 years of age. He was 15 years of age when his grandfather, Abraham, died at 175 years. Apparently, he had reached 70 years of age when he deceived his father and fled from his twin brother, Esau. It is noteworthy that he was still obedient to his parents (Gen. 28:7). Seven years later, at 77, he was deceived into marrying Leah. Likely, he married Rachel shortly after. At 90 years of age, his eleventh son, Joseph, was born, and he asked permission from his father-in-law, Laban, to return home (Gen. 30:25). When that permission was denied, he fled a short time later, after receiving an express command from the Lord (Gen. 31:3). More than 17 years later, when he was approximately 108 years of age, his beloved son, Joseph, disappeared. Then his father, Isaac, passed away, at 180 years of age (Gen. 35:28), when Jacob was 120 years old. About ten years later, at his advanced age of 130, the joyous discovery was made that Joseph was alive, and Jacob set out on his long journey, to Egypt. Seventeen years later, at 147 years (Gen. 47:28), he expired, and his body made its final earthly journey back to Canaan.

JACOB'S MONUMENTS

At least eight outstanding monuments figure prominently in Jacob's life. The monuments, with pertinent details, comments and spiritual lessons, are set forth in the remainder of this study.

MONUMENT OF CONVERSION

1) *Genesis 28:16-22* - Jacob, 70 years old and unmarried, had recently obtained a seven-fold blessing from his father, Isaac, by deceit. At the advanced age of 130 years, Isaac suffered from "dim" eyesight. He appeared to be obsessed with the thought of dying, not realizing that fifty years still lay ahead of him. In his youth, while still unmarried, he had portrayed precious figures of Christ, in willing submission to his father, Abraham. Apparently after becoming a father, he began to develop carnal desires, leaving a poor example for his twin sons to imitate. Surely in old age, he greatly needed spiritual "eyesalve" (Rev. 3:18).

Fleeing eastward from his enraged brother, Esau, Jacob had just awakened from a dream in which a ladder to heaven was set up, with angels "ascending and descending," the reverse order of what might be expected. (Compare John 1:51.) After setting up his pillow stone as a pillar stone, Jacob made a vow, in which he set forth five conditions for Divine fulfillment, promising in return only three personal conditions. Perhaps this vow reveals something of Jacob's character in earlier life, ever seeking personal advantage, even in his personal dealings with God. We may be assured that God honored and fulfilled His part. True, the account doesn't reveal a clear, definite act of repentance by Jacob, however, we must remember that Jacob never possessed a copy of the Scriptures. He did acknowledge God's deliverance and manifested a desire to produce spiritual fruit in his life. So true "life," the life of regeneration, began for Jacob in that lonely place, in this major crisis in his life. Jacob began a new life at 70 years of age, an age later established as the average fulfillment of years on earth (Psa. 90:10). He was enabled to live the new life during an additional 77 years, even though the Divine limit of 120 years (Gen. 6:3) had been established several centuries earlier. Later in his experiences with God, Jacob would return to this same place, Bethel, on two occasions at least, to erect additional monuments.

MONUMENT OF SEPARATION

2) *Genesis 31:45-55* - Another crisis in Jacob's life had erupted. Again, he was fleeing, westward this time, from his father-in-law, Laban. He had asked permission to leave, which was in effect denied for selfish, material reasons (Gen. 30:25, 27). The conviction that he must leave came about through three Divinely-appointed events (Gen. 31:1-3) - a Defaming Report, Deepening

Resentment, and a Divine Revelation. It is interesting to note his respect for his wives' opinion, and their sound advice in response. "Now then, whatsoever God hath said unto thee, do" (Gen. 31:16; compare John 2:5). Passing over the details of their angry encounter, and of Rachel's idolatry and covetousness, we come to a covenant proposed by Laban, perhaps with the purposes of placating Jacob and at the same time soothing his own afflicted conscience. Jacob responded by initiating the construction of a pillar of stones, a task in which his brethren joined him (Gen. 31:45-47). Whether expressed by Laban in the Chaldean language, or by Jacob in Hebrew, it was recognized by both as the "heap of witness."

Apparently unbelieving Laban was just as anxious to raise that pillar as Jacob, but for different motives. He manifested a fear of personal "harm," whereas Jacob expressed the godly "fear of his father Isaac" (Gen. 31:52-53). Is it not true today, if we are truly walking a path of separation, the ungodly will attempt to maintain their distance, to avoid personal harm from a God whom they never knew personally? That separation, incidentally, will penetrate into every aspect of the believer's life. Five decisive questions in II Corinthians 6:14-16 suggest at least five major realms of daily life - the commercial or professional, the matrimonial, the fraternal or social, the political or communal, and the ecclesiastical or religious aspects. Since our walk of separation must be treated as a whole, not segmented, an unequal yoke in one aspect must of necessity lower our spiritual standards in other aspects. Let us beware of commercial and professional alliances related to our employment. Professional societies and conventions, likewise, are causing the walls of separation, faithfully raised by Nehemiahs of the past, to crumble or become perforated with entry holes for the world, the flesh and the devil, in some who are well- or over-educated in the science of this ungodly world. How refreshing it is to see in a few consecrated believers a double separation, not only *from* that which is negative, or offensive, to the Lord, but as well a positive aspect, *unto* the Lord, like the Nazarite, with his seven distinguishing features found in Numbers 6. *(To be continued)*

* * * * *

THE SERVANT'S NEED

To be anxious for souls and yet not impatient; to be patient and yet not indifferent; to bear the infirmities of the weak without fostering them; to testify against sin and unfaithfulness and the low standards of spiritual life and yet to keep the stream of love free and full and open - to have the mind of a faithful shepherd, a hopeful physician, a tender nurse, and a skillful teacher - requires the continual renewal of the Lord's grace.

"I AM'S" OF PSALM 119

By George Graham

In Psalm 119, there are six of these I am's. In verse 94, "I am thine;" verse 19, "I am a stranger in the earth;" verse 125, "I am Thy servant;" verse 63, "I am a companion of all them that fear Thee and of them that keep Thy precepts;" verse 141, "I am small and despised;" and last, verse 83, "I am become like a bottle in the smoke." Let us look at them briefly, and I trust we may learn some helpful lessons.

First: "I am thine," verse 94. First of all, we have the thought of Ownership. There was a time when we never could have used such language upon our lips. We were in bondage to sin and Satan. In I Cor. 6:19-20, we read, "Know ye not that your body is a temple of the Holy Spirit - and ye are not your own? For ye were bought with a price." Peter tells us the price paid (I Peter 1:18, 19), "Redeemed not with silver and gold - but with the precious blood of Christ." What a price! No longer in the slave market of sin, we belong to Christ. Second, we have the thought of relationship. "We were one time children of disobedience - and children of wrath even as others" (Eph. 2:2-3). Now we are in the family of God; we are His children through faith in Christ Jesus (John 1:12). In Rom. 8:16-17, we read, "The Spirit Himself beareth witness with our spirit that we are the children of God; and if children, then heirs; heirs of God and joint heirs with Christ." This has brought us into the position whereby we can enjoy communion and fellowship with God. "He has sent forth the Spirit of His Son into our hearts, crying, Abba, Father" (Gal. 4:6). It has also brought us into the place of responsibility. My life should no longer be lived to please self, but the God of all grace Who has made me His own, and called me unto His eternal glory by Christ Jesus (I Peter 5:10).

Second: "I am a stranger in the earth," verse 19. Since we now belong to Christ, it has constituted us strangers in this scene here below. We have been taken out of the world and separated from it (Gal. 1:4). The Lord tells us in John 17, although in the world, we are not of it. In I Peter 2:11, we are called pilgrims and strangers, strangers away from home and pilgrims going home. Like Abraham, we too can say, "I am a stranger and a sojourner with you" (Gen. 23:4). "Our citizenship is in heaven" (Phil. 3:20). We see the contrast in Lot, friendship with Sodom, a type of the sinful world, with its disastrous consequences. James tells us in Jas. 4:4, "Know ye not that the friendship of the world is enmity with God? whosoever will be a friend of the world is the enemy of God." The closer we live to God, the more we shall know of our strangership here below. Think of the words of His own to their risen Lord, "Art thou only a stranger here" (Luke 24:18). Think of some of the love-

ly hymns we sing. Some of these spiritual songs bow our hearts in worship and melt our eyes to tears.

A Pilgrim through this lonely world,
 The blessed Saviour passed;
 A mourner all His life was He,
 A dying Lamb at last.
 Such was our Lord, and shall we fear
 The cross with all its scorn?
 Or love a faithless, evil world,
 That wreathed His brow with thorn?

(Edward Denny)

We read in John 7:53; 8:1, "Every man went to his own home. Jesus went unto the mount of Olives." Speaking to one in Luke 9:58, Jesus said, "Foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head." A stranger in the world His hands had made.

This world is a wilderness wide,
 I have nothing to seek or to choose;
 I've no thought in the waste to abide,
 I have nought to regret nor to lose;
 '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.

(J. N. Darby)

Third: "I am Thy servant," verse 125. It suggests the thought of Lordship and obedience. I am now under new management. It is no longer my will but the will of Him to Whom I now belong. Think of Him Who took the place of Servant (Phil. 2). He was the perfect Servant. He delighted in the will of His God (Psa. 40:8). It was that upon which He fed. It was meat to His soul (John 4:34). Ever in the path of obedience, He could say, "I do always the things that are pleasing to the Father" (John 8:29 R.V.). Never was a moment in His life but brought pleasure to the heart of His God and Father. We read, "He became obedient unto death, even the death of the cross" (Phil. 2:8). He was "God's chosen Servant in Whom He delighted (Isa. 42:1). The language of our hearts should be that of Saul of Tarsus, "Lord what wilt thou have me to do" (Acts 9:6). He is the best of Masters; He is deserving of our all. "Ye serve the Lord Christ" (Col. 3:24). What a privilege! It is a real joy to serve Him as we await His coming again. Like the Thessalonian saints, serving while waiting. We would covet His commendation in that soon-coming day, "Well done good and faithful servant" (Matt. 25:21). Mary said, "Whatsoever He saith unto thee do it" (John

2:5). If we would please Him as our Lord and Master, then we must render implicit and unquestioning obedience to His word. May the Lord enable us so to serve until we see His blessed face. One thinks of Luke 17:10, "When ye have done all - you say, we are unprofitable servants."

