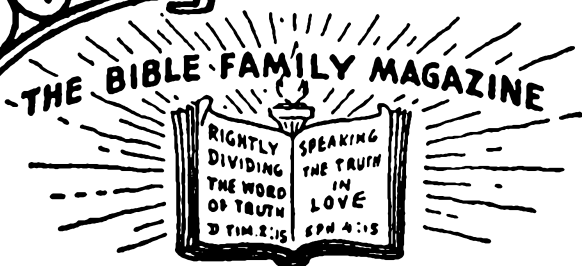


Words in Season



NEW YEAR

O, *year by year* we well may be
Deep exercised in soul to see
Just what is chaff and what is wheat,
As valued at the Judgment seat!

Look *down* into the deep dark pit,
Whence we were digged – O think of it!
Look *back* – we only render praise
For grace attending all our ways.

Look *out* upon the fields so white –
The gladsome harvest just in sight!
Look *up* – the objects of God's love
Are fed with manna from above.

Look *on* – for Glory is in view,
And Jesus waits to welcome you!
But do not ever look *within*,
Upon the wretched source of sin.

How bright the coming days would be,
If only souls from self were free,
And had the mind and heart absorbed
With *Christ* alone – Their Glorious Lord!

E.J.C.

JANUARY, 1986

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– NOTICE –

The six brethren associated with the publication and maintenance of this magazine are pleased to announce that Dr. A.J. Higgins, a respected overseer of the Barrington, NJ assembly, has agreed to help us in this work and will be associated with us as of this date.

CHANGES OF ADDRESS

Sarnia, Ontario - Shadrach Kember, Jr., c/o 1726 Confederation Street, Sarnia, Ontario, CANADA N7T 7H3. He, his wife, and family of three small children have left to labor in the island of MARTINIQUE, which is entirely French and where there are no assembly workers. It is situated between the island of Dominica and St. Lucia.

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done for the Lord in accordance with His Word.

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NO. 1

INDEX OF ARTICLES

The Lord Goeth Before You	Harold S. Paisley
The Great Escape	Bruce Collins
The Glory Of The Lord	W.J. Nesbitt
History Repeats Itself	Neal Thomson
Personal Types Of The Lord Jesus	Dr. J.N. Case
Questions And Answers	Harold S. Paisley

* * * * *

"STEP BY STEP"

He does not lead me year by year
Nor even day by day,
But step by step my path unfolds;
My Lord directs my way.
Tomorrow's plans I do not know,
I only know this minute;
But He will say, "This is the way,
By faith now walk in it."
And I am glad that it is so,
Today's enough to bear;
And when tomorrow comes, His grace
Shall far exceed its care.
What need to worry then, or fret?
The God Who gave His Son
Holds all my moments in His hand
And gives them one by one.

THE LORD GOETH BEFORE YOU

By Harold S. Paisley

The words of the angel on the glorious morning of resurrection, "He goeth before you" (Mark 16:7) may be a precious watchword as we enter another year. The risen Lord has gone before us as the Captain of our salvation. It is a comforting truth as we pass into another year of service and pilgrimage. Following His footsteps we are safe, and as we look to Him, who goeth before, as the victorious Lord, we do not need to fear the future. We mention a few things which we may expect in the untrodden way.

INCREASING CONFLICT

The conflict of the saints is likely to increase in these days when "the enemy comes in like a flood." For all whose ambition is to live for God and the things of God in this present evil age, difficulties will not decrease. Satanic attacks upon the testimony of our Lord Jesus Christ are likely to intensify. We have a sure resource in the One Who goeth before us. He knows all trials and all the perplexities of life. In the conflict, victory is assured if our eyes are fastened upon the great File-Leader of the Faith.

UNCEASING MERCY

The One Who has gone before is in the presence of His God and our God, His Father and our Father. He has entered for us into the Holiest (Hebrews 6:20). The Great High Priest has passed through the heavens bearing our names upon His heart. He is touched with the feeling of our infirmities, as down here He was tried in all points as we are, apart from sin. As we are occupied with this glorious Man in the Glory, Jesus the Son of God, let us hold fast our confession, and let us come to the throne of grace to obtain mercy and reasonable help in time of need (Hebrews 4:16 Newberry).

Stephen, in the greatest hour of his need, looked stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God (Acts 7:55). This is the sure resource of the Christian. We must look away from those around and by faith pierce the heavens and realize that our blessed Lord is there, and then cast all our burdens, cares and sorrows upon Him. If we do this, we shall find in a true way how much He cares, and how He answers our prayers. As the days grow darker, He will give strength to endure. "As thy days so shall thy strength be" (Deut. 33:25). His gracious promises will not fail, but He will make them all good for He Who goeth before is invested with all power in heaven and on earth. His promise of perfect peace in this dark world is exceeding precious. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because He trusteth

in Thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength" (Isa. 26:3-4).

IMMINENT HOPE

He has gone before us into the Father's house. The words spoken in the Upper Room as He was about to be parted from His Own are words which have become exceeding precious to all those who love Him, and who love His appearing. "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also" (John 14:1-3). At Calvary, He prepared the people for the place, but in His presence in heaven, He has prepared the place for the people. He Who has gone will surely come again and take His blood-bought church home to where He is. He has gone before as the Forerunner, and when the moment comes, He will utter His assembling shout and gather all His saints into the air to see Him face to face. "We would see Jesus" is the longing desire of countless thousands of His people in the beginning of this new year. Perhaps our longing will be fulfilled, and we shall see Him as He is: and more than that, we shall be like Him. Many signs must be seen before the Messiah is revealed to Israel, but for His present people of this age, His return is an imminent event which may transpire at any moment. May we serve Him better, look for Him more earnestly, worship with greater devotion, and show increasing compassion for others. The days are dark with wars and rumours of wars, economic and political unrest abound, men in high places are fearful of the future, and the love of many has grown cold. "What of the night?" The morning will soon dawn. Christ returneth. The Blessed Hope will soon be a reality. Maybe this is the year of the "Morning Star." This is our Hope. Look up and rejoice. All is well with those who belong to Him.

* * * * *

*"He it is that doth go before thee; He will be with thee,
He will not fail thee." (Deut. 31:8)*

The Lord thy God!
He it is that goes before thee,
His the banner waving o'er thee,
Bright and broad!
When the fiercest foes assail thee,
He it is that will not fail thee,
The Lord thy God!

F.R.H.

THE GREAT ESCAPE

By Bruce Collins

What is the greatest escape that has ever been accomplished? Perhaps some would say that it was Harry Houdini's act requiring him to be bound with irons and placed in a box that was locked, roped and weighted before submerging it in water from a boat. Harry Houdini was always able to escape. However, when it comes to spiritual matters, many who have heard the Gospel of God's grace, but who have not taken it seriously, are trying to achieve a much greater escape. Attempting this escape is extremely foolish since one who does not take the provision of salvation that God has made for sinners will not escape! In Hebrews, chapter 2 and verse 3, we read, "How shall we escape if we neglect so great salvation?"

What is the great salvation that is referred to in this passage? It is simply that "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). Just as Houdini would have perished had he not been able to escape, each of us will perish eternally unless we find a way of escape from the penalty of death that our sin deserves. Fortunately, according to the message of John 3:16, God has provided a means of escape through the giving of His Son. We read that "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God" (1 Peter 3:18). So Christ was crucified at the cross of Calvary as a substitutionary sacrifice for our sins. The fact that Christ was raised from the dead shows that He didn't die for His own sins and that He pleased God in all that He did while upon the earth.

Are all men saved? Of course not. Again, in John 3 and verse 16, we read, "that whosoever believeth in Him should not perish, but have everlasting life." So God has provided an escape from the judgment our sin deserves. However, most men in their pride do not want to acknowledge their sin, confess that they can do nothing to save themselves, and then look to Christ alone for the salvation that they need. But our text in Hebrews says, "How shall we escape if we neglect so great salvation?" There are at least four reasons given in Hebrews chapter 2 as to why this salvation is so great that we shall not escape if we neglect it:

1. THE PREACHING OF CHRIST

Christ Himself told us about it. In verse 3, we read that it was spoken by the Lord. We have the greatest possible authority for the preaching of the Gospel since we have the recorded words of Christ Himself to assure us of the truth of the message. John 3:16 was spoken by the Lord Himself. Christ cannot lie because He is God. Surely we

should be able to depend on His words, and He has said that "no man cometh unto the Father, but by Me" (John 14:6).

2. CONFIRMATION BY THE APOSTLES

The apostles confirmed the message. Again in verse 3, we read that the message was confirmed unto us by them that heard Him. Peter preached very clearly in Acts 4 and verse 12, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." It is evident that Peter realized that salvation is a necessity for all, and that there is only one way to be saved. That way is through the death, burial and resurrection of Christ, just as Christ Himself told us.

3. THE MIND OF GOD

This message reflects the mind of God. In verse 6, we read, "What is man that thou are mindful of him? or the son of man that thou visitest him?" We will never fully comprehend why God "so loved" the world that He would give His only begotten Son, yet we can see that through the act of giving His Son, God has made known His great love for us. We need to remember that the Lord was not given because we are good and deserve this blessing, but He was given because we are perishing sinners who need to be saved. In view of the mind of God, why would anyone want to escape from the penalty of sin in some other way than through the death of Christ?

4. THE SUFFERINGS OF CHRIST

This salvation was purchased at great cost. In verse 10, we read that the captain of our salvation was made perfect through sufferings. When we view the sufferings of Christ, we are made to realize that God does indeed punish sin. The sufferings of Christ were great, and He endured them as a perfect man who was suffering for our sins and not for His own. Only Christ knows what the punishment of sin really involves. He endured the punishment of sin that we might be able to escape that punishment through Him. Truly, the cost of our salvation was so great because our sin is so great, and there is no other way that God could be satisfied.

I trust that all who read this will make sure that they are depending on Christ and Christ alone to escape from perishing eternally. The hymn writer puts it this way:

Oh! escape to yonder mountain,
Refuge find in Him today:
Christ invites you to the fountain,
Come and wash your sins away.
Do not tarry,
Come to Jesus while you may.

THE GLORY OF THE LORD

By W.J. Nesbitt

The subject is inexhaustible as the person and glories of our Lord and Saviour Jesus Christ are beyond human comprehension. He is infinite and eternal. "No man knoweth the Son, but the Father" (Matt. 11:27). He Who revealed the Father has been fully compensated by "The revelation of Jesus Christ which God gave unto Him, to show unto His servants" (Rev. 1:1). Relative to His eternal Deity and glorious person, we sing correctly, "But the high mysteries of His Name, an angel's grasp transcend, the Father only, glorious claim, the Son can comprehend." We recall with delight that when the priest put the memorial handful of the fine flour meal offering on the brazen altar, all the frankincense was placed thereupon. Only God can comprehend and fully appreciate the fullness and fragrance of the life of His well-beloved Son, lived in real and holy humanity until sacrificed voluntarily upon the cross. Nevertheless, in adoring wonder, even with human limitations, we can gaze upon the glories of His person as revealed to us in the Word of God.

We are reminded by the apostle John of the occasion when Isaiah saw His glory, John 12:41. The reference is to the prophet's experience which is recorded in Isaiah 6. He was so deeply impressed with the holiness and glory of the Lord that both themes permeated his ministry. He beheld the Lord in His pre-incarnate glory. This refers to the glory that He had with the Father before the world was. It was the unoriginated glory of Godhead which He eternally and equally shared with the Father – "The God of glory" (Acts 7:2) and the Holy Spirit, "the Spirit of Glory" (I Peter 4:14). This glory cannot be shared with any other. It is the essential and incommunicable glory of Deity.

John also declares in 1:14, "The Word became flesh and dwelt among us (and we beheld His glory, the glory as of the only-begotten of the Father) full of grace and truth." The word "dwelt" is used in Rev. 21:3 of God tabernacling amongst men. Thus many correctly translate, "tabernacled among us." In one terse, profound and positive statement, John swept aside all the erroneous ideas of evil men who were opposed to the fact of the real and holy humanity of the Lord Jesus. John doubtlessly had thoughts concerning the tabernacle of testimony wherein Jehovah dwelt in the midst of a redeemed people. It is interesting to note that there is no mention of the glory of the Lord in Genesis, the book of *ruin*, which begins with an innocent man in paradise and ends with a dead man in a coffin. Exodus, the book of *redemption*, brings the glory of God to view. The first reference is in 16:7-10, where "the glory of the Lord appeared in the cloud." Later it is seen at Mt. Sinai when Moses was called into the Divine presence for 40 days. Moses requested to see the glory of God in 33:12 and

God responded by giving to him a partial revelation of Himself, adding, "Thou shalt not see my face for there shall no man see me and live."

Nevertheless, He proclaimed His name, thereby revealing His character as "merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin and that will by no means clear the guilty" (Ex. 34:5-7). We thus learn that "Glory" is really the manifestation of divine excellence, the outshining of divine character. The glory of the Lord filled the tabernacle (Ex. 40:34), and Jehovah dwelt between the cherubim (Ps. 80:1). The same glory was manifested in the temple built by Solomon later in Israel's history (II Chron. 7:1). Many centuries passed and John with the other apostles beheld the glory of the Lord as they contemplated the Lord Jesus Christ in real and perfect manhood, "God manifest in flesh." John with Peter and James beheld His glory when He was transfigured on the mount. The inherent glory of Deity which was veiled in the man Christ Jesus, in limited measure shone through His true humanity. However, His glory was further manifested by the power evidenced in performing miracles (John 2:11). "Glory is the manifestation of the nature, power and character of the Lord" (W.E. Vine). As the radiance of His divine attributes shone through the Veil of His human nature, His discerning and contemplative followers, "beheld His glory," as He tabernacled amongst them. It is interesting to note that the glory of God was not associated at that time with the house of God, yet the wondrous glory of the Lord was seen as He authoritatively purged the temple.

The Hebrew epistle opens with a marvellous presentation of the glories of the Son of God. In ch. 2, we learn that as a result of becoming man and experiencing the "suffering of death," He is crowned with glory and honour (ch. 2:9). He is the second man and the last Adam. Adam was a figure of Him Who was to come. There will never be another order of manhood. The divine ideal in perfect manhood has been fully realized in our beloved Lord. Adam was innocent and capable of sin. The Lord Jesus was "holy" and therefore incapable of sin. Holiness was inherently the element which is ever repellant of evil. We ponder His impeccability with delight. He did the will of God perfectly and is now beyond the suffering of death, "crowned with glory and honour." This is additional to His essential Godhood glory. This is glory which He has acquired by becoming a perfect man and experiencing the death of the cross. "All the depths of His heart's sorrow are told in answering glory now."

Ere He went to the cross, His request was, "And now, O Father, glorify Thou me with thine own self with the glory which I had with Thee before the world was" (John 17:5). When He died and was buried, "God raised Him from the dead and gave Him glory" (I Pet. 1:21). The

Spirit of Christ in the prophets foretold the sufferings of Christ and the glories that should follow (II Pet. 1:11). The Lord said, "Ought not Christ to have suffered these things and enter into His glory" (Luke 24:26). The disciples saw His nail-pierced hands and feet and spear-riven side. He talked and ate with them (Lk. 24:43).

They experienced His power in their fishing expedition (John 21:6-7). He ascended from their midst (Lk. 24:50). Peter preached in Acts 3:13, "God hath glorified His Son Jesus." Angels beheld their creator, now as a "glorified man," seated at God's right hand and resplendant with indescribable glory. John who lay in His bosom and beheld Him after His resurrection, "fell at His feet as dead" (Rev. 1:17). He was glorified by the Father with the glory which He had with Him before the world was.

The apostle Paul in drawing a contrast between the old and new covenants concludes II Cor. 3 with the words, "But we all, with open face, beholding as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Transformation is by contemplation. This should be the normal experience of all the children of God. "What manner of people ought we to be?" Likeness to Christ will be manifest in all who by faith behold the glory of the Lord. "Our citizenship is in heaven from whence also we look for the Saviour, the Lord Jesus Christ, Who shall change our vile body that it may be fashioned like unto His glorious body" (Phil. 3:20-21). "We shall be like Him for we shall see Him as He is" (I John 3:2). The request of the Lord in John 17:24, "That they may behold my glory" will then be fully realized. Even then, beholding "the lamb as it had been slain," (Rev. 5:6) the sentiment of our hearts will be,

Gazing on thee Lord in glory,
While our hearts in worship bow,
There we read the wondrous story,
Of the cross, it's shame and woe.