(To be continued)

* * * * *

TRIED, PRECIOUS, SURE

"Jesus Christ the same yesterday, and today, and forever." (Heb. 13:8)

"A stone, a tried stone, a precious corner stone, a sure foundation."

(Isa. 28:16)

By Frances Ridley Havergal

I.

Through the yesterday of ages,
 Jesus, Thou hast been The Same;
 Through our own life's chequered pages,
 Still the one dear changeless name.
 Well may we in Thee confide,
 Faithful Saviour, proved and "tried!"

II.

Joyfully we stand and witness
 Thou art still today The Same;
 In Thy perfect, glorious fitness,
 Meeting every need and claim.
 Chiefest of ten thousand Thou!
 Saviour, O most "precious," now!

III.

Gazing down the far forever,
 Brighter glows the one sweet Name.
 Stedfast radiance, paling never,
 Jesus, Jesus! still The Same.
 Evermore "Thou shalt endure,"
 Our own Saviour, strong and "sure!"

* * * * *

True humility will bear anything without injury, but a proud spirit will kick even a rock of flint in its folly. (Selected)

QUESTIONS AND ANSWERS

By Harold S. Paisley

Question: What clear evidence can be given to show that Christ participated in the work of Creation?

Answer: The Lord Jesus is the grand subject of all the Scriptures. His Person and works are presented in many ways. The Scriptures mark Him out as the Creator. The first chapter of Genesis ascribes creation to God, using the name Elohim, which includes the Father, the Son and the Spirit. The first chapter of John, however, plainly states that all things were made by Christ (John 1:3). Also, Paul attributes the mighty work of creation to the Son, in the majestic words of Col. 1:16-17. These statements do not exclude the Father and the Spirit from the creatorial work, but they surely ascribe the central place in participation to the Lord Jesus, the Son of God. It is true that "the Great Creator became my Saviour", a cause for the worship of our hearts, and the wonder of our souls.

Question: Can any reason be given for the difference in the fact that the veil in the Tabernacle was made of "fine twined linen" while in the Temple the word "twined" is omitted? (Ex. 26:31, II Chron. 3:14)

Answer: It is suggestive that such a difference be noted by the Holy Spirit, as the veil is a beautiful type of the One Whom He glorifies, even the Blessed Saviour Himself. The word "twined" contemplates service. On the cross, the Lord cried with a loud voice, "It is finished," marking the completion of the Work which He had come to accomplish. The Veil of the Tabernacle is a picture of the Lord Jesus in the "days of His Flesh," but since the "veil in the Temple" speaks of the "glories of Christ" in Heaven, the suggestion of work is omitted.

Question: Could an explanation be given to the clause of the bracketed statement in Colossians 4:10 concerning John Mark? Has this any relationship to local assembly fellowship?

Answer: The fact that Paul commended Mark at the time of writing his epistle to the Colossians implies that there were some who had doubts as to Mark's restoration. The inclusion of Paul's commendation and desire to have him fully received would remove all the hindrances. There is an assembly principle involved. Those who would be received into the former confidence of the assembly should have testimony borne to their recovery by responsible brethren who are conversant with all the facts of the case.

Question: It has been taught that the generation who sees the budding of the fig tree [Israel] will be present on earth when the Son of Man cometh. Is this the teaching of the passage [Matt. 24:34]?

Answer: The words of the Lord Jesus are very plain, "verily I say unto you, This generation shall not pass, till all these things be fulfilled." All lexicons agree that the word "generation" comes from the Greek word "genea." The primary definition of this word is "race, family, stock, breed, or kind." It is therefore our belief that what the Lord meant when He used the word was that the family or race of Israel would not pass away as a people till the things of which He has spoken will be fulfilled. Two things are certain today. Firstly, the race of Israel has not passed away, even after all their sorrows as a nation. Secondly, all the things which the Lord said would happen have not yet been fulfilled. This interpretation seems more acceptable than the one mentioned by our questioner.

Question: In Luke 22:14, we read, "When the hour was come He sat down and the twelve apostles with Him." Has this any reference to the breaking of bread meeting today? Is there any remedy for the constant late arrival of some to the Lord's Supper?

Answer: The Scripture has one primary meaning, but applications are of great value. The above words can be used in relationship to the gathering of the saints to break bread, if only by way of punctuality and godly order set by the Lord Jesus Himself. Every believer should be in his place before the appointed hour, so that, reverently, the worship and remembrance would be uninterrupted. Since elder brethren are responsible for the order and holiness of the assembly, they have a deep obligation to correct this manifest disorder of habitual late-coming. As there may be a good reason for some being late on an occasion, care should be exercised to handle such a case in grace. If the condition is carelessness or lack of spiritual exercise, the precept of Gal. 6:1 seems applicable, "Restore in the spirit of meekness, one overtaken in a fault." Habitual late-coming is grieving to the Holy Spirit, disturbing to the saints, and dishonouring to the Lord Jesus Who is in the midst. It, therefore, calls for action, lest others would follow the offender.

Question: Is the expression "whether we wake or sleep" (I Thess. 5:10) the same as "the sleeping" of I Thess. 4:14?

Answer: It is our belief that the two expressions are different. The same doctrine is not being taught in these passages. In I Thess. 5, Paul is giving a practical exhortation to living saints to be awake to their responsibilities and not become lethargic to spiritual matters, as the Lord's coming draws near.

In I Thess. 4, however, the "sleep" is the present condition of the bodies of those who have died in Christ. They are said to have fallen asleep, surely a gracious thought for death, for in falling asleep, we do so with a view to awaking. This will be true at the resurrection, when the dead in Christ shall rise first. The spirit of the believer or his soul are never said to sleep, but to be with Christ which is far better.

Question: Would you please interpret the words of Paul to Timothy, "Some men's sins are open beforehand, going before to judgment; and some they follow after" (I Tim. 5:24)?

Answer: The context of the verse explains this otherwise difficult statement. Paul is giving Timothy instruction concerning the suitability of those with whom he would identify himself in service. Laying on of hands means this. He is not to act suddenly or rashly in approving a servant. Caution is required. Some men's lives are easily known either for good or evil, but others are more covered up in conduct, hence the wisdom of knowing the one upon whom our hands would be placed in confidence.

* * * * *

CHANGE OF CORRESPONDENT

Barrington, NJ - Dr. Alexander J. Higgins, 803 Station Avenue, Haddon Heights, NJ 08035. Home (609) 547-5730, Office (609) 547-6000.

Watertown, MA - **Mt. Auburn Assembly** - Paul A. Cone, 21 Candace Avenue, Waltham, MA 02154. (617) 899-1038.

CHANGE OF TIME

Cedar Falls, IA - Gospel Hall, Thirteenth and Walnut Streets, Cedar Falls, IA advises the following change of time for their meetings, which are effective on Lord's Day, December 2: Breaking of Bread - 9:30, Ministry and Sunday School - 11:00, Gospel Meeting - 7:30.

REPORTS - UNITED STATES

Hardwick, VT - Numbers were smaller than usual at the conference held in September, but saints were cheered.

Manchester, CT - The monthly Bible Readings which take place in different assemblies in Connecticut as well as Springfield, MA started for this season on September 15 with the Epistle of II Peter under consideration. A nice number were present with good participation on the part of the brethren.

Barrington, NJ - The monthly Bible Readings which are held on the second Saturday night of each month started on October 13 with the Upper Room Ministry as the subject.

Midland Park, NJ - The conference held on the last weekend of September was one of their largest. Brother Thomas Matthews was spending the last week of his stay in the U.S.A. in these parts with plans to return to his home in Northern Ireland on October 11. Brother Oswald MacLeod went on to the St. Thomas, Ont. conference.

Pennsauken, NJ - The monthly ministry meeting, held on the first Lord's Day afternoon of each month, began on October 7. Brother Thomas Matthews visited here and in Barrington.

Cleveland, OH - Monticello Gospel Hall - The saints enjoyed a week of excellent ministry from brother William McBride along with reports of the work in Brazil. The assembly also had an appreciated visit from brother William Lavery. On October 1, brother Gary Sharp commenced a week of children's meetings as the assembly reactivated their work amongst the children for the fall season. He also visited the assemblies at Akron, Clyde and Mansfield with appreciation.

West Chester, OH - Brethren John Slabaugh and James Beattie are carrying on cottage meetings in this district.

Livonia, MI - Stark Road Gospel Hall - Brethren Sidney Maxwell and John Gray were with the assembly on September 29 for the first of their bi-monthly Bible Readings which will be taking up the Epistles of I and II Peter.

Black River Falls, WI - Brethren Joel Portman and Gavin Collins closed their meetings which were held in the Trailer Hall. Attendance was disappointing, but contacts were made which they intend to follow up. Brother Portman is expected to have a meeting once a week in the Town Hall, along with visiting in the nearby Humbird area where he has seen fruit from past efforts.

Willmar, MN - Brother James Martin with the help of brother Alan Davidson of the Portadown Assembly in Northern Ireland spent two weeks with the saints in ministry and the gospel. They also were with the Minneapolis Assembly for five nights with signs of encouragement.

Cedar Falls, IA - The assembly was cheered when eleven obeyed the Lord in baptism on September 9, the majority having been saved at meetings held by brethren Gary Sharp and John Slabaugh last fall.

Dundee, IA - Following the Manchester conference, brother Bruce Collins along with brother Kenneth Gentz of the Manchester Assembly purpose having meetings on Monday and Tuesday of each week in this town, a few miles from Manchester.

Hazleton, IA - Brother Bruce Collins along with his brother, Victor, of the West Union Assembly have been carrying on meetings in this town throughout the summer with signs of encouragement. On September 29, five obeyed the Lord in baptism. They plan to continue this effort.

Hitesville, IA - A large number attended the recent conference.

Manchester, IA - Conference held over the first weekend of October was a season of encouragement for the saints.

Marion, IA - The annual picnic held in the Linn Manor Care Center on September 8 was a happy time of fellowship for the saints who reside here.