* * * * *

We need a day of repentance for the way we sing hymns that we do not mean. Plenty of people sing "My Jesus, I love Thee, I know Thou art mine; For Thee all the follies of sin I resign" without any thought of giving up their sins. Lying is still lying when set to music.

We ask the Lord to "hold o'er our beings absolute sway," with no thought of consenting to His control.

Then there is that old favorite, "Take My Life and Let It Be Consecrated, Lord, to Thee," but most people who sing it mean it as it reads in the index, "Take my life and let it be"!

* * * * *

HISTORY REPEATS ITSELF

By Neal Thomson, Venezuela

The repetition of historical conditions was made notable by the Lord when He said: "As it was in the days of Noe, so shall it be also in the days of the Son of Man."

To demonstrate that as it was in the days of Israel, so also in the days of the church, I make an empirical division of Israel's history into seven periods. We shall see corresponding characteristics mentioned in relation to the Seven Churches of Asia. The importance of this duplication is evident when we realize that similar conditions have been repeated in the history of the churches through the ages, and can be duplicated again in the present day. Let us consider seven periods in Israel's history:

1. About 215 years of the Patriarchs in the land of Promise.
2. The 430 years of their descendants in Egypt.
3. Forty years in the Wilderness.
4. About 800 years with the Nation in the Promised Land.
5. The 70 years of Captivity in Babylon.
6. About 130 years of the Faithful Remnant, back from Babylon.
7. About 470 years of the Degenerate Colony until Rejection, A.D. 70.

Now let us note parallel events and characteristics in the churches.

1. THE *FIRST PERIOD* OF THE PATRIARCHS IN THE LAND OF PROMISE (about 215 years)

Hebrews 11 reminds us of the faith of Abraham, Isaac and Jacob. They were strangers and pilgrims in the land of Promise, having earthly blessings, yet desiring a heavenly inheritance (v. 13-16). The Ephesian assembly was blessed with spiritual blessings in heavenly places in Christ. Having one hope of their calling, they were encouraged to not walk as other Gentiles (Eph. 1:3, 4:4, 17). Rather, in fulfillment of the figure of marriage (Eph. 5:22-32), they were to maintain an appreciative love for their heavenly bridegroom, just as Rebekah, having the foretaste of marriage in the gifts she received (like the earnest of the inheritance in Eph. 1:14), walked the pilgrim journey anticipating the moment of union with Isaac.

In the letter to the church in Ephesus in Rev. 2, the rejection of the false apostles in verse 2 reminds us of the rejection of Ishmael in Gen. 21:9-14. The loss of first love in verse 4 was a degeneration like that of Lot, who did not repent when warned by the tragedy of the battle of the kings. As a result, he lost all the fruit of his service in the destruction of Sodom, and his testimony was ruined afterwards; his personal lampstand was removed. When the sons of Jacob (except Joseph) lost the first love that their progenitors had shown, the

lampstand of the family was removed from the land of promise, and all finished in slavery in Egypt.

Thus, the Ephesian assembly passed through spiritual experiences similar to those of old, and received the warning to prevent their lampstand being removed. The general history of the churches in apostolic days was much the same. Unfortunately this is often repeated in personal experiences today. May Rev. 2:7 encourage us to be overcomers, like Jacob, who triumphed over the faults of his earlier life; from Peniel onwards, he walked the path of the just that shineth more and more unto the perfect day (Prov. 4:18, Heb. 11:21).

2. THE SECOND PERIOD OF THE ISRAELITE FAMILIES IN EGYPT (430 years)

Joseph had unjustly suffered imprisonment for righteousness sake. Soon all the descendents suffered persecution under the Pharaohs, and were reduced to poverty and bondage. Those were days of severe trial and tribulation under which Moses was born. Yet the more they were afflicted, the more they multiplied and grew (Ex. 1:12).

Similarly, in Rev. 2:8-11, the assembly in Smyrna suffered tribulation and poverty, being tried for the figurative period of ten days. Yet the lack of any reproof by the Lord shows that the growing judaism of verse 9 did not corrupt them, just as the "wisdom of Egypt" did not corrupt Moses (Acts 7:22, Heb. 11:25). As in those days in Egypt, the whole post-apostolic period was a time of tremendous persecution under many Roman Emperors (possibly 10), yet it was a period of productive growth, when many were faithful unto death. The advancing false doctrines produced men who left writings that defended the great doctrines of the faith. Today in many lands there is also persecution, where converts suffer greatly for Christ's sake, yet these lands see more growth than in many parts of the degenerate, worldly homelands.

3. THE THIRD PERIOD OF THE 40 YEARS IN THE WILDERNESS

Though the presence of the Lord in the midst of His people was manifested in the Tabernacle, the mixed multitude fell to lusting, and corrupted the hearts of the majority, so that their love turned to Egypt and its things (Numb. 11:4-6). Their unwillingness to go on from Kadesh led them to say: "Let us make a captain and let us return into Egypt" (Numb. 14:4, Neh. 9:17). After 38 years more of wanderings, the hearts of the younger generation were much the same; they followed the counsel of Balaam, and were led to worldly companionship and union with the daughters of Moab, to be thus corrupted by the idolatry of that nation (Numb. 25:1-9, 31:16).

Also during the wilderness journey, there were those who were not subject to divine order and authority. Korah (a Levite) and his followers sought power over the congregation. But Moses said to them:

"Ye take too much upon you, ye sons of Levi" (Numb. 16:1-7).

History repeated itself not only in the assembly in Pergamos (Rev. 2:12-17), but also in the churches of the period of the third to fifth centuries. Can it not repeat itself again today? Instead of being completely separate from the conditions in the city of Pergamos, which was "Satan's Throne," the assembly did not heed the scriptural warnings against friendship with the world and its tragic result (James 4:4, I John 2:15). Many followed "the doctrine of Balaam," and became "married" to their worldly ways, being led to idolatry and immorality. Separation from worldly ways is equally important today, though its supporters be condemned as too strict, or old-fashioned.

Just as Korah rebelled against divine order, so the propagators of the "doctrine of the Nicolaitanes" (means "conquerors of the people") sought to "have the preeminence." They were like Diotrefes in III John 9. Instead of a group of elders leading the flock through their example as shepherds, these sought to be as lords over God's heritage (I Peter 5:2-3). This condition in the Pergamos assembly led on to clerisy in the later centuries.

4. THE *FOURTH PERIOD* OF ABOUT 800 YEARS WITH THE NATION IN THE PROMISED LAND

The Judges governed, and then the Kings ruled until the Captivity.

It is not easy to summarize this long period. Bad leadership led to much departure, though there were outstanding and faithful men, who, like Samuel, owed their devotion to faithful mothers. Yet Satan worked much through women to bring about the downfall of the mighty, and the ruin of the nation. The last of the judges listed in that book, Samson, fell before three women with whom he formed worldly friendship and even marriage (the Timnathite, the harlot and Delilah). The best of the Kings, David, fell before the carnal beauty of Uriah's wife, and left a blot that can never be removed by pardon (Prov. 6:33). Did not Solomon, who commenced so humbly and obediently, also sin by these things? "Even him did outlandish women cause to sin" (Neh. 13:26).

Though there were many causes associated with the division of the Nation, the great spiritual downfall can be traced to Jezebel, the wife of Ahab. She *taught Israel to sin* (I Kings 21:25). She was the influence whereby Jehoshaphat joined affinity with Ahab, for her daughter, Athaliah married his son, Jehoram. She became his counsellor to do wickedly (II Chron. 22:3), until finally she usurped the throne and destroyed all but one of the royal seed. The spiritual degeneration of Israel and Judah dates from those days of worldly friendships, marriages, and the resultant introduction of idolatry.

Is it not outstanding that in the history of the degeneration of the seven churches of Asia, the fourth assembly, at Thyatira (Rev. 2:18-29) was corrupted through the powerful influence of a worldly woman,

whom the Lord also calls Jezebel? Was she the wife of one of the elders? A man can be strengthened or ruined by his wife. If she is worldly, his mouth is shut. Her bad example subtly teaches more evil than he could counteract by good ministry. May God give us more Hannahs, wives of Manoah, Marys, Phoebes, Priscillas, etc. We are weak men at our best; we need the support of spiritually devoted women.

This "Jezebel" got out of place in her teaching, but those responsible put up with her. She seduced the saints to worldliness, idolatry and laxity in morals, and she had many "children" as followers (v. 23). We live nineteen centuries later, when the world's licentiousness corrupts christian standards. Putting up with sin instead of disciplining it leads to its proliferation. As in the days of Thyatira, worldliness and moral laxity abound in our formerly puritanical countries.

In the corrupted nation of Israel, Elijah, Hezekiah, Josiah and Isaiah were individuals who did not have this doctrine, nor put up with this corruption, just as in Thyatira there were "the rest . . . as many as have not this doctrine, and which have not known the depths of Satan" (v. 24). In the same way, there were men of God during the "Dark Ages" of Roman domination who were faithful, and supported remnant congregations. And though we live in days of modern Sodom, thank God for "puritans" today. *(To Be Continued)*

* * * * *

OVERSEERS

This subject of overseeing or shepherding the flock has been and still is one of the greatest importance. Where there are the men answering to God's requirements, there is no difficulty. Men, not lord-ing it over the assembly, but themselves being ensamples to the flock – Holy Spirit made – feeding the little flock of God, beautifully leading them in and into the truth, whose manner of life is "Jesus Christ the same yesterday, today and forever." Men who watch for the souls of the sheep and lambs. Men who do all that the Lord in Ezekiel 34 says the false shepherds have not done. Men who will feel that they themselves must saddle a measure of blame for every true sheep straying. Men whose hearts will weep for every sheep lost to the assembly. Men who realize they are themselves undershepherds who have to answer to the Chief Shepherd for every saint they have assayed to care for. When you find men like this, then it is as easy as it is to breathe for the flock to remember them, obey them and salute them. In our cryings to God, may it be for men like that.

Selected

PERSONAL TYPES OF THE LORD JESUS

By Dr. J.N. Case

These articles by Dr. Norman Case of China are being reprinted by request from several brethren. They are nine in number.

In commencing the subject, it may be well to say a few words about typical teaching in general.

Within the last few years, much attention has been given to popular education, and it must be admitted that great advances have been made in this matter. On going into an infant classroom, at the present day, one usually finds the walls covered with pictures. These pictures are more or less true representations of different animals, trees, fruit or flowers. Underneath the picture, there may be a description in words of the characteristic features of the plant or animal.

A few years ago, teaching of this sort was very little practiced. But it is now known that the mind is more easily reached through the eye than through the ear. And it is simply carrying out a principle which God has long acted on. In the infancy of the race, God sought to teach men moral and spiritual truths by object lessons.

Such were the different sacrifices commenced immediately outside Eden, developed in patriarchal times, and fully matured under the law. The Jews, having been so long in possession of the shadow, should have recognized the Person when He appeared. We, having the substance, more or less clearly discern the things which foreshadowed Him. The more familiar we are with the Person, the more quickly we will discover Him, even when He is veiled. For in all the types, Christ is partly revealed and partly veiled. No single type sets Him forth fully. Take them all together, and we have a full-size portrait of the Redeemer.

Christ crucified and risen is the one centre of all the ways and purposes of God. The Cross of Calvary is no mere incident in the world's history; it is the great event to which all the past looked forward and all the future will look back. The Cross is the manifestation of God's love; it is the proof of God's justice; it is the foundation of all His purposes; and it is the channel for the outflow of His grace to a perishing world. Christ is the great subject of the Scriptures. Give the Lord Jesus His true place, and all is clear both in the Bible and history. Ignore Christ and the Bible is a puzzle, and the world an enigma. Confessedly, "Great is the mystery" of the incarnation, but once accepted, it is the key to every other difficulty, it swallows up every other mystery. One at all acquainted with God's mind will expect to find Christ in every page of revelation, and he is not disappointed. Many of the Old Testament portions can only be understood as we see the Son of God in them. This is notably true of the many sacrifices,

both before and under the law, and it is just as clear that many of the characters in Old Testament history are types of Christ. By this, we mean that something in them or about them was intended by God to foreshadow some point in Christ's person and work. But as these men were imperfect and sinful, it is impossible that even all of them together can fully reveal Him, Who is true God and real Man in one person, and for the same reason, many of them show Him as much by contrast as by points of resemblance. In fact, to get the full value of the type, it will be necessary both to compare and contrast the antitype with the type.

With several of these men, a woman is linked, and it will be found that a woman occupies an important part in giving us the type in its fulness and beauty. I may say, then, that I take the woman to represent the Church, meaning by that term the children of God in this disposition. I do not intend to occupy time in largely proving this; it has been done again and again by able teachers of the Word. But one or two points may not be out of place.

Our Lord when on earth speaks of the Church as something which He will yet build. (Matt. 16:18).

The calling of the Church – the baptizing of Jew and Gentile into one body – was hid in God till He revealed it through the apostle Paul. (Eph. 3:3-11).

The marriage of the Lamb described in Rev. 19:6-9, it is admitted, takes place before the commencement of the millennium, but myriads of persons will be saved who cannot possibly belong to the Bride of Christ, for she is complete before they are saved.

Now if this will be so in the future age, it is a good reason for supposing that saints in the past may not belong to the Body of Christ. And in the light of other Scriptures, this probability becomes a certainty. The only answer to the why of it all must be: "Even so, Father, for so it seemed good in Thy sight."

There are several remarkable figures of the Church used in the New Testament, notably that of the Body. The human body with its one head and many members is employed to show the wondrous union which exists between Christ and His people. But let us remember, it is a figure – true, a figure of a Divine reality, yet only a figure. But this figure so often used by the Holy Spirit is surely the best He can employ to set forth in human language this blessed relationship. Within the past few years, some who are generally well instructed in the things of God, have denied that the figure of the Bride is used of saints of this dispensation. But this denial is made without sufficient reason. It seems clear that the figure of the body is used specially if not exclusively of the Church on earth.

Paul is the only New Testament writer who employs this figure, and whenever he speaks of ministry in the assembly, he naturally

seems to turn to the idea of the body. And in the four epistles where the body is directly spoken of, the subject of ministry is introduced. (Rom. 12:1, I Cor. 12, Eph. 4, Col. 1:18-26, 2:8, 9).

But the use of the gifts in the assembly is only needed – may I say only possible? – while it is in the world. So we have no allusion to the Church as the body in connection with the future.

On the other hand, the figure of the Bride is one which necessarily awaits its perfect fulfillment. So in the book of Revelation, we see the saints after the rapture and after the thousand years, and in both instances, it is as the Bride. (Rev. 19:6-9, 20:1-3).

A word or two of caution may not be out of place, as to the unfolding of personal and other types. Let it be remembered then that the men who will pass in review may be studied as individual believers as well as types of Christ. Their typical character does not do away with the lessons our God intends us to learn from their personal history.

In thinking of this subject, we must be careful not to let our imagination run riot. It is easy to get into all sorts of fanciful and even ridiculous interpretations of types and parables. Seek to grasp the main features in any type without trying to make it fit in every detail. The poor type is sometimes so tortured to get resemblances that one finds himself suffering in sympathy.

We must never build a doctrine on the interpretation of a type. If we have New Testament teaching on a subject, a type from the Old Testament may serve to illustrate it, but that is all. I have met with Christians who sought to justify what to me was the most unscriptural action in certain Church matters by their interpretation of some of the types in Leviticus. But this surely was as unreasonable as it is unscriptural.

I doubt not simple souls again and again have been beguiled by this means. We cannot too often repeat that it is only a "thus saith the Lord" that is binding on the conscience. If, as we think, a type teaches something out of harmony with the New Testament, it must be our interpretation of the type that is wrong and not the plain teaching of the Scripture. The type must be adjusted to the doctrine, not the doctrine to the type.