Waterloo, IA - Brother Thomas Matthews visited here and other assemblies in Northeastern Iowa and Wisconsin with reports of the work in Brazil as well as ministry, which was a cheer to the saints.

Omaha, NE - Brother James Martin along with brother Alan Davidson of the Portadown Assembly in Northern Ireland spent one week in gospel meetings with the assembly, also was with the saints at Burwell for a weekend, which was a cheer to the small company. They also called at the assembly in Kansas City, MO ere returning east.

Sunnyslope, AZ - Brethren George Trew and Allan Christopherson have given helpful ministry in connection with the local assembly and personal testimony. Brother Christopherson was also with the saints for the opening week of this fall's gospel work amongst the children.

Forest Grove, OR - Brother Sydney Maxwell gave appreciated calls to the assembly here as well as Grant's Pass and Salem.

REPORTS - CANADA

Oxford, N.S. - Four obeyed the Lord in baptism on September 29. This was the fruit of gospel efforts held previously in River Philip and Mt. Pleasant. Brother William Bingham gave a word on baptism before a full hall that gathered to witness this step of obedience.

River Hebert, N.S. - Brethren William Bingham and Floyd Stewart expect to start in gospel meetings in early November.

Sydney, N.S. - The Canadian Thanksgiving conference was considered one of their best. Brethren Jack Gamble and Robert Dryburgh of Scotland were with them as well as those who labor in the Maritimes.

Yarmouth, N.S. - Brethren Albert Hull and Gerard Roy are starting meetings in a portable hall near here on October 14.

Edmundston, N.B. - A little interest was seen in the four week gospel effort put forth by brethren Larry Buote and Gerard Roy.

Fredericton, N.B. - Local brethren conducted three weeks of gospel meetings in Lincoln School just outside of the city with one professing. On August 19, an afternoon meeting was held which was a cheer to the saints. They had an appreciated visit from brother Thomas Matthews. Brother James McClelland was with the assembly at the end of September for a week of children's meetings.

Riverview, N.B. - Brother Albert Grainger, Sr. is seeing good numbers coming out to gospel meetings held in a rented building, with one professing to be saved at last report.

Saint Louis de Kent, N.B. - Brethren of the Shediak Assembly have been carrying on Saturday night cottage meetings for the past three months with a little blessing.

Shediak, N.B. - The first conference was held on the last weekend of September, with brethren giving help in ministry and gospel, which was all in the French language.

Mimico, Ont. - Brethren J. A. (Bert) Joyce and Albert Ramsay are starting gospel meetings on October 21.

Port Hope, Ont. - Brother Lorne Langfeld had one week of children's meetings which gave the saints encouragement as to Sunday School work.

St. Thomas, Ont. - A good conference was reported. Brother Sydney Maxwell planned to visit Chatham, Merlin and Sarnia. Brother Kenneth Moore was also expected at Sarnia.

Toronto, Ont. - Bracondale Gospel Hall - Brother Harold Paisley had good interest among the believers when he spent a week with the assembly taking up the Book of Ruth. In meetings he had at the **Pape Avenue Gospel Hall** on Prophetical Subjects, the meetings were well-attended, and on Lord's Day evening, when he spoke on the subject "The Day When Millions Will be Missing," over forty outsiders were present. He is scheduled to spend a week starting October 14 with the **Eglinton Assembly** taking up the Offerings in conversational Bible Readings. On October 21, he is to have two weeks of ministry meetings on the Feasts of Jehovah at the **Lansing Gospel Hall**. Brother William McBride also spent a week with the assembly at **Eglinton** with profitable ministry. He visited other parts of Ontario, as well. He is scheduled to leave for Chile, his field of labor, on November 8.

Windsor, Ont. - Partington Avenue Gospel Hall - Brother Larry Perkins with the help of local brethren are carrying on gospel meetings in a vacant store on one of the main streets of the city each Lord's Day, Tuesday and Thursday evenings with encouraging interest. An 18-year-old girl has professed.

Brandon, Man. - Conference held over the Canadian Thanksgiving weekend was their largest in many years. Brethren James Ronald, Sr. and Robert Boyle were starting in gospel meetings on October 14 in Stornoway, Sask.

Crystal City, Man. - Reports of tent meetings which were carried on for four weeks were that attendance was less than last year, which is causing prayerful concern to the Christians of the Portage la Prairie Assembly as to future work in this district.

Portage La Prairie, Man. - Brethren David Gray and Larry Steers were with the saints in conversational Bible Readings.

Roseisle, Man. - Saints were cheered as to their conference. Brother Richard Robertson remained for one night. Brother Leonard DeBuhr was calling on different assemblies enroute to his home in Iowa.

Maidstone, Sask. - Conference was a time of spiritual refreshment for the Christians.

Calgary, Alta. - West Hillhurst Gospel Hall - Brother James Ronald, Sr. was with the assembly for five nights of ministry during September.

Vancouver, B.C. - Victoria Drive Gospel Hall - Conference was a time of cheer to the Lord's people. Brother George Campbell was able to give a word in ministry as well as share in the preaching of the gospel. Brother John Norris was staying on for a few days to visit different assemblies. Brother Walter Gustafson had two weeks of conversational Bible Readings on the Sermon on the Mount.

REPORTS - FOREIGN

NORTHERN IRELAND -

COUNTY ANTRIM - Clonkeen - Brother Albert McShane had a week of profitable ministry meetings with the saints. **Derriaghy** - Brother David Kane with the help of brother Brian Currie of the Derriaghy Assembly are having tent meetings with good attendance and some interest. **Kells** - Brother A. M. S. Gooding had two weeks of ministry meetings on church truth with good attendance. **Larne** - The annual Bible Readings held from September 7 through 11 were well-attended and considered profitable with a good spirit of harmony prevailing. Subject was Ephesians, chapters 4, 5 and 6.

COUNTY DOWN - Kilkeel - Brother Samuel McBride continues with gospel meetings under canvas. Two have professed to be saved. **Tullylish** - Brethren Sam Ferguson and Norman Turkington are here in tent meetings with good interest and one professing at last report.

COUNTY TYRONE - Stewartstown - Brother George McKinley along with brother Brian Glendenning of the Cookstown Assembly purpose starting gospel meetings in the Sherryroom Orange Hall for which prayer is valued.

EIRE -

COUNTY DONEGAL - Laghy - Brethren James Brown and Jack Lennox commenced gospel meetings on September 17 in the Gospel Hall.

AUSTRALIA -

Brisbane - Wilston Gospel Hall - Brethren Thomas Bentley and W. J. Nesbitt had very helpful Bible Readings on I Thessalonians with good interest. Brother Bentley has now returned to Malaysia after having spent a profitable time among the assemblies in Australia in gospel meetings which were blessed of God as well as in ministry for the encouragement of the saints. Brother Nesbitt, who arrived in early September, has been giving ministry in various assemblies, some which are in out-of-the-way places. He is expected for gospel meetings in New South Wales.

Toowoomba - Brethren Leo Strahan and John Gellatly purpose a gospel effort in connection with the assembly here, for which prayer is requested.

CONFERENCES

Deland, FL - The annual one-day conference usually held over the New Year's weekend has been postponed to a later date.

Hitesville, IA - Annual all-day meetings on January 1 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 - Annual conference to be held in the Gospel Hall, 4646 Twain Avenue on December 29 and 30 with Prayer Meeting on Friday night. Further particulars in December issue. Corr. William Smith, 5005 La Dorna Street, San Diego, CA 92115. (619) 582-2109. Gospel Hall (619) 280-7021.

Windsor, Ont. - Partington Avenue Gospel Hall - Annual conference to be held in the Gospel Hall, 644 Partington Avenue on December 29 and 30 with Prayer Meeting on Friday at 7:30. Breaking of Bread at 10:00. Corr. Robert Wylie, 3445 Randolph Street, Windsor, Ont. N9E 3E9. (519) 969-6347.

Portage La Prairie, Man. - Annual all-day meeting on January 1 with meetings at 11:00, 2:30 and 7:00 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.

Pennsauken, NJ - Annual conference will be held January 5 and 6 with Prayer Meeting on Friday at 7:30 in the Gospel Hall. All other meetings to be held in the Haddon Fortnightly, Kings Highway and Grove Street, Haddonfield, NJ. Breaking of Bread at 10:30. Corr. Charles J. Strom, 4763 Poplar Avenue, Merchantville, NJ 08109. (609) 662-4985. Haddon Fortnightly (609) 429-9881. NOTE this is one week later than the usual New Year's weekend.

HOME CALLS

Sunnyslope, AZ - Our dear sister, **Mrs. Catherine A. Meyers**, age 89, "fell asleep" on May 7. She was saved at the early age of nine and later was baptized and received into the fellowship of the Avondale Assembly of Chicago before moving to Sunnyslope with her husband in 1945. They had the joy of opening their home for the beginning of the Sunnyslope Assembly in 1948. Her love for the Lord, the assembly and souls was evidenced by her faithful service in tract distribution and Sunday School teaching both in Chicago and Sunnyslope for over fifty years. Failing health required her to enter the Linn Manor Care Center at Marion, IA in 1982, from which she passed into the presence of her risen Lord.

Black Earth, WI - Our esteemed brother, **Jost (Joe) Hoesli**, age 86, went to be with Christ on August 25. He was born in Switzerland and came to the U.S.A. in 1923. He was saved in the first series of gospel meetings in Black Earth, which were conducted in 1927 by the late brethren Samuel Hamilton and Stephen Mick. When the assembly was formed in 1928, he and his wife, Emma, who went Home on June 26, 1980, were among those in the fellowship, where he was known as a shepherd and a pillar of the truth of God. Five years ago, they moved to the Linn Manor Care Center, Marion, IA. The funeral was held at the Black Earth Gospel Hall.

Pennsauken, NJ - Our dear brother, **William H. Burrows, Sr.**, went Home on September 10 at the age of 75. He was born on April 13, 1909 and saved on April 18, 1954 in meetings held in the Gospel Hall at Camden, which were conducted by the late brethren Sam Rea and David Calderhead. He was very bold in testifying for the Lord Jesus and the power of the gospel. He leaves his wife, Zebiah, one son and three daughters, all of whom are in assembly fellowship.

Watertown, MA - Mt. Auburn Gospel Hall - Our esteemed brother, **James K. Stevenson**, age 90, went to be with Christ on September 11. He was born on March 19, 1894 in Glasgow, Scotland, and in early 1914, he was saved in tent meetings conducted by the late brother, John Ferguson. In the spring of that year, he came to the U.S.A. in company with brother Ferguson and his family. For the past seventy years, he has been part of the fellowship of the old Cliff Street Assembly (now Mt. Auburn), where he served as Sunday School Superintendent, and for the past thirty years has been the correspondent of the assembly, for which he showed a genuine concern - always present at the different meetings as long as health permitted. He rode a bus to his work, and in so doing, he used that time to pray for each one in the fellowship. The words of Hymn 28, "Blessed hope! Blessed hope! We shall meet with our loved ones again," which was sung at his funeral, were words of comfort to his wife, Mildred and daughters Ruth and Lillian, along with their husbands Norman Riley and Robert Fulton.

Westbank, B.C. - Our aged and esteemed brother, **Arthur Brodhead**, went to be with the Lord on September 20 at the age of 83. He was saved in 1920 in North Battleford, Sask. After hearing the gospel faithfully preached, he took a New Testament from his suitcase which his mother had placed there months earlier. The light of the gospel shone into his darkened soul as he read Romans 10:9. He was associated with the assemblies in Saskatchewan, and for the past forty years, he has been a part of the assembly at Westbank. He was a lover of assembly truth. He has been unable to read for sometime, but continued to pray and minister. He will be missed for his wisdom. His wife, Joyce, two sons and two daughters are in assembly fellowship.

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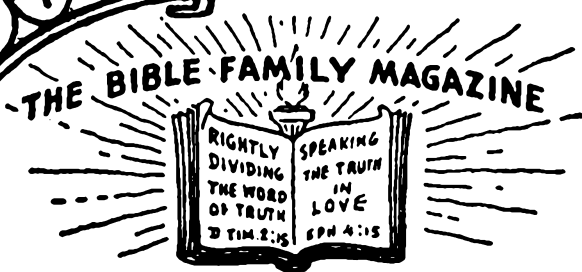
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Words in Season



STOCKTAKING

How hast thou fared, my soul, throughout the year?
Survey the path thy pilgrim feet have trod;
Mark how His guiding hand was ever near;
Think of His kindness, and give thanks to God.

How hast thou cared, my soul, for others' pains?
What priestly sympathies have stirred thy heart?
The year has had its fill of weeping rains.
Shared tears are heaven's dew-drops. Weep thy part.

How hast thou dared, my soul, to hold the faith,
To face the foe with all his hosts abhorred?
He is, who stands by what the Scriptures saith,
A hero in the battles of the Lord.

How now prepared, my soul? Be not downcast;
Step out in faith into the dawning year;
Write "profits" o'er the lessons of the past,
And trade for Him. His coming draweth near.

I.Y.E.

DECEMBER, 1984

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Newton, B.C. - Lord's Day: Breaking of Bread - 9:30; Sunday School - 11:00; Gospel - 7:00. Wednesday: Prayer Meeting and Bible Reading - 7:30. Meetings on Lord's Day are held in the Newton Elementary School, 13349 - 81st Avenue, Newton, B.C. Meetings on Wednesdays are held at 13540 - 60th Avenue, Surrey, B.C. Correspondent: Murray Funston, 13540 - 60th Avenue, Surrey, B.C. V3W 1S2. (604) 590-4376. This assembly has been formed in fellowship with the West Richmond Gospel Hall in the Vancouver area.

North Burnaby, B.C. - Norburn Gospel Hall. Lord's Day: Breaking of Bread - 9:30; Ministry - 11:00; Gospel - 6:30. Wednesday: Prayer Meeting and Bible Reading - 7:30. All meetings at 516 South Howard Avenue, North Burnaby, B.C. Correspondent: Craig Funston, 122-9061 Horne Street, North Burnaby, B.C. V3N 4L2. (604) 421-6625. This assembly has been formed in fellowship with the Carleton Gospel Hall in the Vancouver area.

* * * * *

As we go to press, we learn of the homecall of our beloved brother and esteemed servant of the Lord's, Mr. L.K. McIlwaine of Nova Scotia, on Friday, November 9, 1984. A suitable memorial and photo will appear in the January issue.

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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*Be strong, all ye people of the land, saith the Lord, and work:
for I am with you, saith the Lord. (Haggai 2:4)*

To the prophet Haggai fell the work of encouraging the Lord's people as they rebuilt Jerusalem after the Babylonian captivity. It was a trying time. A seemingly endless task was before them. Human strength was limited. The work was hard, and there was little visible reward. Are conditions any different today? "The harvest truly is plenteous, but the laborers are few." Trusting self or others is inviting defeat. Therefore, "*Be strong in the Lord.*"

Though troubles assail and dangers affright,
Though friends should all fail, and foes all unite,
Yet one thing secures us whatever betide,
The promise assures us, "The Lord will provide."

J. Newton

CHRISTMAS ???

Selected

What meaneth all this fuss and worry?
Whence go these crowds to run and scurry?
Why all the lights - the Christmas trees?
And the silly "fat man," tell me, please!

Why, don't you know? This is the day
When everybody should be gay,
For this is Christmas! (Christ's Mass)

So this is Christmas, do you say?
But where is Christ this Christmas day?
Has He been lost among the throng?
His voice drowned out by empty song?

No, He's not here - you'll find Him where
Some humble soul now kneels in prayer;
There you'll find Christ - not Christmas.

But see the many fickle thousands
Who gather on this Christmas Day,
Whose hearts have never yet been opened,
Or said to Him, "Come in to stay."

In countless homes the candles burning,
In countless hearts expectant yearning
For gifts and presents, food and fun,
And laughter till the day is done.

But not a tear or grief or sorrow
For Him so poor He had to borrow
A crib, a colt, a boat, no bed
Where He could lay His weary head.

I'm sick of all this empty celebration,
Of feasting, drinking, recreation;
I'll go instead to Calvary.

And there I'll kneel with those who know
The meaning of that manger low,
And find the CHRIST - not Christmas.

I leap by faith across the years
To that great day when He appears
The second time, to rule and reign,
To end all sorrow, death, and pain.

In endless bliss we then shall dwell
With Him Who saved our souls from Hell,
And worship HIM - not Christmas!

THE LOVE OF GOD

By Robert E. Surgenor

*For God so loved the world,
that He gave His only begotten Son,
that whosoever believeth in Him
should not perish but have
everlasting life. (John 3:16)*

What a world we are living in today! Statistics show us that thousands are being murdered yearly in America. Shootings, knifings, muggings, rapes, child abuse, vandalism and thievery abound. Prisons are overcrowded, and law enforcement agencies are at their wit's end. Even in home-life, almost half of all marriages are ending in divorce. The Bible sums it up - "living in malice and envy, hateful, and hating one another" (Titus 3:3). "Being filled with all unrighteousness, fornication, wickedness (the gays), covetousness, maliciousness, full of envy, murder . . . haters of God" (Rom. 1:29, 30).

In the midst of such depressing and sobering facts, how wonderful it is to know that there is a supreme love showered from heaven above upon the wretched, guilty sons of men. Man's utter and total ruin through Adam's fall is the reason for the sad results we see in our world today. Yet God, in His matchless love, has provided a means whereby man can be cleansed of his sin, elevated into the very presence of God, constituted an heir of God, a child of God, with an inheritance in heaven. This divine love is not the love of complacency or affection - it is not a love flowing because of any virtue in us, for we have none. God's love is higher than that! His love is the exercise of the Divine will in deliberate choice made without assignable cause, save that which lies in the nature of God Himself. It is a deep and constant love of an absolutely perfect Being towards entirely unworthy objects. Friend, you are that object of God's love.

GOD'S LOVE MANIFESTED

Love can be known only from the action it prompts. God's action has proved, without a shadow of doubt, His love. "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him" (I John 4:9).

What a wondrous event, when God sent His only Son, from heaven to earth, to become incarnate at Bethlehem. "As the children are partakers of flesh and blood, He also Himself likewise took part of the same" (Heb. 2:14). He clothed Himself with humanity - God sent His own Son in the likeness of sinful flesh (Rom. 8:13), yet in His very nature and being, He was sinless. "He

was rich (in heaven), yet for your sakes He became poor (on earth)" (II Cor. 8:9). The glory that He had with His Father in eternity was veiled; He took the place of abject poverty. "A Man of sorrows, and acquainted with grief" (Isa. 53:3). Why? All in love to you!

GOD'S LOVE PROVED

If a friend was condemned to die for a crime, and the governor announced if anybody was willing to die in the criminal's place, the criminal could go free - would you volunteer? If so, you would be manifesting the greatest love a mortal could exhibit, for the Lord said, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). Paul speaks of "God, Who is rich in mercy, for His great love wherewith He loved us" (Eph. 2:4). This great love was proven at Calvary. "God commendeth (or, giveth proof of) His love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:8). God "spared not His own Son, but delivered Him up for us all" (Rom. 9:32). Think of it, we as "enemies," "ungodly," and "sinners" (Rom. 5:6, 8, 10), yet He loved us so! "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (I John 4:10). "Propitiation" simply means that Christ, through the sacrifice of His death on the Cross, has made expiation, thus enabling God to come forth in mercy and forgive you of all your sins and guilt, if by faith you trust His Son as your Sacrifice and Saviour. Why such an offer from God? - all in love to you!

GOD'S LOVE BESTOWED

All who have trusted the Lord Jesus can exclaim like John, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (I John 3:1). Think of it! Forgiven! Redeemed! Saved! And made a child of God eternally! I can say like Paul, "The Son of God, Who loved me, and gave Himself for me" (Gal. 2:20). Can you? Or are you like those of whom the Lord said, "I know you, that ye have not the love of God in you" (John 5:42)?

GOD'S LOVE PRAISED

As John begins to write the Book of The Revelation, thinking of the supreme greatness of our Lord, he exclaims, "Unto Him that loveth us, and washed us from our sins in His own blood . . . to Him be glory and dominion for ever and ever, Amen" (Rev. 1:5, 6).

His love never diminishes or fails - His blood ever cleanses! Why not trust the Man Who died for you in love. Today!