These precautions are intended for many young disciples who may read this. And let me say to such: If you will bear in mind what has been said, and in simple dependence upon the teaching of the Holy Spirit, will enter this field of Scripture, I can assure you from personal experience, you will find yourselves feeding in the green pastures, and being led beside the still waters.



There is a nervous instability in the religious world today, ever learning and never able to come to a knowledge of the truth. Like the Athenians of Paul's time, they are forever seeking some new thing. Every time a new theologian comes out with some novel slant on God or the church or the world, every time a new translation breaks into print, they cry "Eureka!" The Bible must be viewed "in the light of" every fad that blows into town, in the light of science or psychology or philosophy or current things. Isn't it about time to turn things around and view these things in the light of the Bible? After all these centuries, must the Book of books be put on trial every few days while a panel of "churchmen" pool their ignorance in a symposium? I do not get excited when a physicist, for instance, endorses the Bible. It gives me a little more faith in the physicist but not necessarily in the Bible. When Bob Ingersoll was lecturing on "The Mistakes of Moses," somebody remarked that he would be interested in hearing Moses lecture on the mistakes of Ingersoll! It would be comical if it were not so pitiful – this trying to make the Word of God pay tribute at all the little toll gates of this befuddled age. Let us feed the meat of the Word to hungry-hearted people who never heard of existentialism and let theologians pick the bones.



Selected

BE NOT TROUBLED

(Matthew 24:6)

"See that ye be not troubled."
 Our Saviour's voice rings clear
 As we step across the threshold
 Into an unknown year.
 Behind lie joys and sorrows
 Which shall be ours no more.
 But what about tomorrow?
 We wonder what lies before.
 Dark clouds of dread and terror
 May threaten to cause us fear,
 But on His Word relying,
 We'll know His presence near,
 "See that ye be not troubled."
 Shall we not prove His grace
 Sufficient for untrod pathways
 Until we see His face?

Mabel Jean Jassie

The Good Shepherd giveth His life for the sheep. (John 10:11)

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 keep up 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 skilled teacher – requires the continual renewal of God's grace.

*Go, labor on; 'tis not for naught;
Thy earthly loss is heav'nly gain;
Men heed thee, love thee, praise thee not;
The Master praises! – What are men? –*

Horatius Bonar

* * * * *

*"Many waters cannot quench love . . ." (Song of Songs 8:7)
"He loved them unto the end . . ." (John 13:1)*

Our love is often quenched by one act of sin against us; but Christ's love was unquenched by four thousand years of sin against Him, the accumulated floodtide of man's defiance and rebellion. Think of the vicious hatred of men against Him, revealed in the scourging, smiting, spitting, swearing mob that nailed Him to the tree. My sins. Your sins. Our sins – the sins of a world full of sinners, full of sin. Yet for all this, His love was not quenched.

*Thy love to man, so sorely tried,
Proved stronger than the grave;
The very spear that pierced Thy side
Drew forth the blood to save.*

* * * * *

QUESTIONS AND ANSWERS

By Harold S. Paisley

Question: It has been taught that the threefold quotation of Habakkuk 2:4 in the New Testament is the basis of the three epistles: Romans, Galatians, and Hebrews. The order which we have heard in a recent Bible Reading was "The Just" refers to Romans, "shall live" refers to Hebrews, and "by faith" to Galatians. Is this the correct application?

Answer: We heartily agree that the text from Habakkuk, "The just shall live by faith" quoted in the three epistles mentioned in the New Testament is a key to their understanding. We have also heard the above order taught, but cannot agree with this exposition.

Romans has to do with the first two words, the message being, "*The just shall live by faith.*" The two central words are explained in Galatians. The error there was in supposing that while we begin by faith, we may only be perfected by works, hence the great truth being taught by the writer that *we live* by the very same means through which we were made just at the beginning. He asked a very plain question, "Having begun in the Spirit, are ye now made perfect by the flesh?"

The great epistle to the Hebrews emphasizes the power of *faith* by which the justified believer walks and overcomes. It is therefore very clear that the order of the three should be: Romans "The just" . . . Galatians "shall live" . . . Hebrews "by faith."

Question: Could an explanation be given of the words, "As a jewel in a swine's snout, so is a fair woman which is without discretion" (Proverbs 11:22)?

Answer: According to Sir John Chardin, an authority on the explanation of Proverbs by the manners and customs of the Eastern nations, the proverb quoted in the question has reference to the custom of women wearing rings in their noses. These rings were of gold and have usually a jewel set in the ring. Today in Arab countries, the custom is still common (Isa. 3:21).

The primary application is simply that as such an adornment would be ill placed in the snout of a swine, which grovels in the mire, so beauty is equally misplaced in a woman who is without virtue and wisdom.

Question: Are all believers priests today? Is worship confined only to the gathering of the assembly to Break Bread?

Answer: The plain teaching of I Peter 2:5-9 asserts the great truth that all believers are constituted priests by the New Birth. There is no special priesthood among Christians. While this is true, it is a sad fact that many of the priests are not enjoying fully their wonderful position. The answer therefore to the first part of the question is an unreserved affirmative.

The "breaking of bread" is a very favourable occasion for the assembly to corporately worship God, through the Spirit and rejoice in the Lord Jesus Christ Himself. To confine worship to this gathering alone is nowhere taught in the New Testament. The Father seeketh worshippers. This indicates those who are characterized by the spirit of worship constantly (John 4:23). Worship is not limited to one occasion weekly. Every gathering of the assembly should have some worship, and every individual should have the joy in his heart of worshipping in the beauty of holiness. The second part of the question is therefore a firm negative.

REPORTS - UNITED STATES

Hartford, CT - Charter Oak Gospel Hall - The saints were encouraged by their recent conference at which the son of one of the families in the assembly fellowship professed to be saved. Ministry was practical and profitable and with help from God. The week before the conference, brother Eugene Higgins spoke at a baptism at which a young married couple obeyed the Lord and were received into the assembly fellowship on November 17.

Bryn Mawr, PA - Encouraging reports have been received as to the helpful ministry given at their conference held over the Thanksgiving weekend. Brethren David Oliver and Eugene Higgins are expected for gospel meetings to start on January 5.

Williamston, MI - A children's work has been carried on for over a year in the Mason area. New families have been contacted and the sustained interest has been very encouraging. We welcome visits to the assembly by exercised brethren who are known among us. Correspondence should be addressed to the Williamston Gospel Hall, P.O. Box 342, Williamston, MI 48895.

Baraboo, WI - Brother Joel Portman with the help of brother James Frazier of the Blue River Assembly started gospel meetings on December 1. There is no assembly in this town.

Melrose, WI - Brother Robert Orr being joined by brother Richard Bruley of the LaCrosse Assembly are expected to have some gospel meetings in early December. This town is not too far from LaCrosse.

Cedar Falls, IA - Brethren Gary Sharp and Allan Christopherson are expected for gospel meetings after the first of the year.

Hitesville, IA - Gospel meetings conducted by brother James Smith with the help of brother Robert McIlwaine of the Charlottetown, P.E.I. Assembly have seen some profess to be saved.

Taylor, NE - Brother Thomas Stickfort helped by other young brethren from the assemblies in Northeastern Iowa had some children's meetings. This town is near Burwell.

CONFERENCES

Monrovia, CA - The assembly is convening their sixth annual conference on February 15 and 16 with Prayer Meeting at 7:30 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 10:30. Corr. Ivan Hoath, Sr., 341 North Mayflower Avenue, Monrovia, CA 91016. (818) 359-3095. Masonic Temple (818) 358-9038.

Long Branch, NJ - A one-day conference, their sixth, will be held on March 9 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.

NOTICE

Madison, ME - The new temporary meeting place for the assembly until next summer is: 112 Madison Avenue, Skowhegan, ME 04976. (207) 634-4575. Corr. Roger Aubry, General Delivery, New Sharon, ME 04955. (207) 778-4407.

REPORTS - CANADA

Gander, Nfld. - Gospel meetings conducted by brethren Jonathan Procopio and Marvin Derksen closed on December 4 with a man professing to be saved.

New Harbour, Nfld. - A young married couple obeyed the Lord in baptism on December 7. They are expected to be received into the fellowship of the assembly the following Lord's Day.

Parsons Pond, Nfld. - Brother Douglas Howard gave help at the conference and remained for two meetings. He then called at the assembly at St. John's where he spent almost a week in ministry meetings.

New Glasgow, N.S. - Brother Albert Hull is with the assembly in ministry meetings taking up the Tabernacle. He was with the saints at Charlottetown, P.E.I. in November for some ministry meetings, as well.

Sydney Mines, N.S. - Brother Murray McCandless spent a week with the assembly speaking from his chart on "Egypt to Canaan."

Green River, N.B. - The local authorities have given zoning clearance which will enable the saints to start building a Gospel Hall in the spring. The assembly has been encouraged by strangers attending the gospel meetings on Lord's Day evening.

Moncton, N.B. - Brother Thomas Thompson of Alaska is having ministry meetings here and in other assemblies in this Province as well as Nova Scotia.

Shediac, N.B. - The assembly has seen eight profess in the past six weeks. One professed as she observed the commemoration of the Lord's Supper. Six others are from one family which was contacted by the University of Moncton outreach which is being carried on by the Shediac Assembly.

Tracadie, N.B. - Brother Gerard Roy had one week of children's meetings, then was joined by brother Kenneth Taylor for a week of ministry meetings. Afterward, brother Leslie Wells, who arrived from Northern Ireland the end of November, linked up with brother Roy for gospel meetings in that there was a good interest seen on the part of the unsaved - one has already professed. On November 30, a baptism was held, at which one saved in a previous effort obeyed the Lord.

Bolton, Ont. - Brother Harold Paisley is expected for a week of ministry before the year's end. Some blessing was seen in gospel efforts that he and brother Timothy Walker shared in both Orillia (Dominion Gospel Hall) and Midland.

Hamilton, Ont. - **Kensington Avenue Gospel Hall** - Brethren John Slabaugh and Gary Sharp had four weeks of gospel meetings in which a woman professed to be saved. Her husband trusted Christ in meetings held last year. Brother Richard Robertson is expected for two weeks of children's meetings in January.

Kingston, Ont. - In a village north of here, brother Eugene Badgley has been having children's meetings and Bible Readings. This is a follow-up of previous efforts.

Thunder Bay, Ont. - Brother John Gray had good meetings with the saints, taking up the New Testament Assembly.

Welland, Ont. - Brother Edward Doherty had three weeks of appreciated ministry on the journeys of the children of Israel. As a result, three expressed an exercise to be baptized.

HOMECALLS

Oxford, N.S. - Our dear brother, **Roy Johnston**, age 85, passed into the presence of his Lord on January 2, 1985 following a brief illness. In the early forties while on duty as a mail sorter on a train that ran between Sydney and Truro in Nova Scotia, he trusted Christ as His Savior. Since that time, he manifested a love for the Lord and the gospel, often passing a word of invitation on a one-to-one basis. In 1968, he moved to Oxford and remained in fellowship until the time of his homecall. He will be remembered as a true shepherd who had a sweet care for the assembly and its public testimony. He leaves to mourn two sons and a daughter and their families, none of whom are in assembly fellowship.

Williamston, MI - Our dear sister, **Mrs. Pearl M. Mason**, age 83, passed into the presence of the Lord on July 22. She was born December 16, 1901 in Rogers City, MO. In 1920, she and her late husband, Wilmer J. Mason, moved to the Detroit area where she was saved in 1928 through reading John 10:9. They were both received into the Ferndale Assembly and in 1933 moved to Williamston, where they remained in fellowship until the time of their homecall. Her life was marked by faithfulness to the Lord and the assembly. She will be remembered for her hospitality which was heartily extended to the Lord's people. She leaves three sons and one daughter, all in assembly fellowship, as well as 17 grandchildren and 14 great-grandchildren.

Oxford, N.S. - Our beloved sister, **Mrs. Delila Ruby Hunt**, age 89, went Home to be with Christ on October 2, "freed from corroding care." Saved while young, she raised her family through trying years with a partner who offered little help, in that he did not know Christ as his Savior. Not long after the Oxford Assembly was formed in 1960, she was received into the fellowship, as was also one of her three sons and his wife. Later when the assembly in Tatamagouche was formed, she became part of the fellowship. Five of her grandchildren are also in assembly fellowship - a grandson shared in a three-week gospel effort in Oxford this past fall.

Longport, NJ - Our dear brother, **William Lusk**, age 87, went to be with the Lord on October 13. He was born in Kilbernie, Scotland on April 10, 1898. He came to the Home in Longport from the Kearny, NJ Assembly. His wife is presently living at the Home. He also leaves a son, a daughter and grandchildren.

Tacoma, WA - Our beloved sister, **Mrs. William Gould**, age 87, went to be with the Lord on October 19. She was born in Scotland in April 1898 and as a young girl came with her family to Canada, settling in Brandon, Manitoba. In 1916, she was saved while attending gospel meetings conducted by the late brother Ray Gratise in Brandon. In these same meetings, she met William Gould, who was saved three weeks afterward. Two years later, they were united in marriage. In 1926, they moved to Seattle, WA, where they were in fellowship with the old Roy Street Assembly, now West Woodland Assembly. In recent years, they moved to Tacoma, where she was a part of the fellowship until the time of her homecall. Remember her husband, age 93, who is still able to attend the assembly meetings. He will feel the loss very keenly. Also, two sons, Robert and George, in fellowship in Tacoma, and a daughter, Mrs. Winifred Rollins, in fellowship in the assembly at Arlington.

Longport, NJ - Our aged sister, **Mrs. Carrie J. Forman**, age 97, passed into His presence on November 1. She was born in Philadelphia on February 27, 1888. She came to the Longport Home in May 1979. A daughter, Mrs. Albert Crompton, who is comforted by that blessed hope, as well as grandchildren and great-grandchildren survive.

Grants Pass, OR - Our esteemed brother, **Lester Hinde**, age 82, went to be with Christ on November 1. He was saved in February 1925 through Romans 5:6 and was used in the planting of the assemblies at Okanogan, WA and Grants Pass as well as strengthening the testimony at Salem in its early years. He worked steadily in small places, seeking lasting results for the glory of God. His quiet, unassuming manner and concern for the saints are two aspects of his godly example, while his patient endurance through increasingly severe illness in recent years testified to the sufficiency of the grace of God. The funeral which was held in the Gospel Hall was taken by brother Sydney Maxwell.

Longport, NJ - Our dear sister, **Miss Catherine H. Conaway**, age 90, went to be with the Lord on November 3. She was born in Phillipsburg, PA on July 26, 1895 and saved in January of 1913. She came to the Home at Longport in November 1978. She was a sister of the late John Conaway, a well-known servant of Christ, whose wife, Florence, presently resides at the Home.

Matoaca, VA - Our beloved sister, **Mrs. Mamie Hester Rockey**, age 83, went to be with the Lord on November 5. She was born April 5, 1902, and saved in gospel meetings conducted by brother Hugh G. McEwen in 1920. For many years, she and her husband, Morgan, who went Home on July 11, 1970, were part of the assembly in Norfolk, where their home was always open to the servicemen stationed in that district. Later, they were part of the assembly at Matoaca. She was a faithful sister and loved the truth of God and the place of His Name. For the past year or so, she was bedfast. She is survived by two sons and a daughter, four grandchildren and four great-grandchildren. One of her sons, John, is in the Bryn Mawr Assembly.

Pennsauken, NJ - Our dear sister, **Mrs. William (Amy) Webb**, age 71, went into His presence suddenly at Tahiti, while returning from Australia on November 8. She was saved on July 28, 1927 after hearing the gospel preached by the late brother R.T. Halliday in a tent meeting and went home to settle the matter with the Lord. She was received into the fellowship of the Camden Assembly (now Pennsauken) in 1934 and continued faithfully until her homecall. She is survived by her husband and daughter, who are part of the Pennsauken Assembly, and a son.

Taylorville, Sask. - Our beloved brother, **George Taylor**, oldest son of the late Mr. and Mrs. Herbert Taylor, passed peacefully into the presence of the Lord on November 10. He was born on November 22, 1903 and in April 1941 was pointed to Christ through I John 5:13 by his brother, Archie. In July of that same year, he was baptized and received into the fellowship of the Taylorville Assembly where he continued until the time of his homecall. He leaves his wife, Evelyn, three sons, two daughters along with their spouses, most are in the assembly, where they seek to be a help. Some of the grandchildren are also in the fellowship.