UNITY (PSALM 133)

By James Brown, Arizona

How good and pleasant for brethren to dwell together in unity. This was one of "the songs of degrees" that was sung as the people went up to their gathering center (Zion). It was a happy time, and the psalmist refers to it in Psalm 42, "When shall I come and appear before God." He evidently was in a location or position where he was confined and could not go up with his brethren. Perhaps this was why he was depressed and cried out, "why art thou cast down, oh my soul, and why art thou disquieted within me." He longed for the presence of God. Hear his yearnings . . . "I went with them to the house of God with the voice of joy and praise." Would that our love for God's gathering center was as fervent.

We believe from these "Songs of Degrees" that this Unity (Psa. 133) was not brought about by accident or happenstance, but by God working in the lives of the saints as indicated by these songs. Unity in the assembly is never a matter of accident, or legal conformity, but rather, the Lord by the Spirit dealing with each member to bring them into a condition of unity. This business of agreeing to disagree or, what is worse, allowing anything to go on in the assembly for the sake of unity is not of God.

We will begin at Psalm 128. In this Psalm, God would exercise him as to the STATE OF HIS HOME. This was paramount in regard to "the blessing out of Zion (the gathering center). His wife as a fruitful vine, his children like olive plants. He would see "peace upon Israel" so necessary to Unity.

Psalm 129 is relative to his SUFFERING. He was no stranger to suffering, "many a time have they afflicted me from my youth." Yet his faith remained firm, "the Lord is righteous." He recognized that the hatred of the enemy was not so much personal as against Zion.

Psalm 130 is relative to his SIN. "If Thou shouldest mark iniquity, O Lord, who should stand?" "But there is forgiveness with Thee that Thou mayest be feared." How thankful we are for Divine forgiveness. Without it, there would be nothing but hopelessness. Fearing God would be futile. The sense of his sinful nature made him a praying man (verses 5 & 6).

Psalm 131 is relative to SELF. He continued to exhibit the exercise and condition of a man made suitable for unity by God. "Neither do I exercise myself in matters too high for me." Honest assessment produced humility; he was not seeking place. "I have quieted myself as a weaned child." Not now dependent upon nature's sustenance and satisfaction.

Psalm 132 is relative to the SANCTUARY. This psalm could be the the subject in itself of discussion, but suffice it to say, that the

psalmist found rest in what God found rest in (the Ark, type of Christ). "Arise O Lord, into Thy rest; Thou and the ark of Thy strength." For David - "This is my rest forever: Here will I dwell: for I have desired it." That rest was disturbed in Eden, and restored at Calvary. "Then I restored that which I took not away."

Psalm 133 is relative to the SAINTS. Having come to this point in the experience of the STATE OF HOME, HIS SUFFERING, SIN, SELF, SANCTUARY and now SAINTS, he is perhaps more a fit subject for unity in the assembly. The precious ointment (beauty and fragrance of our Saviour), our blessed Head, ran from the beard to the hem of the garment of the High Priest. It was poured on the head and ran the full length of the body. We (His Body) should display the same fragrance that is seen in such infinite, glorious abundance in our Lord Jesus. The odor of the ointment in the beard, the continuance of His Everlasting Word to us.

Psalm 134 is His SONG. Having come into the blessedness of the unity that the Spirit has made (Eph. 4:3) and the blessing that God has commanded on His people (133:3), he now should have a song, "Lift up your hands in the sanctuary and bless the Lord."

* * * * *

"LIFE BEGINS AT 70"

Concluded from November issue

By Ernest L. Moore, Chile

MONUMENT OF TESTING AND TRIAL

3) *Genesis 32:24-32* - As he journeyed westward, after surviving the encounter with Laban, Jacob's heart was filled anew with fear, at the prospect of confronting his brother, Esau. Had 20 years been sufficient to calm Esau's wounded, cheated feelings? Jacob, in the midst of another crisis in his life, was purposely left "alone," in order that he might wrestle with One mightier than Esau. Remarkable it is that he retained unnatural strength, even at the advanced age of about 91 years. Jacob prevailed, and was blessed, but for the rest of his life, he carried a mobile reminder, a shrunken thigh. In the remaining 56 years, he limped onward and upward, with the aid of a staff (Heb. 11:21), learning painful but precious lessons about God's all-sufficient strength, perhaps similar to those expressed by Paul in II Corinthians 12:9, 10.

It is well to keep in mind that the believer's trials and afflictions are not necessarily a temporal punishment for disobedience. Yes, there is judicial or *punitive* chastening, such as that experienced by Naomi, David, Jonah and the Corinthian believers. But there was also instructive or *pedagogic* chastening for Joseph and Job, and *preventive* chastening for Paul, all with the Divine end

result in view, to yield the "peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11).

MONUMENT OF CONFIDENCE IN GOD

4) *Genesis 33:20* - The meeting with Esau had turned out so much better than Jacob had imagined. All his precautions, in the family marching order, had been rendered unnecessary. Esau was much more amiable than expected. Now Jacob could breathe a sigh of relief and settle down. Besides building a house and cattle booths at Succoth, he also became a landowner, purchasing a parcel of a field just outside the city of Shalem. Interestingly, that field became the final resting place of Joseph's bones, several centuries later (Josh. 24:32). It was apparently a small tract of land, large enough to pitch his tent, and he was careful to consecrate the place by erecting an altar to El-elohe-Israel, "God the God of Israel." How good the Lord had been to him, delivering him in each great crisis. Now, in a stable, settled-down condition, he could offer sacrifices on this new altar, to remind himself to continue to confide in the Lord.

But is God able to confide in Jacob? Sad to say, his peace and tranquility in this settled-down condition was only momentary, for his family was on the move, and daughter, Dinah, was anxious to see the latest feminine fashions in the land, with the inevitable tragic consequences in Genesis 34. Jacob was forcibly reminded that he was called to be a pilgrim, as he pulled up stakes amid bitter comments to two of his sons, "Ye have troubled me to make me to stink among the inhabitants of the land" (Gen. 34:30).

MONUMENT OF RESTORATION

5) *Genesis 35:1-7* - It is evident that the word of the Lord in verse 1, commanding Jacob to "Arise, go up to Bethel, and dwell there," was very timely, considering his plight and fear of being destroyed by the inhabitants of the land. This Divine command is a reminder of the grace and goodness of God, manifested to His erring children, showing them the way out of their predicaments, brought on by straying deliberately from the narrow path of constant dependence upon God and close fellowship with Him. The opportunity is presented now to make a household inventory, in order to ferret out "strange gods that are among you." His family, fearing for their lives, apparently handed over willingly the idols and adornments, and Jacob dutifully buried them under an oak before leaving Shechem. That "burial," appearing in verse 4, represents the first of four or five burials found in the chapter. Would to God that each of us took inventory of what is in our home and hearts, and conducted a burial of whatever might be hindering our fellowship with the Lord and with our brethren. What a pile of

"refuse" might accumulate, including electronic devices, sports, vehicles and equipment, games, reading material, adornments, etc. Apart from the tangible articles, there might be an inordinate affection for "normal" (?) cultural, educational and physical activities, including music, science, sports, body-development exercises, beauty treatments, etc., all of which will be uncovered, and tested, by fire (I Cor. 3:13), at the Judgment Seat of Christ.

Now Jacob is prepared to fulfill what the Lord had commanded him, and which he had promised to his household. His altar was raised at Bethel, possibly very near the first monument, and was named El-beth-el, "the God of Bethel." Surely the circumstances would suggest its significance for Jacob, as his monument of restoration.

How important it is that we make frequent pilgrimages to the same monument. Our soul needs to be "restored" daily (Psa. 23:3). A saint who becomes like a dislocated member of the body, falling unwittingly into a snare, needs to be "restored" (Gal. 6:1). Perhaps there might be some young believer, who like Eutychus, is slumbering in the "window" of a "well-lighted" assembly (Acts 20:8-10), oblivious of his imminent necessity for restoration before suffering a tragic moral fall. The Scriptural formula, given long ago to an assembly that had left its "first love" remains unaltered for modern times - Remember, Repent, Return (Rev. 2:5).

MONUMENT OF SORROW

6) *Genesis 35:8* - Following close upon his restoration at Bethel, Jacob was called to experience the loss of that faithful nurse, Deborah, who had dutifully accompanied his mother, Rebecca (*Gen. 24:59*), as she proceeded westward on that long desert journey, perhaps about 125 years earlier. Nothing is recorded about her during that long interval, but evidently she was held in high esteem, and tenderly cared for in her old age. A prominent oak tree marked the burial site, and apparently the ground around it was watered with the tears of those who mourned her passing. (Strange to say, when Isaac was buried several years later, apparently no monument was raised in his honor - *Gen. 35:29*.) That oak, which thenceforth was named Allon-bachuth, "oak of weeping," would remind us of faithful saints, who having passed on to their eternal rest, leave fragrant memories which are a blessing to the living, "and their works do follow them" (*Rev. 14:13*). Thank God, we sorrow not as "others which have no hope," knowing that our Lord's promise to return quickly is sure and secure. Together we shall ever be with the Lord. We would therefore "comfort one another with these words" (*I Thess. 4:13-18*).

MONUMENT TO GOD'S FAITHFULNESS

7) *Genesis 35:9-15* - Again God appeared to Jacob at Bethel, reminding him that his name had earlier been changed, at Penuel, to Israel. Jacob responded by setting up a pillar of stone.

Truly we can say, "Great is Thy faithfulness" (Lam. 3:23). God has been faithful: 1) in saving us - I Cor. 1:9; 2) in calling us - I Thess. 5:24; 3) in establishing us - II Thess. 3:3; 4) in keeping us - I Peter 4:19; 5) in forgiving us - I John 1:9; 6) in chastening us - Psa. 119:75; 7) in promising us - Heb. 10:23. Even when our faith is weak, not trusting Him as we should, "He abideth faithful" (II Tim. 2:13).