Pennsauken, NJ - Our dear sister, **Mrs. Gertrude Greene Turner**, passed into His presence on November 19, as the result of cancer. She was born on September 2, 1931 and saved on November 21, 1954, the last night of a series of gospel meetings conducted by the late brother James McCullough in the Gospel Hall at Midland Park. She went home after that meeting and was led to trust Christ through reading the poem, "Three crosses standing side by side." She leaves a daughter, Mrs. Dawn Amadio, of the Barrington Assembly, her aged father, Harvey Greene of the Midland Park Assembly, and three sisters, who are comforted by that blessed hope, and a teenaged son, Owen, who is not saved.

Words in Season

THE BIBLE FAMILY MAGAZINE



ONLY WAIT

Oft there comes a gentle whisper o'er me stealing,
When my burdens seem to me too great,
Like the sweet voiced bells of evening softly pealing,
It is saying to my spirit, "Only wait."

When I cannot understand my Father's leading,
And it seems to be but hard and cruel fate;
Still I hear that whisper ever pleading,
"God is working, God is faithful—only wait."

When the promise seems to linger, long delaying,
And I tremble lest perhaps it comes too late,
Still I hear that sweet voiced message ever saying:
"Tho' I tarry, it is coming—only wait."

When I see the wicked prosper in their sinning,
And the righteous pressed by many a cruel strait,
I remember this is only the beginning,
And I whisper to my spirit, "Only wait."

Oh, how little soon will seem our hardest sorrow,
And how trifling is our present brief estate,
Could we see it in the light of Heaven's tomorrow—
Oh, how easy would it be to only wait.

I have chosen my eternal portion yonder,
I am pressing onward toward the heavenly gate,
And tho' oft along the path I weep and wonder,
Still I hear my Master whisper: "Only wait."

FEBRUARY, 1986

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Netherlands - Mr. and Mrs. Hans Bouwman, Minckelersstr. 47, 1223 LC Hilversum, NETHERLANDS.

CHANGE IN ORDER OF MEETINGS

New Lenox, IL - Breaking of Bread - 9:30, Sunday School and Bible Reading - 11:15.

NOTICE

Longport, NJ - The annual dinner at the Gospel Hall Home for the Aged, 29th and Atlantic Avenue, will be held on April 19th 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.

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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VOL. 78

FEBRUARY, 1986

NO. 2

INDEX OF ARTICLES

Good Resolutions – Salvation	Robert E. Surgenor
Truth Tersely Taught – Philemon	A.J. Higgins, M.D.
Ministry For Women	Albert P. Klabunda
History Repeats Itself (Part II)	Neal Thomson
Godliness	Harry Macfarlane
Personal Types – Adam (Part II)	Dr. J.N. Case

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THREE GATES OF GOLD

"If you are tempted to reveal
A tale someone to you has told
About another, make it pass,
Before you speak, three gates of gold –
Three narrow gates. First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest – "Is it kind?"
And if, to reach your lips at last,
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be."

GOOD RESOLUTIONS SALVATION

By Robert E. Surgenor

Genesis 24:58—"I WILL go." How touching to the heart is the unique story of Abraham sending his servant to secure a bride for his only son Isaac. Is it not a picture of God the Father, sending the Holy Spirit into this scene to secure a Bride (the Church) for His Beloved Son. Notice the setting, as the servant is sent from the father.

(1) **REBEKAH'S CONTACT** (vs. 11)—It was without the city, in the quietness of solitude, by the well of water, symbol of the Word of God, and it was at eventide, a picture of the darkness that prevails in this present world. It was there she met Abraham's servant—and in similar circumstances, this is how the Holy Spirit meets the sinner.

(2) **HER FORETASTE OF GLORY** (vs. 53)—He presents to her jewels of silver (the redemptive work of Christ), and jewels of gold (the deity of Christ), and raiment (the character and manhood of Christ). Spirit-guided gospel preaching will consist of these precious essentials, as Christ is presented to a perishing world.

(3) **HER PUBLIC CONFESSION** (vs. 58)—With a won heart, having never seen Isaac, she is asked, "Wilt thou go with this man?" (Isaac) and the unhesitant reply is given, "I will go." What a day that was in our own experience, when convicted by the Holy Spirit of our need and of the graces of Christ, we, with hearts won by the tender Spirit of grace, said, "I will go!" And now we can say like Peter, "Whom having not seen, ye love." A good resolution on our part indeed.

(4) **HER SEPARATION** (vs. 59)—Her choice severed her from all former associations and habits. Today the clarion call sounds—"Wherefore come out from among them, and be ye separate, saith the Lord." (I Cor. 6:17) We are not of the world even as Christ is not of the world. (Jn. 17:16)

(5) **HER JOURNEY** (vs. 61)—Rebekah now, for the first time, becomes a pilgrim. And as such, she "followed the man, and the servant took Rebekah, and went *his way*." She becomes totally dependent and submissive to the guidance and control of the servant. This is a picture of a man full of the Spirit today. A contrast to this is seen in the unconverted state when it was said, "We have turned every one to *his own way*." (Isa. 53:6) The servant would protect her, shelter her, feed her, encourage her, and perhaps warm her heart with stories of Isaac, as they traveled along the desert way. Brethren, do we not experience the same from the Holy Spirit—and will we not continue to, until we see our heavenly Isaac face to face. He is our Comforter, One Who comes along side to help. Thank God He will be with us until the pilgrim journey is complete. (John 14:16)

(6) HER PROSPECT—All that was before her was the day when she would see her beloved and become his wife. He was ever before her, occupying her mind, her heart, her very soul. Can we say the same regarding our Beloved? Paul said, "We look for the Saviour." (Phil. 3:20) The meaning of the word "look" is to "be waiting with great expectation." If this is our case, we won't be too occupied with earthly things. Also, such expectation will keep us separated and pure from a defiled world. "Every man that hath this hope set on Him purifieth himself, even as He is pure." (I Jn. 3:3 R.V.) Oh that we may be able to say from our very hearts, "Even so, come, Lord Jesus."

(7) HER UNION (vs. 64-67)—When Rebekah saw Isaac, she lighted off the camel. Yes, the journey was over at last. "She took a veil and covered herself." All her beauty was to be for Isaac alone. He brought her into his mother's tent and she became his wife, and he loved her. No longer a pilgrim—she found the embrace and the love of her beloved in her new home. Oh, brethren, we are now espoused to one Husband and soon we shall be presented as a chaste virgin to Christ. (II Cor. 11:2) What will it be like when at the marriage supper of the Lamb we will be presented to Him? Perhaps the poetry of Joseph Swain would provide a very fitting close.

What will it be to dwell above
 And with the Lord of glory reign?
 Since the blest knowledge of His love
 So brightens all this dreary plain;
 No heart can think, no tongue can tell
 What joy 'twill be with Christ to dwell.

* * * * *

Sin is a dreadful thing in the estimation of God. He cannot tolerate so much as a single sinful thought. Before one such thought could be forgiven, Christ had to die upon the cross. The most trifling sin (if any sin can be called trifling) demanded nothing less than God's eternal and coequal Son. But, eternal praise be to God, what sin demanded, redeeming love freely gave; and now God is infinitely more glorified in the forgiveness of sins than He could have been had Adam maintained his original innocence. God is more glorified in the salvation, the pardon, the justification, the preservation, and final glorification of guilty man than He could have been in maintaining an innocent man in the enjoyment of creation-blessings. To be washed in the blood is better far than to be clothed in innocency. Such is the precious mystery of redemption. May our hearts enter, by the power of the Holy Ghost, into the living and profound depths of this wondrous mystery.

TRUTH TERSELY TAUGHT

PHILEMON –THE LONG ARM OF THE LORD

By A.J. Higgins, M.D.

Our New Testament contains four epistles of only one chapter each. The value and importance of these gems cannot be judged by their relative lengths. God has the unique ability to deliver profound messages in terse statements. Our attention to these short letters from Paul, John and Jude will be amply rewarded with lessons that have modern day value.

Allow your imagination a bit of freedom. Picture Philemon pacing his Colossian estate. Can't you almost hear him questioning the sudden turn of events. One of his household slaves has fled, stolen away during the night. He would doubtless head for Rome, hoping to be lost among the teeming hordes of slaves and people in the imperial city. Things are even worse than first suspected, however, when a cursory inventory reveals that Onesimus the runaway slave has helped himself liberally to his master's goods to finance his long trip.

"Why me?" we can hear down through the centuries. "What have I done that the Lord is chastening me?" he asks. Finally comes the question we have expected, "What am I supposed to learn through this trial?"

These questions and others are the very same ones that fill our minds during times of trial and testing. Look with me then at this short epistle as we again remind ourselves of

GOD THE SOVEREIGN OF CIRCUMSTANCES

Onesimus did indeed make his journey to Rome. Here was the New York and London of the day. It was the ideal place in which to be "lost" and hidden from detection. Over a million people called Rome home in the first century. About 400,000 of these were slaves. Into this teeming populace infiltrated Philemon, unseen to all but God. About this time, another man was brought to Rome. He had come in seeming contradictory circumstances: in his heart had long been a burning desire to be in Rome. Now he came with bonds and soldiers. No tourist this man; no slave escaping from his master's house. Unknown to both at this time was the purpose of a sovereign and loving God behind the scenes. By divine grace and mercy, the paths of Onesimus and Paul cross. We are not told the actual details. They are of little importance in the grand design of things. We know only that Onesimus was reached and saved (vs. 10), begotten through the bonds of Paul.

What adds to the significance of this is that though we read in Acts 28:24 that some believed Paul's message, to my knowledge the

only convert Paul saw reached in Rome mentioned by name is this very same Onesimus.

But lessons abound in this short letter. Notice also that Paul is

THE CAUTIOUS INTERPRETER OF CIRCUMSTANCES

Now here is a principle of no mean import. Please notice what Paul says when writing to Philemon: v. 15 "For perhaps he therefore departed for a season, that thou shouldest receive him forever." We would have said: "No perhaps about it. It's as plain as can be. Have you no discernment!" But Paul knew his God better. Even the wise and godly Paul realized that it is not prudent to sit as the ultimate interpreter of the Lord's ways. Though it may seem that this is the whole purpose of the matter, God may have some other deeper lesson to teach Philemon, or perhaps us.

How much grief and harm would have been saved the assemblies and believers if we were not so quick to authoritatively pronounce our discerning judgments upon the circumstances in the lives of others. How easy for us to look upon another brother's calamity and "see" the discipline of God. How superficial we can be, all in the name of "spiritual discernment."

Paul did not profess to have all the answers. He was wise enough to realize that his vantage point was from earth and from a limited expanse of time. He suffered the dilemma that all interpreters of history face: they are part of that history themselves and cannot judge it without prejudice.

When faced with circumstances in our own lives or in the lives of others, how much safer, yea how much more spiritual to say with Paul "perhaps."

The wisdom of Paul's caution will be proven as we notice that there is at least one other reason why God allowed Onesimus to escape. Once again, we must with Paul say it was "perhaps" to allow Philemon the honor of membership in a

SELECT CIRCLE

Consider the facts together. Philemon welcomes back someone who has wronged him personally. Judgment and death were well within his province, yet because of another, he not only forgives but receives him as a family member. Is it straining imagination and credulity to see that Philemon is learning something of the heart of God? Like Abraham of Gen. 22, Hosea and Gomer, the father and the prodigal of Luke 15, Philemon is being given the honor of displaying something of God's grace. This indeed is a select circle into which he has been admitted. To learn the heart of God by personal experience is perhaps our highest calling and privilege.

To our encouragement, we have traced that the fallout from circumstances often are not as easy to trace as we first suspect. Would

any of us care to rank the events in order of importance: the salvation of Onesimus, the encouragement of God's imprisoned servant Paul, the education of Philemon? And at best, we are only "perhaps" seeing the ways of God. Who can tell what it will be to read the meaning from eternity's vantage point. How much greater we should value, not understanding all about our trials, but knowing God in the trial.

* * * * *

MINISTRY FOR WOMEN

A WIS Reprint

By Albert P. Klabunda

Many of our sisters in Christ, because their place is one of silence in the Church, are inclined to believe there is little, if anything, they can do for the Lord in the way of service. As the result, He is robbed of much devotion they could render Him, devotion that would give Him pleasure equal to that of any brother's. Many instances are found in the Bible where this is true. We refer to only three in the New Testament.

Mark 12:41-44—"She gave what she had." This is heart service. Here we have a woman where neither her name nor age is given, yet she is given a place in Scripture attained only by those worthy. As the Lord sat over against the treasury and beheld how the people cast money into the treasury, many that were rich cast in much. "There came a certain poor widow which cast in two mites, which make a farthing." The Lord commends her, saying: "This poor widow hath cast more in than all they which have cast into the treasury." They gave of their abundance, having much left; she gave all she had, with nothing left. Her gift came from a different motive than did theirs. She had first given to Him her heart, and with her heart she gave Him all she had. In II Cor. 8:5, the Apostle speaks of the Macedonian saints in a most gracious way, how they first gave themselves to the Lord, and then of their abundance for the needy saints. Anything given in this spirit, whether much or little, weighs heavily in the balances of Heaven. If the heart is right, any service done for Him can never be small. We may wish we had more so we could give more, yet our reward may not be greater. If we use what we have for Him, it is accepted according to that we have, not according to that we have not. Thus a sister in this way may do a greater service with two mites than the rich with their abundance. Let us never reckon any service done for Him as being of little account, for "ye serve the Lord Christ," "The Lord of Lords." David said, "I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness."

Mark 14:8—**“She did what she could.”** This is hand service. Here, Mary, while the Lord was yet alive, and in view of His burial, grasped an opportunity no one else thought of, not even the beloved John as he leaned on His breast. While sitting at His feet, she learned of His coming decease, and now, her last opportunity to do something for her beloved Lord while He was still in the body had come, and in this service she used her hands as well as her heart. It was her pleasure in hospitality that afforded her this final opportunity to break her box of precious ointment upon His head and feet, and to wipe His feet with her hair. Her glory she laid at His feet. “She did what she could.”

Is our opportunity for such service past? Not as long as His people are still in the body. “In as much as ye have done it unto one of the least of these my brethren, ye have done it unto Me.” (Matt. 25:40) “Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.” (Heb. 13:2)

In Acts 18:24-28, Aquilla and Priscilla took Apollos into their house, and by so doing they had an opportunity to instruct him more perfectly in the way of the Lord, and when Apollos went to Achaia, he helped them much which had believed through grace. And through his preaching and what he had learned from Aquilla and Priscilla, many Jews were convinced that Jesus was the Christ, and helped on spiritually. So our sisters today, by opening their homes to hospitality, opportunities are given them to help, by Godly counsel, younger and uninstructed believers in the way of the Lord, as well as to further the gospel.

Luke 2:38—**“She told what she knew.”** Here we have Anna using her tongue for Him. This is lip service. Though she lived in the temple, she didn't serve as a priest after the order of Aaron, yet she served God with fastings and prayers night and day. This was her secret life before God, kept alive and active by the promise of the coming Messiah. And out of the abundance of her heart, she spake with her mouth, “she spake of *Him* to all them that looked for redemption in Jerusalem.”

To many of God's saints, His promised return has lost its power in their lives, and they are cast down and discouraged. Here is an opportunity for our sisters to speak a word in season to them that are weary and ready to faint. Speaking of Him to others will not only lighten their burden, but ease our own as well.

Therefore, let us

“Give what we have” to Him,

“Do what we can” for Him,

“Tell what we know” of Him

“Til He come.”

HISTORY REPEATS ITSELF (Part II)

By Neal Thomson, Venezuela

5. THE FIFTH PERIOD OF THE 70 YEARS IN BABYLON

The general condition of Israel is revealed in the book of Esther. The lack of the mention of prayer (though the reference to fasting would indicate they did pray) reveals the weakness, with few good things that remained, ready to die. Yet, in those days lived Daniel, Ezekiel, Azariah, Mishael and Hananiah. They did not defile their testimony and were personally faithful to God, even though it was impossible for them to practice the divine order in the House of God.

In the Sardis assembly, conditions were very similar in many ways; they had a name that they lived but were dead as to their true spiritual testimony. Yet amidst the general weakness, there were the things that remained which could be strengthened, and a few who had not defiled their garments (Rev. 3:1-6). Likewise, in the period of the reformation, when they professed to walk by the Bible, they did not live up to it. Yet those who were morally and righteously clean will receive their reward even though they failed to return to the simplicity of New Testament principles.

6. THE SIXTH PERIOD OF THE REMNANT THAT RETURNED FROM BABYLON, FOR ABOUT 130 YEARS

These were the days of Zerubbabel, Jeshua, Ezra, Nehemiah, Haggai and Zachariah. They had little strength of numbers to rebuild the Temple and reestablish the service according to the divine pattern, but in spite of subtle opposition, they succeeded. The enemies in Ezra 4:8 tried to close their doors of opportunity, but God had opened them through Cyrus, and none could shut (6:1-7). They read in the Scriptures about the Passover order and about the Feast of Tabernacles, and they kept God's Word. The Samaritans offered help, saying: "Let us build with you; for we seek your God, as ye do . . . but Zerubbabel said: Ye have nothing to do with us to build an house unto our God."

In the assembly in Philadelphia (Rev. 3:7-13), we do not read of restoration but of similar faithful preservation of the testimony in spite of weakness, and in spite of the degeneration of the neighboring assemblies (Thyatira and Pergamos were only a few hours walk away). Though little in strength, they kept God's Word, profited by God's open door, and like Zerubbabel, they resisted alliance with those who falsely claimed to be Jews (v. 7-9). This sixth assembly throws prophetic light on the days of restoration in the past two centuries, when not only God opened doors to produce the greatest evangelistic extension to all nations since the first century, but saints were stimulated to keep God's Word exactly according to the doctrine of the Apostles. Thus

little companies continue on in much weakness today, appreciating the honour of obedience to His Name. Yet the fine gold has become dim in many parts, for amidst the struggle to maintain a testimony with sound doctrine, many have not availed themselves of the open door, and sit contentedly in a gospel meeting with no unsaved present.

7. THE SEVENTH PERIOD OF ABOUT 470 YEARS OF THE DEGENERATE COLONY

When Nehemiah was absent from Jerusalem after his 12 years of service there, degeneration set in (Neh. 13:6-31). On his return, he became a remnant prophet to reprove them for their carelessness in receiving Tobiah into the courts of the House of God (v. 7), and for forsaking the House (v. 11), for denying the Lord (v. 17), and for worldly associations and ways that defiled the House (v. 23-30). In the days of Malachi, things had gone from bad to worse, as he rebukes their dishonour to God's Name (1:6). They were self-satisfied in their half-hearted formalism, and failed to understand their disobedience and spiritual poverty. "Return unto Me . . . but ye said, Wherein shall we return?" (1:7-14). This lukewarm degeneration continued until the days of the Lord Jesus. The failure of the hypocritical pharisees to repent, resulted in the whole nation being vomited out of the land in 70 A.D. Jerusalem fell, according to the warning of Lev. 18:28 ("that the land spue not you out also, when ye defile it").

History repeated itself amongst the assemblies of Asia. Paul had laboured there, having taught the same "in all the churches" (I Cor. 4:17). Laodicea, the seventh church addressed in Rev. 3:14-22, degenerated in spite of sound counsel given directly to them by Paul (see Col. 4:16, and the warnings of Col. 2:18-19 and 3:1, 16). Like those of Malachi's day, they were ignorant of their degeneration ("Thou knowest not that thou art wretched, and miserable . . ." v. 17). Because of this lukewarm state, the Lord warned them that they would be spued out of His mouth, like Israel from the land some 20 years previously.

Has history repeated itself again in the twentieth century? We fear that in this last epoch of the history of the churches, the character of many is lukewarm; they are complacent in their worldly, materialistic life, ignorant of their departure from the Word of God, and self-satisfied with their state. While our hope is that we shall be "caught up," and not "spued out," yet those words should warn us as to the Lord's judgment on many assemblies, when He comes to translate His Church from earth to heaven.

It is encouraging to note that there were some faithful ones during the seventh period of Israel's history, and also in the seventh assembly in Asia, there were those whom the Lord loved, and rebuked and chastened. To these He spoke so that they might know intimate communion with Himself (v. 19-20). This may be repeated today in

the experience of sincere believers who in their weakness continue in degenerate churches. Nevertheless, the promise to the Philadelphian assembly was: "Behold I come quickly: hold that fast which thou hast, that no man take thy crown." So in view of this, we should rather seek to maintain a condition like that of the Philadelphians until the Lord comes, and as assemblies be maintained in obedience and faithful activity.

Seven times the Lord repeated those words: "He that hath an ear, let him hear what the Spirit saith unto the churches." History repeated itself, and will do it again.

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GODLINESS

(Psalm 4:3 – Psalm 12:1 – Psalm 32:6 – Malachi 2:15)

By Harry Macfarlane of Glen Ewen

In these four verses, we have the only places in the Old Testament where the word "godly" is used, very often contrasted with the ungodly. David speaks in Psalm 4:3 very favorably of the godly man, one that the Lord sets apart for Himself.

However, before there can be any practical "setting apart" of any individual for God, there must be first exercise of soul on his part. This would be evidenced by seeking to know the mind and will of God as revealed in His Word with a corresponding seeking to walk in it. Only then could there be the confidence and assurance that the Lord would hear when he called upon Him.

As to the number who would be classified as "godly" in Israel, it would be difficult to say. But when we think of the closing chapters of the Book of Judges, which was some considerable time previous to these Psalms, we would be led to think that the "godly" would be very much in the "minority," since idol worship stamped the nation as a whole. And although Samuel made his yearly rounds, it would be disheartening to him to see the prevailing conditions of things. The "priesthood" which should have been leading the people had failed and even Samuel's family was a discredit to him. Samuel's mother was one of the godly ones of that day. She had realized the condition of things and had prayed for a man, with the intention of giving him back to the Lord to be used for the Lord and God greatly rewarded her with five other children. In our day, it is nice to see, in spite of so much carnality and worldliness, those who are exercised about the testimony and their walk before God. We are sure God has set apart such for Himself.

In Psalm 12:1 . . . David is greatly concerned and exercised about this condition and prays, concerning it, that God would raise up others

who would be godly and faithful. In Neh. 7:2, we read . . . "his brother was a faithful man and feared God above many." We feel that this is much lacking today, i.e. "the fear of the Lord." Brethren will refrain from doing things sometimes because of what their brethren will think and fear of the Lord which should predominate is left out entirely. What a tragedy!!! May the Lord stir us up to realize that it is only godliness and faithfulness that will count at the Judgment Seat of Christ.

In Psalm 32:6 . . . We have the godly man praying. This word "pray" is a little different from the usual thought of prayer. There is the thought of self-judgment and self-examination in it, as well as to make supplication. David had sinned a great sin. To Nathan, he said . . . "I have sinned." In verse 5 of this Psalm, he said . . . "I will confess my transgression unto the Lord, and Thou forgavest the iniquity of my sin." This is just what the godly man will do when he has fallen into sin. It will be a burden to him until it is confessed and he is restored. This is so unlike the carnal Christian who never seems to be concerned about wrongdoing or bringing dishonor on the testimony. In this connection, we would think of I John 1:9 . . . "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

In Malachi 2:15 . . . The prophet is speaking of a "godly seed." He refers back to Genesis 2:24 where we read "and they shall be one flesh." Malachi asks the question . . . "And wherefore one?" The R.V. changes the answer a little by saying . . . "He sought a godly seed." It has always been God's desire that He might have a "godly seed." This would apply either in Israel or amongst the people of God today. Although during the centuries, Satan has always tried, and often succeeded, in mingling the godly with the ungodly, God's purposes and plans shall never be frustrated for, as far as Israel is concerned, there shall be a godly seed or remnant in the future.

The context in Malachi shows that men were putting away their wives and marrying pagan and idolatrous women, and the seed was being mixed. We have the same conditions in Nehemiah's day and the result was that the children spake half in the speech of Ashdod and could not speak in the Jews' language. In our day, this condition of things is still prevalent. Christians are marrying unsaved partners and what confusion prevails! How good it is to see the "godly seed" in each succeeding generation in any given family, saved and gathered to the precious Name of our Lord Jesus Christ, and seeking to maintain the scriptural principles until our Lord Jesus comes. This is surely fulfilling God's desire for a "godly seed" in this day and generation. "God is in the generation of the righteous." (Psalm 14:5)

PERSONAL TYPES OF THE LORD JESUS (Part II)

ADAM

By Dr. J.N. Case

This, of course, is the first type we meet with in our search into this subject. Not only is Adam the first personal type, but we shall find he is a very full and clear one. That he is a type rests on the clear statement of the Word of God. Turn to Rom. 5:14, and read it. The word here rendered "figure" is the root from which we get our word "type." (I Cor. 15:45)

The name of the type is given to the antitype. Before, however, coming to the points of resemblance, let us look a little at the contrasts, for these are enforced in the New Testament.

Adam as a contrast to Christ. Adam was a creature, and as such began to exist. Christ is the Creator, and never had a beginning. (John 1:1-3) The most striking contrast is drawn in the words, "The first man is of the earth, earthy: the second Man is the Lord from heaven." (I Cor. 15:47) Adam, in a sinless world, surrounded by all that the heart could desire, yielded to temptation and became Satan's slave. Christ, in a world full of sin, lacking even the necessities of life, and amid scenes calculated to depress and terrify, resisted the arch-tempter, and at the cross accomplished the work which will lead to his final overthrow. (Matt. 4:1-11; Mark 1:13; Heb. 2:14) Adam brought physical, spiritual, and eternal death upon himself and all his posterity; Christ brings righteousness, peace, eternal life and immortality to all who by grace are united to Him. Adam subjected creation to vanity and the curse. Christ, by dying, secured its deliverance therefrom, and will soon, by His power, make that deliverance a manifest reality. In a word, the one was the author of sin, with all its awful consequences; the other is the procurer of salvation, with all its unspeakable blessings and privileges.

Adam was a foreshadowing type of Christ in his threefold *headship*, of *creation*, of the *race*, and of *Eve*.

AS HEAD OF CREATION

In Genesis 1, there is an evident order of God's creative acts; they follow an ascending scale. Man is the last, and consequently, the highest of God's earthly creatures. He is a unique being, with a complex nature; created, as to his spirit, in the image and likeness of God, he is, as to his body, a part of the animal creation. Man was thus a creature with wonderful capacities either for good or evil, and this distinguished him from every other denizen of earth. True, he was, as his name implies, "of the earth, earthy;" yet was he infinitely raised above everything else of the earth, and he was placed as God's *vicegerent* in the world. Later on, Gen. 2:19, 20, he is brought before us as the acknowledged ruler of the brute creation. Such was man's

exalted position, but, alas! it was soon lost. Adam proved disloyal to his trust and betrayed his kingdom into the hands of the devil, and from then till the present hour, the rule of the usurper has been an awful fact in all this lower world.

God's purpose clearly was that man should be lord of *creation*. Has that purpose been for ever defeated? Nay, that were impossible. His purposes may be, seemingly, delayed; they can never be wholly set aside. Weary centuries have rolled by since the fall, yet we hear the Spirit, in glowing language, speak of man as having universal dominion. Read Psalm 8. This is no sad retrospect of man in innocence; no, it is a bright anticipation of the *future*, a scene in millennial times. Comparing this Psalm with Heb. 2:5-9, it is at once clear that Christ Jesus is the man whom, in a future age, will yet occupy this *position*. How marvelous is the wisdom of God as unfolded in His Word! The conviction that comes to one's soul, in thinking of the unfolding of God's mind in the Bible, is - Surely, the book is from God! There is a wisdom displayed far beyond anything conceivable by man, which, in its very conception, stamps the Scriptures as from heaven. The wisdom of Jehovah devises a plan which overcomes every obstacle and clears the way for the carrying out of His original purpose. His design, as we have seen, was that man should be head of creation, and so it shall be. To the eye of reason, this looks to be wholly improbable; the devil seems to be getting more power than ever in his usurped kingdom; things seem to be getting worse and worse. It is all true, and the intelligent Christian knows that it will get very much worse before it gets at all better. But faith looks beyond this scene of confusion and sin, and fixes itself on Jesus in Heaven. Faith sees the Man Christ Jesus on the Father's throne, and rejoices, for well it knows that this is the pledge and the seal that the usurper shall soon be cast out, sin shall be destroyed, the curse removed, and the whole groaning creation shall be brought into the liberty of the glory of the children of God. "But now we see not yet all things put under Him, but we see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honour." (Heb. 2:8, 9) He Who on Calvary's cross purchased back the inheritance by blood, will ere long come and deliver it by power. The Lion of Judah's tribe, Who will soon roar upon His enemies and destroy them, is the Lamb that was slain. And it is because of this He will have the right to open the seven-sealed roll of creation's title-deeds. He is "the appointed heir of all things." Throughout the millennium, the world will have a sample of rule by God's Man after God's order. (Isa. 32:1-3; Psa. 72)

Blessed prospect! May Thy coming be hastened! Would we see creation delivered, Satan cast out, sin hiding itself, and righteousness flourishing? Then let us "speak a word to bring the King back" (II Sam. 19:9-15), let us say with one heart and soul - "Even so, come, Lord Jesus."

AS HEAD OF THE RACE

Adam typified Christ. Adam stood in a covenant of works. To obey was to live, to disobey to die. And he stood for the whole human family. Had he proved faithful, he would have secured a standing of righteousness for himself and all his descendants. But he sinned, and all sinned in him. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12) That is, through Adam's sin, all of us were constituted sinners, had the place and nature of sinners. The Lord Jesus, the second Man, the last Adam, by dying on the tree, "taketh away the sin of the world," and thus repairs the breach that Adam had made. So now, no soul will ever be in hell simply for Adam's sins; men will be judged and punished for their own sins, and in these lands, the blackest of all sins is the rejection of offered mercy through our Lord Jesus Christ. Read carefully Rom. 5:18, 19. In verse 18, through the one transgression all were brought under condemnation, and through the one act of righteousness, the free offer of justification comes unto all men. This agrees with chapter 3:22. "The righteousness of God . . . unto all, and upon all them that believe." Thus the atonement was sufficient for every sinner of Adam's race. In verse 19, another aspect of the truth is presented. Notice, the term is changed from "all" to "the many;" the object is to keep up a parallel. The first, "the many" of verse 19, is as broad as the "all" of the previous verse – all linked to the first Adam by natural generation inherit his sinner place and nature; all united to the last Adam, in regeneration, receive His nature and are reckoned to be righteous. Thus redemption is only effectual in the case of those who believe.

Jesus died on the cross as the substitute of all His people, and having borne their curse and put away their sin, He ascended on high as their Representative and Forerunner. What wisdom, grace and power displayed in redemption! When everything appeared a wreck and failure, God stepped in and began to work, and now believers in Christ have a safer standing and a higher state than the first Adam ever could have endowed them with.

ADAM IN HIS RELATION TO EVE

In this, he foreshadows Christ's relation to the Church; see Eph. 5:22, 23; Rev. 19:6-9; 21:1-3. The relationship becomes increasingly closer; first *creation*, then the *race*, and now the one individual made specially for *himself*.

It is the same in the antitype. In Christ's future position towards the world, we are one with Him; the saints will judge, rule, and reign with Him. (I Cor. 6:2; Rev. 2:26; 3:21) He is the Son and Heir; we are sons and joint-heirs. He is "Head over all things to the Church," which means, as I judge, that He is Head over all things, not apart from, but in union with, the Church. Christ is federal head of the new race,

including in that all that ever will be saved. And out of these, we have a distinct class spoken of as "The Church which is His body;"—"The Bride the Lamb's wife."

Read Gen. 2:21-24. Here we have the inspired account of the formation of the woman. She was taken out of the man's side while he slept, built into a woman, and then presented by Jehovah to Adam. Here we have three important points, and the answer to these in the antitype is plain.