MONUMENT OF LOVE

8) *Genesis 35:20* - Years earlier, Rachel had demanded, "Give me children or else I die" (Gen. 30:1). God gave her two sons . . . and she died, while giving birth to the second. Jacob buried her near to Ephrath (Bethlehem), and set a pillar upon her grave. It would remind us, first of all, of the love of a husband for his wife. Just as the apostle Paul commands the wife to be subject to her husband in five similar aspects, likewise he commands the husband to love his wife, expressing it with five expressions or facets in Ephesians 5:25, 28, 33. The first of these facets reads as follows: "even as Christ also loved the church."

In a more general sense, we are reminded of our love for the Lord, our love for our brethren, and our love for lost, perishing sinners. Our love for the Lord will be manifested in a willingness for personal sacrifices on behalf of our brethren, a lesson which was impressed upon Peter in John 21. Regarding our love for our brethren, the new commandment to love one another is found ten times in three of John's books. In reality, the term "brotherly love" (Heb. 13:1) is in a sense theoretical until it is put to a severe test, requiring us to exercise some of the sixteen virtues found in I Corinthians 13:4-8. Finally, our love for the lost will be demonstrated by our sincere efforts to preach and live Christ before them.

Hark! 'tis the watchman's cry,
 Wake, brethren, wake!
 Jesus, our Lord, is nigh;
 Wake, brethren wake!
 Sleep is for sons of night;
 Ye are children of the light,
 Yours is the glory bright;
 Wake, brethren, wake!

MY NAME

By J.G.B.

The Name of the Lord is a strong tower: the righteous runneth into it and is safe. (Proverbs 18:10)

In Exodus 6:3, the Lord publishes His Name. It is a Name suited to the *then* condition of Israel. They were groaning in Egypt. Task-masters and brick-kilns were oppressing them. The Lord lets them learn Him in characters of faithfulness, grace, and strength, exactly suited to such a condition. He tells them that He remembered them, heard their sorrows, had His undertakings to their fathers before His thoughts, and was about to rise up for their deliverance. They were oppressed, and He was a Redeemer - that was all - that was the Name He was publishing, because that was the Name they needed - that was the character which their circumstances needed to find in Him.

In Exodus 34:6, He publishes His Name again. But it is a very different Name, a Name that has respect, not to *strong enemies*, but to *disobedient, rebellious people* - a Name, therefore, full of *pardoning grace*, and not of *delivering strength*. For this was the new Name which the then present condition of Israel needed. The people had now troubled themselves, and it was forgiveness they wanted; before, Egypt troubled them, and it was strength and deliverance they needed.

Connected with forgiveness, they learn that God will *correct* or *discipline* them even to the third or fourth generation.

How wondrous these two publications of His Name are! How fine a witness they bear to us that if we will but call upon Him, He will deal with us as our souls need. If *others* be against us, He will *deliver*; if we are faulty ourselves, He will *correct* but *forgive*.



Might, power or the Spirit - All means which believers may use for the conversion of sinners, without the Spirit in them, are like a body without life, like a locomotive without steam, like a watch without mainspring, like nature without the life-giving power of the sun. However beautiful, unique, antiquated, united, extensive, wealthy, intellectual; however patronized by the wealthy, wise or great, *if the Spirit be absent* from them, they will fail to accomplish the desired end. Is this not largely forgotten today? The "mechanisms" of religion can be made to operate smoothly in multitudinous and devious ways, but the "way of the Spirit" is not of man, nor understood by man (see John 3:5, 9, etc.). God never associates His Name with evil.

"I AMS" OF PSALM 119*Concluded from November issue**By George Graham*

Fourth: "I am a companion of all them that fear Thee, and of them that keep Thy precepts," verse 63. This dear man was careful of the company he kept, and so might we. He kept company with those that feared the Lord and obeyed His word. He could be in no better company. We think of Daniel and his three companions. What a contrast to the others who were carried down to Babylon! These four youths feared God. They stood together; they stood for God in that dark land. This could not be said of the others. The fear of God preserved them. They experienced the truth of Psalm 34:7, "The angel of the Lord encampeth round about them that fear Him, and delivereth them." The fear of God has practically left the land. The founding fathers were God-fearing men. Since their day, there has been a radical change in the land. How true the word of the Lord, "There is no fear of God before their eyes" (Rom. 3:18). What is true of the world outside is finding its way into God's assemblies. We have to confess there is little of the fear of God among us. Were it so, we would know more of the Power and Presence of God in our midst. We are reminded of the days of Malachi. The testimony of God was at a very low ebb. They questioned His love (chapter 1:2); they despised His Name (chapter 1:6); they polluted His altar (chapter 1:7); they wearied their God (chapter 2:17); they refused to return (chapter 3:7); they robbed God (chapter 3:8); and finally, they spake against God (chapter 3:13). This condition is the background to what we read in chapter 3:16. "Then they that feared the Lord, spake often one to another." They sought to encourage and strengthen one another. The Lord gives an encouraging word to that little godly remnant in chapter 4:2, "Unto you that fear My Name shall the Sun of righteousness arise with healing in His wings." This is the hope of Israel. If we would live for God, we must know the fear of God in our lives, and our desire will be to keep company with those like-minded. There is a saying in the world, and there is a lot of truth to it, "we become like the company we keep." Young believer, watch the company you keep. Keep company with those who have an interest in the Word of God, those who are spiritual and have an interest in the assembly and its spiritual well-being. Such will be a help and a blessing in your life as you seek to live for the Lord day by day. It is not a popular path, but it is the way to please God, and that's what really matters.

Fifth: "I am small and despised; yet do not I forget Thy precepts," verse 141. This scripture may be looked at in two ways. First, it may be his own estimation of himself. Second, it may be the

world's estimation of him. Let us look at the second. If it was David who wrote the psalm (questionable), then we think of his early days in I Sam. 17:28 when his eldest brother said to him, "Why camest thou down hither? - I know the pride, and the naughtiness of thine heart." Again in his later life, Michal, his wife, the daughter of Saul, despised him (II Sam. 6:20). Like David, we may be made to feel we are of little account in the world. We may be despised, treated with contempt and shame. Let us never forget it was the way the Master trod. Of Him, we read, "He was despised and rejected of men" (Isa. 53:3). In such circumstances, he found strength and comfort in the word of God. He is heard to say, "Yet do not I forget thy precepts." Like the Lord, "He committed His cause to Him that judgeth righteously" (I Peter 2:23). No matter the circumstance or experience, we shall find all the comfort and strength we need in God's precious Word.

Let us look at the verse now as being his own estimation of himself, "I am small and despised." Could we honestly before God, Who knoweth and searcheth the heart, take such words upon our lips? It is a searching question. May it search our every heart. We are constantly exhorted in the word of God to be of such a mind. We remember pride is one of the things God hates - pride of race, pride of place and even pride of grace. Paul the apostle uses such words as he writes, and we believe from his heart, "I am the least of the apostles - But by the grace of God I am what I am" (I Cor. 15:9-10). Writing to the church at Ephesus, he says, "Unto me, who am less than the least of all saints is this grace given" (chapter 3:8). Like the psalmist, Paul was a man of humble mind (Acts 20:19). The more we think of Christ, the less we think of ourselves. "Take my yolk 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), were the words of the Lord Jesus. He is our great example. In Rom. 12:16, we read, "Mind not high things - Be not wise in your own conceits." In Micah 6:8, we read, "What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God."

O patient, spotless One! Our hearts in meekness train
To bear Thy yoke and learn of Thee, That we may rest obtain.

Sixth: "I am become like a bottle (skin) in the smoke; yet do I not forget Thy statutes," verse 83. What a picture of misery! He likens himself to a skin bottle, dried and shrivelled up in the smoke. He has been in the school of God. Persecutions, afflictions, trials, sorrows, discipline and such have left their mark upon his body, but his soul has been sustained, strengthened and comforted by the word of God. No matter the experience, be it ever so trying, our sure source of strength and comfort is found in God and His

word. As we consider our verse, we think of others in the word of God. Think of Job in his bitter trial. What a pitiful sight, sitting in the dust scraping himself with a potsherd (Job 2:8)! In this bitter experience, he said to his wife, "Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil? In all this, Job sinned not with his lips" (Job 2:10). Later he said, "Though He slay me, yet will I trust Him" (Job 13:15). Read James 5:10-11. We would turn now to Paul in our New Testament. We meet him for the first time as a young man called Saul of Tarsus in Acts 7:58, a bitter persecutor of the Christians. In Acts 9, he is apprehended by the glorified Lord, Whom he acknowledged as Lord and Saviour. From then until his homecall by martyrdom, thirty years later, he faithfully served the Lord amidst many trials, afflictions and persecutions too numerous to mention (II Cor. 11:22-33). In Philemon, verse 9, he speaks of himself (about 60 years old) as "Paul the aged." That old warrior of the cross had worn himself out for Christ. He had experienced the truth he taught the Corinthians, "the outward man was perishing, but the inward man was being renewed day by day" (II Cor. 4:16). Writing to the churches in Galatia, he said, "I bear on my body the brand marks of the Lord Jesus" (Gal. 6:17). Better by far to wear out than rust out! We serve the Lord Christ. He is worthy of our all. Soon we shall see His face and enjoy His Presence forever. What a blessed prospect!

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WHAT IS FAITH?

Faith is the eye by which we look to the Lord Jesus. A dim-sighted eye is still an eye; a weeping eye is still an eye. Faith is the hand with which we lay hold of the Lord Jesus. A trembling hand is still a hand. And he is a believer whose heart within him trembles when he touches the hem of the Saviour's garment, that he may be healed. Faith is the tongue by which we taste how good the Lord is. A feverish tongue is nevertheless a tongue. And even then we may believe, when we are without the smallest portion of comfort; for our faith is founded not upon our feelings, but upon the promises of God. Faith is the foot by which we go to the Lord Jesus. A lame foot is still a foot. He who comes slowly nevertheless comes.

George Mueller

THE SUFFERINGS OF CHRIST

By Hawthorne Bailie

The sufferings of Christ are to be viewed in a two-fold character. He suffered from man, and from man He suffered contradiction, reproach, persecution, death. From **man** He suffered **for righteousness**. But He suffered also under the hand of **God**; under the hand of God He suffered **for sin**.

We shall never rightly or truly value the work of Christ, unless we view it specially in connection with God. The mission of Christ, as we have already said, was the outflowing of God's love to the world (John 3:16). "The Father sent the Son" (I John 4:14). It was by the will of God He came (Heb. 10:9). The voice from Heaven proclaimed the Father's delight in His ministry of grace (Matt. 3:17). It was God who laid on Him the iniquities of us all (Isa. 53). It was by the determinate counsel of God that He was delivered to death (Acts 2). It was under the hand of God he was bruised. It was Jehovah that made His soul an offering for sin (Isa. 53). It was the wrath of God He endured (Psa. 102:10). It was under the curse of God's violated law (not His violation) that He bowed His head and died (Deut. 21:23; Gal. 3:13).

What a strong foundation for the certainty and repose of faith is thus laid in the fact that it was God who willed and predetermined the work of Christ, as He has also acknowledged and accepted it! With what peace can I stand before God, when I know that my sins have been put away by an act of His own righteousness! In the work of atonement, I took no part, nor am I called to take any part. God dealt **not with me**, but with **my substitute**. The righteous judgment of God fell upon Him **in my stead**. All was planned and effected according to God's own mind. Believing this, I cannot but rejoice before God, all fear of imperfection or insufficiency being completely removed.

PROPHETIC TESTIMONY

In tracing the doctrines of Scripture as to the death of Christ, I would look first at that well-known passage in the Old Testament, the fifty-third chapter of Isaiah. What do we learn there? Let us listen to its plain statements. The sufferings of Christ are its burden throughout. **First**, it speaks of punishment, of stripes, of chastisement, of wounds, of griefs, of sorrows. It speaks of Christ as being "bruised," being "oppressed," being "afflicted," being "stricken," being "smitten," being "brought as a lamb to the slaughter." **Secondly**, it tells us that these sufferings were for sin, for transgressions, for iniquities. **Thirdly**, it tells us that the transgressions and iniquities for which He suffered were **not His own**, but that He was stricken for the transgressions of others, that He suf-

ferred for the iniquities of God's people, that He bare the sin of many. **Fourthly**, it tells us that He suffered under the hand of God, that it was none other than Jehovah that laid on Him the iniquity of others, that it was Jehovah Himself that bruised Him, and made His soul an offering for sin. And **fifthly**, it tells us that it was by His sufferings that our peace is made, that our diseases are healed. It tells us of the many being justified, because "He shall bear their iniquities." On statements so explicit, so direct as these, it would seem almost needless to add a word of comment.

In the last verse of the chapter which we have been analyzing, it is said, "He bare the sin of many." Now, if we look to other Scriptures, we shall find that the connection between the **bearing of sin**, and the **bearing of the punishment due to sin**, is clearly set forth. It is said again and again of the transgressor, "He shall bear his iniquity;" "He shall bear his sin;" (see Lev. 5, 1:17, 17:16, 20:19, 24:15; Num. 5:31, 9:13, 14:34, 30:15), which evidently signifies exposure to all the consequences of the sin committed; it means being answerable for it before God. And what are the consequences of sin? What is the penalty attached to it? We are not left in doubt as to the answer, God, the Creator and Supreme Ruler, has pronounced the irreversible doom of sin - "**The soul that sinneth, it shall die.**"

A SACRIFICE NEEDED

The universality of the rite of sacrifice throughout all ages and countries proves the existence of a universal conscience of sin, and is an admission that life is forfeited to God. It shows how even man's natural conscience bears witness to the great truth established by revelation, that "without shedding of blood there is no remission" (Heb. 9:22).

Wherever sin is, **there** life is forfeited. Wherever sin is, **there** death follows in its train, as its natural and inevitable result. Sin is expiated only by the sacrifice of life. And as the death, which is the due reward of sin, consists not only in the separation of the soul from the body, but in eternal separation from God, it is evident that the endurance of it by the sinner himself could never expiate it. It is **eternal death**. But Christ **being God as well as man**, there was in His sacrifice for sin, an infinite efficacy which could, and did completely expiate it.

He "**put away sin by the sacrifice of Himself.**" This truth - that sin can only be expiated by death, and that the death which alone can expiate it is the death of our Lord Jesus Christ - is established in Scripture by the plainest statements that human language can express. It is a **fundamental** and **vital** doctrine, conveyed, not in a few isolated texts, but taught in various ways - in innumerable passages from the beginning to the end of the Word of

God. Atonement for sin by sacrifice was ordained in the eternal counsels of the God of grace, and accordingly, God has, from the beginning, been foreshadowing it, and pointing to it. It was implied in the earliest promise to Adam. It was acknowledged in the offering of Abel - in the sacrifices of the patriarchs. With every part of the Jewish system, it is elaborately interwoven. The Prophets proclaim it. Jesus announces it. (See Matt. 20:28. "The Son of Man came not to be ministered unto, but to minister, and to **give His life a ransom for many.**" In the New Testament, it is stated as a positive truth needful alike to the peace of our souls and to the glory of God, and in the divine institute of the Supper - sweet and solemn memorial of the Redeemer Himself - we have an enduring commemoration of the same great truth, that the cup - the cup of suffering to Him, but an infinite joy to us - was the new testament (**covenant**) in **His blood**, shed for many for the remission of sins (Matt. 26; Luke 22).

In the third chapter of Romans, where the Apostle is speaking of "the redemption which is in Christ Jesus," we read the following words: "Whom God hath set forth to be a propitiation through faith in His blood." Observe these words "in His blood." Why is it said specifically, "in His blood?" Because, in the Word of God, the blood is expressly said to be **the life**. I claim attention to this truth, and to a few brief statements of Scripture on the subject. It is a vital point. In the seventeenth chapter of Leviticus, it is written, "He shall even pour out the blood thereof, . . . for **it is the life** of all flesh." And again, "the life of the flesh is in **the blood.**" Again, "the blood of it is for the life thereof." The shedding of blood is the rendering up of life. They are equivalent expressions, and therefore it is said in the same chapter, "It is **the blood that maketh an atonement for the soul.**" Thus, when the scripture speaks of the blood of Christ, it means his atoning death - his death as having made an expiation, or atonement, for sin.

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*"The Word of the Lord was precious in those days."
(I Samuel 3:1)*

It was revered because it was rare. Now it has become so common and debased that Bible jokes, light swearing and Scripture quotations tossed around by secular writers are considered clever. Job said, "It could not be valued with the precious onyx." David called it "precious seed." "How precious also are Thy thoughts unto me." "Whereby are given unto us exceeding great and precious promises."

Precious Holy Bible, treasure rich and rare,
Word of God eternal, balm for ev'ry care;
God's full revelation of the sin of man,
And of Christ's redemption and salvation's plan. A.P. Gibbs

QUESTIONS AND ANSWERS

By Harold S. Paisley

Question: There seems to be great difference of opinion among professing Christians as to the subject of abortion. Is it right or wrong for believers? An answer from the Scriptures would be valued. Could this be written in *Words in Season*?

Answer: There is no difference among Bible-believing Christians who desire to walk and to please God in this matter. Abortion is the destroying of life in the womb, usually to finish an unwanted pregnancy.

We subscribe to David's expressed belief that he was a person even in the womb of his mother. "I was shapen in iniquity and in sin did my mother conceive me." (Psalm 51:5) He also spoke of the mysterious development of the body in the womb and describes himself as being a real person there: "My frame was not hidden from Thee, when I was made in secret, Thine eyes did see my unperfect substance." (Psalm 139:15-16, R.V.) All from conception are personalities, and not simply a collection of mysterious cells. The days and times of the unborn are ordained by God. "My members day by day were fashioned." (Psalm 139:16)

The incident of Mary's visit to her cousin Elizabeth provides the same evidence of life in the womb, for as Mary arrived, Elizabeth's babe leaped in her womb for joy. (Luke 1:39-45) The words of Elizabeth are also full of interest as she described Mary's unborn Child as "My Lord." It is therefore our firm conviction that abortion is a serious breach of the laws of God, and is murder in the womb.

Question: Are the sayings of Job's three friends in the book of Job inspired?

Answer: God said of their words, "they have not spoken of Me the thing that is right, as My servant Job hath." (Job 42:7) The sayings of these men in the book of Job are accurately recorded, and preserved, as being their thoughts and words, but in the verse quoted, it is clear that God did not inspire their words. There is a great difference between inspired words and a Divinely-inspired record of words. In the Scriptures, we have a record of many evil sayings, and even the words of Satan. The context will always indicate to the spiritual mind the character of sayings recorded.

Question: Do the words, "When that which is perfect is come" (I Cor. 13:10) refer to the final Revelation at the Coming of the Lord, or to the completion of the Scriptures?

Answer: In answering such a question, the context must be carefully considered. It seems that to introduce the coming again of

the Lord here would be out of keeping with the purpose of the passage.

Paul is contrasting that which is falling into disuse, as tongues and knowledge, which will be rendered inoperative, with that which will ever abide. These sign gifts were needed and useful before the New Testament was fully completed. I judge therefore that the Perfect has now come. The Bible is in our hand, and the temporary gifts are no longer required. A lamp is no longer needed when the sun arises. To accept such an interpretation meets the context of the section (I Cor. 13:8-13).

Question: Could an explanation be given concerning the words of Christ in relation to Judas when He said His prayer, "Those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition, that the scripture might be fulfilled?" (John 17:12)

Answer: Judas was not one of them who had been given by the Father to His Son, for not one of them is lost; that was impossible. Judas was of a different company. The comparing of a similar sentence in Luke 4:26-27 is enlightening on the subject. "There were many lepers in Israel in the days of Elisha, but none of them was cleansed saving Naaman the Syrian." As Naaman was not of them (Israel), being a Gentile, and received what the Israelites never enjoyed, so Judas was not one of them (true disciples) and received what no believer will ever suffer.

Question: Is the blessed man of the first Psalm rightly to be understood as a Messianic prophecy of the Lord Jesus?

Answer: It is our understanding of Psalm one that the Blessed Man in the opening verses is the Lord Jesus Himself. The consideration of the tenses in the original Hebrew text conveys this precious thought. "Blessed is the Man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the seat of the scornful." The idea is that He hath at no time during His lifetime ever walked, stood or sat with ungodly men. He was the only One of whom this could be spoken. It can be applied fully alone to the Lord Jesus. A contrast is drawn between Him and all others by nature in the words which are a double negative for emphasis, "Not so the ungodly, not so." What was always true of Him should be in measure true of all His followers who have tasted of His grace. Therefore, the Psalm may also be applied to the lifestyle of all His people.