THE DEATH OF CHRIST

Adam slept; not till then could Eve be taken from him. Christ must sleep the deep sleep of death, or sinners cannot be fitted to be with Him for ever. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Adam, on seeing Eve, at once discerns the relationship, and gives utterance to the Divine principle. "Therefore shall a man leave his father and cleave unto his wife." Christ, having loved the Church, came forth from His Father, and gave Himself for her.

THE PRESENT WORK OF THE HOLY SPIRIT

The rib, having been taken out of the sleeping man, was builded by God into the woman. After Christ was glorified, the Spirit came down and baptised believers into one body. And all these centuries, He has been at work "calling out" the Church. He has raised dead souls out of the quarry of nature and builded them on the foundation. He is forming a Bride for the Son of God.

CHRIST'S SECOND COMING

Viewed typically, all this dispensation is the night when the second Man is sleeping and the bride is being formed; when completed, He will publicly acknowledge her as His. Jehovah presented Eve to Adam; but Christ is God as well as man, and so He will present her to Himself, "a glorious Church, not having spot or wrinkle or any such thing."

There is a remarkable portion in a Pauline epistle which is illustrated by something that is said of Adam and Eve. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. (I Cor. 12:12) The first part of this verse clearly refers to the human body, and in the last clause, an analogy is drawn between it and "the Christ." This cannot be the personal Christ, or there could not be an analogy. It must then be what has been termed "The mystical Christ." That is Christ and the Church together forming the one perfect Man. The Church is said to be—note the word—"the fulness of Him that filleth all in all." (Eph. 1:23) The illustrative passage is in Gen. 5:1. Turn to it: "In the day that God created man . . . male and female created He them . . . and

called their name Adam." Adam and Eve formed the complete man, and were called by the one name. They were distinct, the one in subjection to the other, yet one. And so – mystery of grace! – the last Adam and His Eve. They, too, are distinct, and will for ever remain so, and yet in a very true sense, they are one. They have the same life, identical interests, a common destiny, and the one name, "The Christ." My soul! Believe, wonder, admire and worship!

* * * * *

GOD'S WONDERFUL BOOK

A certain Christian traveler was packing his suitcase, when he remarked to a friend: "There is still a little corner left open in which I desire to pack a guidebook, a lamp, a mirror, a telescope, a book of poems, a number of biographies, a bundle of old letters, a hymn-book, a sharp sword, a small library, containing thirty volumes – all these articles must occupy a space of about three by two inches." "How are you going to manage that?" queried his friend, and the reply was, "Very easily – for the Bible contains all these things."

The most wonderful, the most marvelous Book in the world is the Bible, because it is God's own Book! God's creatures are we, proceeding through this world of sin on our short journey, and it is therefore necessary to know one thing, and that is the way to Heaven. God Himself has clearly shown us the way even unto eternal life, and these directions are found in the Bible. This Book of God therefore is absolutely necessary on the journey as the Guide, which reveals unto fallen man the profoundest, the highest of all revelations: namely, the love, grace and mercy of the Triune God.

Blest Volume of Eternal Truth,
 Guide of the zestful steps of youth
 And comfort of old age:
 Inscribed by poet, prophet, priest,
 Apostle and evangelist,
 Historian and sage.

How perfectly their truths agree!
 A most amazing harmony
 Embraces every scroll:
 Produced on earth, conceived in heaven,
 From one great Shepherd they are given,
 To form one living whole.

While Moses' deep-toned thunders roll,
 Prophetic trumps that thrill the soul
 And David's harp combine
 With sweetest strains of gospel love
 To sound His praise, Who reigns above,
 In sympathy divine.

QUESTIONS AND ANSWERS

By Harold S. Paisley

Question: Who are the "spirits in prison" spoken of by Peter (I Peter 3:18-20)?

Answer: They are the spirits of men who are disembodied and are in prison presently, in contrast to their position when God's message reached them on earth. They were once disobedient. This takes us to the time when the longsuffering of God waited in the days of Noah, while the ark was being prepared. They refused the Spirit of God preaching to them through Noah, who was a preacher of righteousness. These men of old were disobedient to the plain words made known by the Spirit through the lips of Noah. The context shows that the same refusal was repeated by living men in Peter's day also. Christ had died as a Sacrifice for sin, and had been raised as a Victor by the power of the Holy Spirit and was presently exalted in Heaven. The same Person of the Holy Spirit who preached through Noah again preached the Gospel in power through the apostles (I Peter 1:12). The solemn point in Peter's warning is that though Christ was in Heaven, He was being preached by the same Holy Spirit Who operated in the days of Noah. The disobedience of the men before the flood resulted in their judgment and present destiny in the prison where they wait the final judgment day and the punishment of the Lake of Fire forever. So all who refuse God's final message concerning His Son and His Work as presented by the Spirit through the lips of His servants will finally perish in the Eternal Fire of Gehenna.

TAPE MINISTRY

Vancouver, B.C. - Gordon Gratias, 15-5826 Tisdall Street, Vancouver, B.C., Canada V5Z 3N2, has available a large number of tapes containing ministry by well known brethren. A list is available from brother Gratias.

REPORTS - FOREIGN

ZAMBIA - Brother W.D. (Bill) Halliday writes that the way has opened for he and his wife to return to Africa. His wife, who has not been well, is feeling much better and her sight is stable. On January 2, he was to fly to Johannesburg, South Africa, where he will be purchasing a pickup truck and other items which cannot be bought in Zambia. He then will drive the long journey to Zambia with the purpose of settling in Chingola, depending on housing conditions. His wife will be flying directly to Zambia in a month or two. For the time being, he asks that all mail be forwarded to his daughter, whose address is: 48 Dinmont Road, Shawlands, Glasgow, SCOTLAND G41 3UL.

NORTHERN IRELAND

COUNTY ANTRIM -

Clough Gospel Hall - Brother Samuel McBride is seeing an increase in attendance in gospel meetings. **Croskeys Gospel Hall** - One man has professed in gospel meetings which have been carried on for the past six weeks by brother Thomas McNeill.

COUNTY ARMAGH -

Bleary - Brethren Wilson Jennings and James Martin, now in their seventh week in the portable hall, where attendance has been good and a number have professed faith in Christ. **Glenane Gospel Hall** - Brethren William Nesbitt and Thomas Wright (of Brazil) have been here for a number of weeks with large attendance. One has professed to be saved.

COUNTY DOWN -

Gransha Gospel Hall - Brother Eric Wishart has been here for some weeks in the gospel, where numbers were small at the beginning but have increased.

COUNTY LONDONDERRY -

Ballyronan - Brethren John Thompson and Noel McKeown (of Venezuela) are seeing good numbers coming to gospel meetings being held in a shed.

Garvagh Gospel Hall - Brother Samuel Ferguson started gospel meetings on January 12. He will be joined by brother Norman Turkington on the 14th, following his trip to Canada.

COUNTY TYRONE -

Cookstown Gospel Hall - Brethren James Brown and Jack Lenox are expected for gospel meetings in mid-January. **Lungs Gospel Hall** - Brethren William Bingham (of Nova Scotia, Canada) and Wilfred Glenn (of Brazil) have seen five profess to be saved in large and fruitful meetings.

SCOTLAND

Glasgow - Harley Street Gospel Hall - Brother Phillip Harding had ministry meetings in December speaking from his Prophetic Chart.

REPORTS - UNITED STATES

East Boston, MA - A young sister obeyed the Lord in baptism on Saturday, December 28 – fruit of the tent meetings held this past August. Our sister, along with another young brother who had previously been baptized, took their place in assembly fellowship the following Lord's Day.

Pennsauken, NJ - Revival, the Word of God and separation from the world were emphasized at the variety of ministry given at the conference held on the first weekend of January.

Bryn Mawr, PA - Brethren David Oliver and Eugene Higgins began a series of gospel meetings on January 5, with strangers in attendance during the first week.

Hatboro, PA - Following the Pennsauken, NJ conference, brother John Gray spent a week with the assembly in ministry.

New Lenox, IL - The assembly enjoyed an appreciated visit from brother Joel Portman who was with them for two nights of ministry. They welcome help from brethren who have an exercise to stop and encourage them through the Word.

Beetown, WI - The assembly again gathered for Prayer and Bible Study during the first full week of January, which has been their custom for the past number of years. This year, they considered Deuteronomy 6, 7, 8, 10 and 12.

Humbird, WI - Brethren Joel Portman and Robert Orr expect to start gospel meetings shortly after the first of the year. Earlier efforts in the gospel in Baraboo and Melrose, which were reported in the January issue, were hindered by the bitter cold and heavy snow storms.

Cedar Falls, IA - On January 5, brethren Gary Sharp and Allan Christopherson began a series of gospel meetings.

Hitesville, IA - Gospel meetings conducted by brethren James Smith and Robert McIlwaine closed on December 8 with a young man professing salvation.

Stout, IA - Brethren Albert Hull and Eric McCullough are expected for gospel meetings in February.

Lorain, OH - Brother Robert Surgenor spent one and one half weeks with the saints taking up certain Church Truths from I Corinthians. In January, he is to be at Garnavillo, IA for two weeks of ministry.

Phoenix, AZ - The assembly reports of having one of their best conferences which was held over the Thanksgiving weekend. Brethren Sydney Maxwell and Alex Wilson remained for meetings here and in Sunnyslope.

San Diego, CA - Brother Harold Paisley, who was among the brethren giving help at their conference held on the last weekend of 1985, started gospel meetings on January 5, and two men have professed the first week, giving joy to the assembly.

REPORTS - CANADA

Parsons Pond, Nfld. - Brethren Jonathan Procopio and Peter Mathews are expected to start in gospel meetings on January 12.

St. John's, Nfld. - On January 5, brethren Albert Hull and Gordon Williams commenced a series of gospel meetings.

Charlottetown, P.E.I. - Brother Norman Turkington, on his first trip to this side of the Atlantic from his native Northern Ireland, spent six weeks giving appreciated ministry here and in other assemblies in the Canadian Maritimes.

Rosebank, P.E.I. - Brethren Albert Ramsay and Noel Burden are starting gospel meetings on January 13.

Port Elgin, N.S. - Brother Floyd Stewart is exercised to have some gospel meetings in this community, where some have professed from earlier efforts.

Pugwash Junction, N.S. - Brother Murray McCandless will be dividing a week between here, Oxford, Tatamagouche and Amherst, speaking from his chart on "Egypt to Canaan." Following this, he will be using this chart for a week of ministry at Freetown, P.E.I.

Sydney Mines, N.S. - Brethren James McClelland and Kenneth Taylor are starting gospel meetings here on January 19. The assembly recently received a young man who had been under conviction for some time to be with a gathered out company owning only the Lordship of Christ.

Bramalea, Ont. - Brethren Carl Payne and Larry Steers have rented the Community Center for two weeks for gospel meetings where a nice interest is seen.

Kapuskasing, Ont. - On January 5, the assembly had their first all-day meeting with local brethren joining brethren Murray Pratt and Bruce Rodgers in ministry. The saints were encouraged by the ministry and fellowship.

Nipissing Junction, Ont. - Brethren David Gray and Larry Steers are to start in gospel meetings in February.

Sarnia, Ont. - On February 16, brethren John Slabaugh and Allan Christopherson are expected for gospel meetings.

Timmins, Ont. - Brother Murray Pratt has gospel meetings in his home on Lord's Day evenings with fair interest.

Winnipeg, Man. - **West End Gospel Hall** - Gospel meetings conducted by brethren David Richards and Richard Robertson ended in early December with three professing to be saved, two young men and an older lady. They are expected to have a baptism early in January, when at least three young people will be obeying the Lord. Brother Robert Boyle is expected for ministry early in the New Year, also giving help in the assembly at Ashfield.

Glen Ewen, Sask. - Brother Robert Surgenor is to have gospel meetings here in February.

Vancouver, B.C. - **Woodland Drive Gospel Hall** - Brethren James Smith and David Oliver are expected for gospel meetings in February.

CONFERENCES

Manchester, CT - The 68th annual conference will be held on March 28, 29 and 30 with Prayer Meeting on Thursday at 7:30 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 - I Timothy 3. Breaking of Bread at 10:30. Corr. Joseph L. Jassie, 159 Thompson Road, Manchester, CT 06040. (203) 646-8232. Masonic Temple (203) 646-9072.

Culver City, CA - Annual conference to be held in the Gospel Hall, 11138 Venice Boulevard on March 29 and 30 with Prayer Meeting on Friday at 7:30. Saturday - Bible Reading at 10:00 - Fellowship. 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 March 29 and 30 with Prayer Meeting on Friday at 7:30 in the Gospel Hall. All other meetings to be held in the Parkview Educational Center, King Street North, Bridgewater, N.S. Bible Readings on Saturday from 9:00 to 12:00 on Ephesians 3 and 4. 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.

Kapuskasing, Ont. - The assembly is convening their fifth annual conference on March 29 and 30 with Prayer Meeting on Friday at 7:30 in 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 John 14. Breaking of Bread at 10:00. Correspondence to Gerry Labelle, 164 Government Road, Kapuskasing, Ont. P5N 2W8. (705) 335-3712 or Michel Larocque, 110 Brunelle North, Kapuskasing, Ont. P5N 2M2. (705) 335-5223.

Toronto, Ont. - **East Side Assemblies** - The 100th annual conference to be held on March 28, 29 and 30 in the Birchmount Park Collegiate Institute, 3663 Danforth Avenue, Scarborough. Prayer Meeting in the Pape Avenue Gospel Hall, 871 Pape Avenue on Thursday at 7:30. Meetings on all three days at 10:30, 1:30, 3:30 and 7:30. 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.

Vancouver, B.C. - The joint annual conference convened by the South Main, Deep Cove and West Richmond Assemblies will be held on March 28, 29 and 30 in the John Oliver Secondary School, 41st and Fraser Streets, Vancouver. Prayer Meeting on Thursday at 8:00 in the South Main Gospel Hall, 60th and Main Streets, Vancouver. Breaking of Bread at 10:00. Corr. W.A. Boyd, 6540 Sophia, Vancouver, B.C. V5X 3N3. (604) 327-5985. School (604) 327-8341.

Antioch, IA - Annual all-day meeting on Lord's Day, April 6, 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, Box 82, Charles City, IA 50616. (515) 435-2059.

New Harbour, Nfld. - The assembly is convening their fifth annual conference on April 5 and 6 with Prayer Meeting on Friday at 8:00. 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. A0B 1P0. (709) 582-3346.

Fredericton, N.B. - The assembly is convening their third conference on April 5 and 6 with Prayer Meeting on Friday at 7:30. First meeting on Saturday at 1:00, which will be a Bible Reading on "The Coming of the Lord for His saints and with His saints." All meetings to be held in the Gospel Hall, 109 McAdam Avenue. Corr. Reginald G. Brewer, Zealand, N.B. E0H 1X0. (506) 363-2935. Gospel Hall (506) 472-1125.

Mimico, Ont. - Bible Readings on April 5 and 6 with first reading on Friday at 7:30. Subjects: Some New Testament Words - their Typical, Doctrinal and Practical Importance - *Propitiation, Redemption, Justification, Sanctification, Consecration*. 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.

Stout, IA - Annual conference to be held in the Gospel Hall on April 12 and 13 with Prayer Meeting on Friday at 7:45. Bible Reading on Lord's Day at 9:00 - Psalm 22. Breaking of Bread at 10:30. Corr. Richard Stickfort, Stout, IA 50673. (319) 346-1857.

HOME CALLS

Salem, OR - Our dear brother, **Alexander McLaughlin**, age 88, went to be with Christ on October 25. He was born in County Tyrone, Northern Ireland and saved as a young man. In 1923, he emigrated to the U.S.A. and was in fellowship with the assembly in Morristown, NJ before going to Oregon in 1951, where he was associated with the assembly in Forest Grove and in later years in Salem. Prayer is requested for his invalid wife, who now is being cared for in a nursing home in Forest Grove as she awaits the day of His coming.