THE BIRTH OF A GREAT HYMN

One of the greatest of modern hymns had its spiritual birthplace in a barn! About the year 1756, a bright lad of sixteen, the son of Major Toplady, was taken by his widowed mother to visit some relatives in Ireland. During this visit at the hamlet of Codymain, an earnest layman was holding Evangelistic services in a barn, for the benefit of the surrounding peasantry. The young lad, Augustus Montague Toplady, was attracted to the place by curiosity. The homespun preacher's text that day was, "Ye who sometimes were far off are made nigh by the blood of Christ." Up to that time, the boy had been a stranger to the great salvation, but the plain discourse led him to the Savior. He was converted that day, and the sermon that convicted him gave, in the end, to Christendom the matchless hymn "Rock of Ages." Truly, the faithful servant of God who scatters his seed upon the waters little knows whereunto it may grow, or after how many days he may find it. That plain Irish preacher was setting in tune that day a youthful heart which should yield the marching song to millions on their way to glory.

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REPORTS - UNITED STATES

Belmont, NH - Brethren David Oliver and Jonathan Procopio spent a week with those who have professed to be saved in this district. Further meetings are anticipated around the end of the year.

East Boston, MA - Brother Harold Paisley is expected for a week of ministry meetings to start on November 12.

Springfield, MA - Brethren James Smith and Walter Gustafson began gospel meetings on November 4. At last report, there was a nice interest among the unsaved in coming out. The monthly Bible Reading for the Connecticut area assemblies was held here on October 28.

Hartford, CT - Charter Oak Gospel Hall - Good numbers of strangers attended gospel meetings conducted by brethren James Smith and William McBride, which was an encouragement to the assembly. Brother McBride along with his wife returned to Chile on November 9.

Terryville, CT - The conference was a time of spritual refreshment. Ministry was of a searching character. Brethren David Oliver and Eugene Higgins started in gospel meetings on November 4.

Tampa, FL - Marjory Avenue Gospel Hall - The assembly conducts a monthly ministry meeting on the second Lord's Day of each month.

McKeesport, PA - The assembly convened a meeting for ministry, as well as questions and answers on October 13, with brother David Oliver and others taking up the work of the Holy Spirit in the assembly and guiding the individual Christian - he remained with them for the following Lord's Day. They have enjoyed appreciated visits from brethren Thomas Matthews, William Lavery, Sydney Maxwell and Oswald MacLeod.

Cleveland, OH - Monticello Gospel Hall - Appreciated ministry given at their recent conference. Brother Oswald MacLeod remained with them for a few meetings. Brother Sydney Maxwell also visited Akron, Clyde and Mansfield.

Toronto, OH - Brethren John Slabaugh and Timothy Walker had a series of gospel meetings.

Livonia, MI - **Stark Road Gospel Hall** - Conference held over the first weekend in November was well-attended.

Blue River, WI - The recent conference was the largest in recent years. Brother John Gray visited the saints at Ontario in the week between Blue River and LaCrosse, and brother Fred Krauss was with the assembly at Mt. Sterling.

Humbird, WI - Brother Joel Portman is continuing his visitation work here and in the area of Black River Falls along with a meeting or two each week in the respective districts.

La Crosse, WI - Conference held over the last weekend of October was a bit smaller than usual, but the ministry was of a practical nature which the saints appreciated.

Soldiers Grove, WI - Brother Paul Elliott with the help of brother Arthur Ward of the Mt. Sterling Assembly have been having gospel meetings in a garage. A few have been coming out.

Winter, WI - Brethren Paul Elliott and Robert Orr had two weeks of gospel meetings in a home near here during October.

Garwin, IA - Brethren Allan Christopherson and Roy Weber have been having gospel meetings on Lord's Day evenings - they were in this town for three weeks during the summer.

Manchester, IA - Following the conference in early October, brother John Gray visited different assemblies in Northeastern Iowa and Wisconsin.

Long Beach, CA - Brethren George Campbell and Gaius Goff called here for a weekend while brother Campbell was visiting his unsaved brother who had undergone serious surgery.

REPORTS - CANADA

Sussex, N.B. - Brother Murray McCandless has been preaching the gospel in the Gospel Hall with good interest. A young couple, next door neighbors to brother McCandless, have professed. Brother James Jarvis is to join him on November 11. They are planning a baptism for November 25 when converts of previous gospel efforts will be obeying the Lord.

Clinton, Ont. - **Joseph Street Gospel Hall** - Attendance at their conference was encouraging. During the past summer, a number of the saints have distributed tracts and invitations to meetings which has brought about good contacts which they purpose following up.

Mimico, Ont. - Brethren Albert Ramsay and J.A. (Bert) Joyce are preaching the gospel with good attendance on the part of the unsaved.

Thunder Bay, Ont. - Brother Timothy Kember spent a week with the assembly with appreciation.

Toronto, Ont. - Brother Harold Paisley has been having helpful ministry meetings in different assemblies in the city. Brother Oswald MacLeod also called on various assemblies with appreciation.

Calgary, Alta. - **The Properties Gospel Hall** - Brother Gordon Williams visited here as well as other assemblies in the city. They also had an appreciated visit from brother Allan Flett.

Vancouver, B.C. - Deep Cove Gospel Hall - Brethren Gaius Goff and Bryan Funston started in gospel meetings on October 28. They are seeing good numbers in attendance.

Vancouver, B.C. - West Richmond Gospel Hall - Brother George Campbell continues to help the saints in ministry meetings and Bible Readings as well as preaching the gospel as health permits.

REPORTS - FOREIGN

AUSTRALIA -

Waukivory, New South Wales - Brother W.J. Nesbitt is continuing with interest in the gospel.

Rosewood, Queensland - Brother Albert Allen is using his chart in gospel meetings. Local people are coming out well.

Toowoomba, Queensland - Brethren Leo Strahan and John Gellatly continue in the tent with a good number of outsiders attending each night.

MALAYSIA - Brother Thomas Bentley, after having seen blessing in the gospel in Australia over the past few months, has now returned to Malaysia, where he has labored for the past 28 years. In the assembly at Paramount, they have witnessed two obeying the Lord in baptism, one a grandmother who had been steeped in idolatry, the other a young girl of 14. He spent five nights with the assembly at Malacca taking up the first two chapters of James. Pray for our brother and his wife as they seek to preach the gospel and teach the saints principles set forth in the word.

NORTHERN IRELAND -

COUNTY ANTRIM - Bushmills - Brethren Sam Ferguson and Norman Turkington have commenced meetings in the Gospel Hall with growing interest.

COUNTY DOWN - Ballooley - In this place near Banbridge, brethren Eric McCullough and Jack Noble are seeing a fair interest in gospel meetings. **Bangor** - Brethren Albert McShane and John Hawthorne are seeing good numbers coming out to gospel meetings which are being held in the Ebenezer Hall. **Sheeptown Newry** - Brethren Wilson Jennings and James Martin have started gospel meetings with encouraging interest.

COUNTY LONDONDERRY - Limavady - Brethren Sam McBride and John Thompson have started gospel meetings in the newly-renovated hall. **Magherafelt** - Brethren David Kane and Uel Ussher (of Venezuela) started in gospel meetings on October 21.

COUNTY TYRONE - Omagh - Brother James Hutchinson is having gospel meetings. **Sherrygroom** - Brother George McKinley with the help of brother Brian Glendinning of the Cookstown Assembly are in their fourth week of gospel meetings. **Strabane** - Brother Henry (Harry) Wilson (of Brazil) is expected for gospel meetings in early November. **Belfast** - Brother Tom McNeill has been here in the gospel for over four weeks with encouraging attendance

EIRE -

COUNTY DONEGAL - Laghey - Brethren James Brown and Jack Lenox are in this district for gospel meetings. A difficult area, but a number have come out to hear the word.

CONFERENCES

San Diego, CA - Further details as to conference on December 29 and 30. Prayer Meeting at 7:30. Breaking of Bread at 10:00. Bible Reading on Saturday at 10:00 on the Epistle of Jude.

Long Beach, CA - Annual conference to be held in the Gospel Hall, 3516 Linden Avenue on January 12 and 13 with Prayer Meeting on Friday at 7:30. Bible Reading on Saturday at 10:00 on Separation in the Christian Life. 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 26 and 27 with Prayer Meeting on Friday at 7:30. Bible Readings on The Deity and Humanity of Christ, Hebrews 1 and 2. Breaking of Bread at 10:00. Christian hospitality will be extended to those coming from a distance. Corr. David C. Hale, 16813 19th 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 9 and 10 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

Victoria Road, Ont. - Our dear brother, **Perrin Nicholson**, went Home on September 6, in his 69th year. He was saved in 1952 and was received into the assembly shortly thereafter where he continued until his sudden homecall. He had a real shepherd's heart and was a faithful visitor amongst the saved and unsaved.

Bleary, Northern Ireland - Our dear sister, **Miss Jane Allen**, age 95, went Home on October 3. She was saved 77 years ago and continued in happy fellowship in the Bleary Assembly. She was able to remember the Lord up to a few weeks before her homecall. She was a godly sister and loved the Lord and sought to encourage others in His ways. She was a sister of the late Edmund Allen, who served the Lord for many years.

Gransha, Northern Ireland - Our very highly esteemed brother, **Frank Moore**, age 70, passed into the Lord's presence on October 29, after suffering three strokes which had laid him aside for the past 3½ years. He was saved 55 years ago through the preaching of his own brother, Sam, who has been serving the Lord in South Africa for the past 48 years, and the late brother, Samuel Whitten. Shortly thereafter, he was baptized and received into the fellowship of the Gransha Assembly, where he remained until his homecall. He was a very sincere and godly brother, who had a love for the Lord, His people and the unsaved - a true shepherd of the flock and a big heart for the gospel. Brethren Samuel McBride and James Martin shared in the funeral services with brethren James G. Hutchinson, Albert McShane, Wilson Jennings and John Thompson helping in prayer. Prayer is requested for his brother, Sam, and two sisters, one who is not yet saved.