Vancouver, B.C. - **Victoria Drive Gospel Hall** - Our esteemed brother, **George Kostick**, was called Home to be with Christ on December 3. He was born on May 15, 1893 in Pawsika, Austria-Hungary. He first heard the preaching of the gospel at an open-air meeting in downtown Vancouver at the time when he came to this country and was saved on June 7, 1930. Our brother was a very gracious, kind and patient man, serving the Lord faithfully and bearing a good testimony within and without the assembly. His presence will be sadly missed. He leaves to mourn his passing, his wife, Lottie, and other relatives.

Winnipeg, Man. - **West End Gospel Hall** - On December 10, our dear brother, **John Maza**, went to be with his Lord and Savior. He was born in 1900 in what was then Austria and came to Canada as a boy, residing in Pine Ridge, Manitoba. In 1937, brother Alex Wilson along with another brother held meetings in Highland Glen, Manitoba at which time John was saved.

Then he became part of the assembly located in the Lockport area and helped build the Gospel Hall in Ashfield. Firmness in his faith towards God and a love for the Word marked his Christian life. He was faithful in attending the meetings in Ashfield and later in Winnipeg. He was not ashamed of his Savior and in his own quiet way sought to live for Him and serve Him. The large funeral bore testimony as to the high regard in which he was held. He is sadly missed by his wife, Caroline, and children, who await the day of His coming.

North Vancouver, B.C. - Our esteemed sister in the Lord, **Mrs. Joyce Logue**, went to be with Christ on December 14, age 55, after many years of suffering. Her quiet, godly manner and uncomplaining spirit were admired by all those who knew her. She and her husband, Murray, came here from Glen Ewen, Sask. in 1979 and together they have been a great source of encouragement to the saints.

North Vancouver, B.C. - Our dear sister, **Mrs. Joanne Harris**, passed into the presence of her Lord on December 14 at the age of 90. She has been associated with the assembly here since the time of her salvation in 1928. Along with her husband, Fred, they were faithful in attending the meetings and showed hospitality to the saints in years past. She was in a nursing home and unable to be at the assembly meetings for the past few years. Her husband went Home on March 29, 1984, also a son and daughter, who were sheltered by the blood, predeceased her, making her the last of her family to go to be with Christ.

Hartford, CT - Charter Oak Gospel Hall - Our dear brother, **Anthony Tornaquindici**, aged 89, went to be with Christ on December 18, 1985. He first heard the gospel being preached on a street corner in Hartford and stopped to listen and inquire further. Being convinced and convicted of its eternal value and its truth, he expressed, "There can be nothing better than this." He came out with his wife to meetings later on to hear again the good news in his native tongue. She was saved first and he shortly after in 1934. Together they were added to the Italian-speaking assembly in Hartford where he continued steadfastly and faithfully, always in their place until both were confined to a rest home some eight years ago. His dear wife remains critically ill, for whom prayer is requested, also two sons, Nick and Frank, with their families. Frank is one of the associates of *Words in Season*.

Beetown, WI - Our dear sister in the Lord, **Mrs. Arminta Metcalf**, age 78, went Home to be with the Lord on December 23. She was saved in June 1946 through John 4:48 and has been in happy fellowship with the assembly for these many years. She bore a lovely, cheerful testimony and with her husband, Ray, who passed into His presence two months ago, showed much hospitality. She was lovingly cared for by her only daughter and son-in-law throughout her last illness. Her warm smile and cheery words will be missed by the saints at Beetown.

Tampa, FL - Our beloved sister, **Mrs. Margaret Morrison**, was called Home to be with Christ on December 31. She was born in Northern Ireland in 1896 and came to Philadelphia in 1912 to join her older sister, Mrs. Catherine Cather. She professed to be saved in the following year and was received into the assembly that met at 20th and Dickinson. For the past ten years, she has been part of the assembly at Tampa. She was known as a kind, hospitable and faithful Christian lady. In her later years, her memory was not the clearest, but she could speak most assuredly of knowing the Lord. Hymn No. 6 in the Believers Hymn Book, a favorite, was sung at her funeral. Burial was in Hatboro, PA.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE LORD KNOWETH THEM THAT ARE HIS (II Timothy 2:19)

"Them that are His"—He knoweth them well.
Each one He remembers; each name He can tell.
He knoweth the place and the time of the day
Each one came to trust Him, the Truth, Life and Way.

"Them that are His"—Whether weak, whether strong,
His eye is upon them the pathway along.
He tempers their sorrows, He soothes, and He cares.
No thing that e'er happens can come unawares.

"Them that are His"—May it comfort each day
To know He Who saves us will keep all the way.
'Til the end of life's journey, in joy or in grief,
He'll tend as a Shepherd and give sweet relief.

"Them that are His"—Let us never despise;
Each soul, though most lowly, is dear in His eyes.
He wants us to love every sheep of His Fold;
"Just as I have loved you," in His Word we are told.

Mabel Jean Jassie

MARCH, 1986

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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, 23 Glen Crescent, Thornhill, Ont. L4J 4G3.
(416) 731-1982.

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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.

CHANGE OF ADDRESS

Terrace, B.C. - Andrew E. Bergsma, 5324 McConnell Avenue, Terrace, B.C. V8G 4X3. (604) 635-4629.

Hinckley, MN - Formation of a new assembly with meetings in the home of Roland Ekstrand, Route 2, Box 178, Hinckley, MN 55037. (612) 384-6710. Lord's Day - Breaking of Bread at 10:00, Ministry - 11:00, Gospel - 8:00. On Thursday at 8:00 - Prayer and Bible Study at the home of Mrs. Arnold Ekstrand, Sturgeon Lake, MN.

REPORTS - UNITED STATES

Bryn Mawr, MA - Gospel meetings conducted by brethren David Oliver and Eugene Higgins ended on January 31. Attendance was encouraging and the children, in particular, listened well. They look to God to bless His Word in salvation.

Cleveland, OH - Monticello Gospel Hall - The annual Children's Treat was held on February 8th, with a good attendance of unsaved relatives of many of the children. Brother Eugene Higgins spoke. After a supper, he had a ministry meeting, continuing on through the 12th in ministry. Brother S.J. (Fred) Krauss is expected for meetings at the end of the month.

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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VOL. 78

MARCH, 1986

NO. 3

INDEX OF ARTICLES

"Only Believe"	Selected
Truth Tersely Taught—II John (Part II) . . .	A.J. Higgins, M.D.
Three Great Promises	Gary N. Sharp
Good Resolutions—Substance (Part II) . . .	Robert E. Surgenor
The Solitary Way	A.C.
Gideon: The Man Of God's Choosing	Ted Colangelo
Personal Types—Melchisedek (Part III)	Dr. J.N. Case
Questions And Answers	Harold S. Paisley

* * * * *

THE PLACE AND THE PERSON

"Judas also knew the place" (John 18:2)

Tis not enough that I should know the place
Where Christ ofttimes communeth with His Own;
This nobler knowledge add, this greater grace,
To know Himself, and of Himself be known.

Twere but a traitor's part to come all fraught,
With fervour feigned, presumptuously bold;
To hail Him "Master" while he served Him not
To kiss His cheek when love was dead and cold.

"ONLY BELIEVE!" (Mark 5:36)

Selected

An old woman with an halo of silvered hair – the hot tears flowing down her furrowed cheeks – her hands busy over a washboard in a room of poverty – praying – for her son John – John who ran away from home in his teens to become a sailor – John, of whom it was now reported that he had become a very wicked man – praying, praying always, that her son might be of service to God.

What a subject for an artist's brush!

The mother believed in two things, the power of prayer and the reformation of her son. So while she scrubbed she continued to pray. God answered the prayer by working a miracle in the heart of John Newton. The black stains of sin were washed white in the blood of the Lamb. "Though your sins be as scarlet, they shall be as white as snow."

The wash-tub prayers were heard as are all prayers when asked in His Name. John Newton, the drunken sailor, became John Newton, the sailor-preacher. Among the thousands of men and women he brought to Christ was Thomas Scott, cultured, selfish, and self-satisfied. Because of the wash-tub prayers another miracle was worked and Thomas Scott used both his pen and his voice to lead thousands of unbelieving hearts to Christ – among them, a dyspeptic, melancholic young man, William Cowper by name.

He, too, was washed by the cleansing Blood and in a moment of inspiration, wrote:

There is a fountain filled with blood
 Drawn from Immanuel's veins,
 And sinners, plunged beneath that flood,
 Lose all their guilty stains.

And this song has brought countless thousands to the Man Who died on Calvary. Among the thousands was William Wilberforce, who became a great Christian statesman, and unfastened the shackles from the feet of thousands of British slaves. Among those whom he led to the Lord was Leigh Richmond, a clergyman of the Established Church in one of the Channel Islands. He wrote a book, "The Dairyman's Daughter" which was translated into forty languages and with the intensity of leaping flame burned the love of Christ into the hearts of thousands.

All this resulted because a mother took God at His Word and prayed that her son's heart might become as white as the soapsuds in the wash-tub.

TRUTH TERSELY TAUGHT

II JOHN – THE LADY WHO SLAMS DOORS

By A.J. Higgins, M.D.

They come to your door neatly dressed. You can almost guess who it is by a quick glance. Two young men neatly dressed in their late teens or early twenties usually represent one cult. Two people of differing age, or sex or race usually mean that they are from the other. They've been taught a bit of psychology and a bit of their Bible. The conversation initially is quite easy and neutral. Some of the words that they use sound quite similar to the ones that you are accustomed to using. They speak at times of being "born again," of "eternal life," of "pleasing God." No difficulty here in getting a quick "amen" on how sad the plight of the world is. They will even agree that it is all because of sin and man's departure from God. My, you think, how nice it would be to talk a little more in detail with these enlightened people.

Surprisingly, John the apostle told the elect lady to slam the door and keep them out.

Some might rightly question if this is a fair interpretation of II John 10:11. Certainly the passage, when put over against a similar one in III John 5-8, would suggest the entertaining and support of the evangelists and teachers as they moved about from assembly to assembly is the primary thought. Yet the principle is still valid even from II John. We should do nothing to expose ourselves to error or to identify ourselves with it.

Being a Christian lady or gentleman may at times require a firm "no" when confronted by these messengers of Satan.

DANGER TO BE FACED – THE AGE OF IMPOSTERS

Trace the principle with me through some of the scriptures. Centuries before, Moses stood in the plain over against the Red Sea as the people of God were poised to enter a land teeming with idols and Satanic wickedness. His instruction was vast and detailed. Amongst the counsels of God to His people was "Take heed to thyself . . . that thou inquire not after their gods saying 'how did these nations serve their gods.'" (Deut. 12:30) God knew that darkness once dabbled in has the faculty of blinding. Investigation of error often leads to immersion in error.

Paul when writing to the Romans stated similar truth. The believers were being exposed to some who were causing divisions and stumbling blocks "contrary to the doctrine" which they had learned. Paul doesn't counsel learning all about the error to be able to intelligently combat it. His advice is simple: "I would have you wise unto that which is good and simple concerning evil." (Rom. 16:19) The very next verse makes clear the great issue. It is the God of peace

and Satan. The latter was the introducer of all that false doctrine and teaching that was trying to deprive saints of peace. Satan's lair was no place for sheep to go to seek light to combat the foe.

DISCERNMENT TO BE FOSTERED—THE GAUGE OF SCRIPTURES

How then is a believer to know evil? The answer is given by the Lord Jesus. "My sheep hear My voice . . . and they follow Me" (v. 27). "A stranger will they not follow but will flee from him: for they know not the voice of strangers" (v. 5). Our responsibility as given by Moses, reiterated by Paul and underlined by the Lord Jesus, is to know truth, to know His voice, to be acquainted with what is good.

In his epistle to the elect lady, John makes clear that error can be detected by two great tests. There is the *progress that is apostasy* and the *constancy that is faithfulness*. There were those who were professing to have something more than a Christ-centered faith. They had progressed beyond that (v. 9). Growth and progress here was of the type that God labels apostasy. Anything that displaces Christ in the plan of God or in the affections of His people is not of God. Christ does not have merely a place in the vast program of God; He is the ultimate object to which it all is moving (Col. 1:16, 17; Heb. 1:2). The better we know Christ, the more skillful we will be at detecting everything that detracts from His person.

But there is another obvious moral which lies upon the surface of this brief epistle that is begging to be noticed. In John's words to the elect lady we see also

A DOMAIN TO BE FENCED – THE STAGE FOR INFILTRATION

The enemy does not appear at the door of our Gospel Halls seeking to infiltrate and introduce error. He comes to the homes of God's people. The importance of a home that is maintained for God cannot be exaggerated. John is quick to underline the importance of not allowing anyone or any teaching into the home that will detract from Christ.

At the danger of being accused of straying from the context and sermonizing, I am going to suggest that John has really struck upon a principle of utmost importance to us all. We cannot expect one standard in our homes and one in the assembly. Granted fully that there are things permissible in the home (pianos, etc.) that have no scriptural warrant to be in the assembly. Yet do we not cede to the enemy high ground in the conflict by allowing into our homes things that may detract from Christ; we do not allow the world in, but we allow that which may introduce the world to our children. We struggle to keep every taint of the world's philosophy and thinking from our children and then by the simple expediency of a switch being turned, we expose them to the danger of a Christless world's scepticism.

John makes abundantly clear that the believer's home should be fenced from every evil and from every attempt of the evil one to in-

filtrate our homes, and through our homes the assembly. May the Lord grant us all grace to close the door with a firm "no" to everyone and everything that dishonors His name.

* * * * *

THREE GREAT PROMISES

By Gary N. Sharp

Consider these words with me: "I will not forget thee" (Isa. 49:15); "I will not fail thee" (Josh. 1:5); "I will never forsake thee" (Heb. 13:5-6). Here are three great promises from our faithful God.

I WILL NOT FORGET THEE

These words remind us of the thoughts of our God. The God Who made and sustains the world, the God Who is behind the complexity of the universe, promises this to us. We can hardly conceive that it can be done without somehow, somewhere, someone being forgotten. We who can scarcely handle one issue at a time can little comprehend the vastness of this. It bespeaks His greatness. He never forgets. How often through interference or inattention we fail to hear what someone is saying even when they are speaking to us. Our God not only hears the words of all, but reads the thoughts and the intents of the heart.

Some months ago while traveling by jet from Toronto to Cleveland I relearned another valuable lesson from creation about the greatness of our God. Snow was falling when I left home in Midland; sleet greeted me in Toronto. I was convinced that the plane trip would be something to endure. As we taxied down the runway, I looked out the window, streaming with freezing rain, and was sure it would be bad. We left the ground and the dark heavy clouds seemed to be emptying out all the misery which they could. I thought "This! all the way to Cleveland?" As we rose higher we broke through the dark clouds. I remembered finally that planes fly above clouds and storms.

Are you passing through a storm today? Does all seem dark with the way ahead unclear? God's purpose is to lift us above the clouds, darkness, and storm into His presence. There in the plane that day it was bright and clear. The clouds that were so dark and menacing on the ground were brilliant, dazzling, white from above. How valuable to have a perspective from "heaven."

I WILL NOT FAIL THEE

These words tell us of His power. God had commissioned Joshua and was now encouraging Him with these words. We have often failed our God. We are frequently reminded of our weakness, failure and limitations. But it is His power we need, not our own. God points out

Moses as an example: "As I was with Moses, so will I be with thee."

How was God with Moses? He was with him as a babe, helpless in the river. God was there to direct and do what no human power could have done against the might of Egypt. God was with him when a young man in the courts of Egypt, preserving him from the thinking and philosophy of Egypt. God spoke to him as a shepherd in the wilderness, directing him into His will. God was with him later when as the leader of the people of God he stood at the Red Sea, enemies fast closing in, mountains on either side, and the sea before them. God made a way through the sea. I believe that even today, God can and will make a path through the deepest ocean if necessary in His purposes for His own. We may still be conscious of our weakness, but God Himself is the promised strength.

Think of a glove lying helpless and useless on a table. Once a hand is inserted that glove possesses all the power of the hand. Has God asked you to do something for Him? Do you feel that it is beyond your abilities and strength? Perhaps you are the glove that God's hand can fill.

I WILL NOT FORSAKE THEE

These words bespeak His companionship. Friends and family may forsake us; He will never forsake us.

What do we know of God's companionship today? He has said "I will never leave thee nor forsake thee." Why? "So that we may boldly say, the Lord is my helper, I will not fear what man shall do unto me." This is truth for our hearts; this is truth for real life; this is truth to lean on!

Think of Paul in the storm of Acts 27 as the deck shudders with every crashing wave amidst the dense darkness. Think of that intrepid pioneer standing forth and proclaiming: "Sirs, be of good cheer, for I believe God." See David as he descends into Elah to meet the giant. God is with him and Goliath falls. Daniel knew the companionship of God amidst all opposition in Babylon. Ponder as three young man are thrown into a fiery furnace, only to experience the companionship of "one like unto the Son of God." Let us take confidence. Our God has spoken.

* * * * *

Oh, to be but emptier, lowlier,
 Mean, unnoticed and unknown,
 And to God a vessel holier,
 Filled with Christ, and Christ alone;
 Naught of earth to cloud the glory,
 Naught of self the light to dim,
 Telling forth the wondrous story,
 Emptied—to be filled with Him!

GOOD RESOLUTIONS (Part II) SUBSTANCE

By Robert E. Surgenor

Genesis 28:22 – **“I WILL surely give the tenth unto thee.”** Prior to this resolution, Jacob had been brought into the very presence of God! He had expressed faith in God's promise (compare vs. 15 with vs. 20). He had expressed contentment – just satisfied with bread to eat and raiment to put on, like Paul (I Tim. 6:8). And now in verse 22, he expresses his gratitude. What a privilege to be able to actually give unto God. The unregenerate cannot do it, for “the sacrifice of the wicked is an abomination to the Lord” (Prov. 15:8). Giving is a priestly function (Heb. 13:16). It provides treasure in heaven for the giver (Matt. 6:19). It brings pleasure to the heart of God (Phil. 4:18). It enables the Lord's work to prosper (I Cor. 9:14). It encourages the hearts of others (II Chr. 31:4), and insures the blessings of God (Prov. 3:9, 10). Thus I am to give prayerfully, systematically (I Cor. 16:2), cheerfully (II Cor. 9:7), quietly (Matt. 6:3). No certain percent is laid down for New Testament saints, but let me say this, God exhorts us to give as God has prospered us (I Cor. 16:2). What beautiful examples we have in the Scripture. Jacob promised a tenth. Zacchaeus gave 50% (Luke 19:8). The poor widow of Luke 21 gave all (vs. 1-4). Do we give grudgingly as if paying taxes? Or because we feel we have to, out of necessity, like going to the dentist? (II Cor. 9:7). This will never do. When the heart is right, the pocketbook will be right. One thinks of the children of Israel, who in the enjoyment of a recent redemption brought of their substance for the making of the Tabernacle until they had to be restrained. Their heart, not their intellect, was stirred up and they gave abundantly (Ex. 35:21, 26; 36:2, 6). David could say, “Now have I prepared with all my might for the house of my God.” Imagine such a great man as he exclaiming, “But who am I and what is my people that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.” (I Chr. 29:2, 14).

In Acts chapter 11, the Assembly of God at Antioch is challenged. When word is given to them regarding the needy saints in Jerusalem, “Then the disciples, every man according to his (financial) ability, determined (arranged) to send relief unto the brethren which dwelt in Judaea: Which also they did” (v. 29, 30). God rewarded the assembly for this, for in chapter 13 we find a well taught, intelligent assembly, with five teachers in it. Why? Because they knew a principle that we find in Luke 16:11. “If therefore ye have not been faithful in the unrighteous mammon (one's money), who will commit to your trust the true riches?” (The truths of God's Word). They gave God their substance and God in return blessed them with a knowledge of the

scriptures. What a contrast we have in Nehemiah's day when the house of God was forsaken, and the Levites and the singers that did the work, were fled every one to his field, because of no support. Every man was living for self, thus God's House was being forsaken (Neh. 14:10, 11), God's rest was being profaned (vs. 15-17), and God's people were defiled (vs. 23-28).

In 1874, a young lady of 37 wrote a friend, saying "The Lord has shown me another little step, and of course I have taken it with extreme delight. "Take my silver and my gold" now means shipping off all my ornaments to the church missionary house where all will be accepted and disposed for me. Nearly fifty articles are being packed up. I don't think I ever locked a box with such pleasure." The box was a rare jewel cabinet given to her by her mother. This saintly woman who had just written a poem prior to giving her treasure to the Lord, died five years later. What a wise woman. Instead of leaving her treasures behind on earth she sent it up to heaven to be enjoyed. Her name? Miss Frances Ridley Havergal. The poem?

Take my silver and my gold,
Not a mite would I withhold;
Take my intellect, and use
Every power as Thou shalt choose.

We often sing it at our gatherings. Do we mean it?

* * * * *

THE STRENGTH AND LOVE OF JESUS

We never know the strength and the love of Jesus until we lean on Him with the heavy burden of our sins, temptations, doubts, and sorrows; until, in confidence, trust, and humble candour, we speak to Him of all that oppresses and perplexes us. Then we experience that Jesus is the Man Who is God's equal; the Man of God's right hand, Whom He hath made strong and mighty to save, help, and comfort us; that He is the Messenger of the Covenant, the True Presence and Light, Who helps and guides us through the wilderness and sends us down all blessings from His heavenly sanctuary. And then we experience the wonderful tenderness, the compassionate love, the perfect sympathy of Him Who is not ashamed to call us brethren, Who is afflicted in all our afflictions; Who is constantly interceding for us in heaven, while He is constantly sustaining our inner life by His spirit. He alone knows what is in man; the sorrow which lies too deep for human ministry. He is able to understand and heal.

Adolph Saphir

THE SOLITARY WAY (Psalm 107:1-9)

There is a mystery in human hearts,
 And though we be encircled by a host
 Of those who love us well, and are beloved,
 To every one of us, from time to time,
 There comes a sense of utter loneliness.
 Our dearest friend is "stranger" to our pain
 And cannot realize our bitterness.

"There is not one who really understands,
 Not one to enter into *all* I feel!"—
 Such is the cry of each of us in turn.
 We wander in "a solitary way,"
 No matter what or where our lot may be
 Each heart, mysterious even to itself,
 Must live its inner life in solitude.

And would you know the reason why this is?
 It is because the Lord desires our love,—
 In every heart He wishes to be *first*.
 He therefore keeps the secret-key Himself,
 To open *all* its chambers, and to bless,
 With *perfect* sympathy and holy peace,
 Each solitary soul which comes to *Him*.
 So when we feel this loneliness, it is
 The voice of Jesus saying, "Come to Me!"
 And every time we are "not understood,"
 It is another call to us to come;
 For *Christ alone* can satisfy the soul,
 And those who walk with Him from day to day
 Can never have "a solitary way."

Then if beneath some great trial you faint,
 And say, "I cannot bear this load alone,"
 You say the truth. Christ made it purposely
 So heavy that you must leave it to Him.
 The bitter grief which "no one understands"
 Conveys a secret message from the Lord,
 Entreating you to come to Him with it.
 The Man of Sorrows understands it well
 In *all* points tempted, HE can feel with you
 You cannot come too often, or too near.
 The Son of God is infinite in grace,
 His presence satisfies the longing soul,
 And those who walk with Him from day to day
 Can never have "a solitary way."

GIDEON: THE MAN OF GOD'S CHOOSING

By Ted Colangelo

The book of Judges recounts the raising up of thirteen men who "judged" Israel in the declension and disunity which followed the death of Joshua. Through these men, God continued His personal government of Israel.

The book of Judges records seven apostacies resulting in subjection to seven heathen nations. On each occasion, God raised up a deliverer. The key verse of Judges is "Every man did that which was right in his own eyes" (ch. 17:6).

Gideon was one of the judges whom God raised up. His name means "a cutting down." From his life can be gathered lessons teaching us the kind of men that God chooses.

Notice his

INDUSTRY

Gideon was an active and industrious man. He threshed wheat to hide it from the Midianites. Threshing wheat links immediately with the idea of studying the Word of God. Gideon was seeking to provide for God's people in giving them wheat. This exercise is sadly lacking today. Many who should be studying their Bibles are not, resulting in famine amongst us as the Midianites invade our spiritual coasts. Of Ruth who lived during this same period of time it is recorded: "She gleaned and gathered and beat out what she took in that day." But Gideon was also marked by

HUMILITY

It was no dishonor for Gideon to confess that "My family is poor in Israel." We learn from scripture that birth does not preclude or promise blessing; neither does poverty hinder potential.

Gideon was a man of real humility. Notice v. 15 "I am the least of my father's house." Prov. 15:33 reminds us that "Before honor is humility." God always uses men who are humble, living in the spirit of dependency upon Him for power. David is exemplary of those whose confidence and assurance were always in the Lord. Recall Paul in Acts 20:19 when he said how he "served the Lord with all humility of mind." God places a premium upon humility in those who seek to serve Him.

PIETY

Gideon is seen associated with the altar. His father had become an idolator. Gideon having vowed to remove the idol did so, earning thus the name Jerubbaal, which means the discomfiter of Baal. Gideon immediately built an altar unto the Lord and called it Jehovah Shalom,

Jehovah is peace. He was looking ahead to the forty years of peace that Israel would know after Midian's defeat.

SECURITY

Gideon and his fleece are well known. Faced with the great task of delivering Israel from the bondage of the Midianites, he needed a reassuring token that God was with him. God honored the method which he adopted; He even condescends to give a double sign. We, in contrast, with the completed revelation of the Word of God before us, are not to seek signs but to take God at His word. Nothing can replace the secure knowledge of walking in God's will.

Gideon had God's presence with him: "The Lord is with thee thou mighty man of valor" (v. 12). It is essential to have God's presence when we undertake to carry out the mind, will and ways of God. Even Moses felt this great need when he said "If Thy presence go not with us, carry us not up hence" (Ex. 33:14). In contrast, Samson "Shook himself as at other times, but he wist not that the Lord was departed from him."

DEPENDENCY

Gideon was a man of valor with boldness of soul and Godly courage. His army reduced from 3200 to 300 by God was to teach him that his strength was in the Lord. The Lord gave him a great victory over the hosts of the Midianites. God is still able to do great things through individual christians. Eleazar (II Sam. 23:9-10), Nehemiah, Paul, all were used in remarkable ways to do great things for God.

Gideon knew God's direction for him: "Go in this thy might and thou shalt save Israel from the hand of the Midianites. Have not I sent thee?" (v. 14). How wonderful to know and to be in God's path. Like Abraham's servant we can say "I being in the way, the Lord led me." (Gen. 24:27).

VICTORY

We see the triumph of Gideon in v. 16. Gideon was raised up of God to be the fifth judge, a chosen man in a dark day. He was nevertheless a man able to give peace for forty years.

In dark days in the history of Israel, it is encouraging to see how God raised up "emergency men" during days of crisis to recover His people.

Gideon is mentioned in the great roll call, the gallery of faith's worthies. It is no small thing to have a niche in this great honor roll of God in Hebrews 11. The inspired page points him out as one of the great men of our Bible whose life was motivated by living faith in His God.

PERSONAL TYPES OF THE LORD JESUS (Part III) MELCHISEDEK

By Dr. J.N. Case

In our *study* of this subject, the above is the next clear, personal type we meet with. Melchisedek is mentioned only three times in all the Scriptures. In Gen. 14:18-20 we have the historical account. In Psa. 110 there is an intimation of his typical character. In Heb. 7, the type is fully unfolded.

Different opinions have been held as to who Melchisedek actually was. Men, in their perverseness, have written volumes to make clear that which God declares He designedly hid. In the opinion of some he was an angel, others have thought he was the third person of the Trinity, while a large number still believe that He was Christ Himself. The last, which is the most plausible, is answered by Heb. 7:3—"Made like unto the Son of God." If he was made like Christ, it is evident he could not be Christ. The building and the plan are distinct things. Melchisedek was a mere man, an ordinary descendant of Adam; but, on account of what is not recorded of him and his official position, he strikingly foreshadows Christ.

And here may we not see the significance of the omissions of Scripture? For the type, in one important feature, is based on the silence of the inspired record as to certain things. "All Scripture is given by inspiration of God." As in music, the pauses prove the composer's skill as much as the notes, so the wisdom of God is manifested by what is not written as well as by what is written. The Bible is a divinely perfect whole. Moses may never have thought why he did not write more about Melchisedek; but the Holy Spirit, Who guided him, foresaw these very omissions would play an important part in another inspired writing. The more the Bible is studied as a whole, and in all its parts, the more evident is it that God has spoken. One effect which ever follows a careful comparison of the Old Testament with the New is a deepened conviction that both are of God, and that they stand or fall together.

From Heb. 7:1-3, we find that Melchisedek typified Christ in three particulars—in His divine nature, in His priestly work, and in His rule as a King.

MELCHISEDEK TYPIFIED CHRIST IN HIS DIVINE NATURE

There must, some may say, have been something remarkable about this man, ere he could be a type of Christ in this point. But when we look closely at it, we see that it all turns on what is not recorded of Melchisedek. That he was born and that he died in the ordinary way we cannot doubt; but these facts are nowhere mentioned, and in this respect, he was "without father, without mother, without

descent, having neither beginning of days nor end of life." And thus he was a shadow of Him Who "in the beginning was with God, and was God," and Who, from a necessity of His nature, can never cease to be. Melchisedek, in his priesthood, is contrasted with Aaron. Aaron's pedigree is clearly given, and no one could serve as a priest under the law unless he could prove that he was descended from Aaron (Ezra 2:61, 62).

Melchisedek typified Christ in the permanency of His Priesthood. The writer of the Epistle to the Hebrews was addressing a people who, for generations had enjoyed a visible God-appointed priesthood and worship. Many of them had embraced Christianity, and this was in direct contrast to their old system. Men naturally like something visible to lean upon. Christianity was a life of faith and not sight; it had a Priest indeed, but He was never visible to the bodily eye. A weak believer or mere professor from among the Jews would begin to think he was losing everything and getting nothing in return. To an intelligent believer, the law with its priesthood and sacrifices was only a shadow of what he possessed in Christ; to an unlearned or weak believer, the shadow would appear to be a substance and the substance a shadow.

One main object, then, of the writer of this epistle was to prove the great superiority of what was connected with Christ over their earthly system. In chapter 7, he proves the superiority of this new heavenly Priesthood over the old. In Gal. 3:15-22, the Apostle argues that God's dealing with men on the principle of faith was really His way before the law was given. The law is thus shown to be a parenthesis—that which came in by the way—a provisional state. And in Heb. 7, it is proved that another order of priesthood existed before the Aaronic, and a quotation from Psalm 110 makes it clear, that it continues forever. So the Levitical priesthood was evidently not intended to be permanent.

Melchisedek's priesthood was unique in its nature; it differed in most points from the Levitical. Its distinctive marks were—He held the sceptre as well as the censer; and his priesthood never passed to another. In these two points he stood in direct contrast to Aaron. Of the priests under the law it is witnessed, "And they truly were many priests, because they were not allowed to continue by reason of death." But of the Melchisedek antitype it is said, "But this Man, because He continueth ever, hath an unchangeable priesthood."

In the historical account in Genesis, three things are recorded of Melchisedek—he met the victorious warriors with bread and wine. He blessed Abram from God, and he received tithes from Abram. The Melchisedek pattern of priesthood will be particularly and fully carried out in the age to come. Not till then will Christ act as Priest and King. But notice, Christ as a Priest must ever be "after the order of

Melchisedek" in the great particular that He has no successor, and that is what is insisted on in the Epistle of the Hebrews. But, that fact established, the writer of the epistle at once drops Melchisedek as a type and takes up the Levitical high priest.

What is recorded in Gen. 14 in some things stands in striking contrast to our Lord's service for us; the absence of altar and sacrifice are very noticeable. There is no hint of a sacrifice being required as a foundation for priestly service, there is nothing of an intercessory character about his acts; he simply blesses Abram but does not speak to God for him, the scene is an earthly and public one. In these particulars it stands in contrast to what is unfolded in Hebrews. There, Christ's priesthood is founded on His sacrifice, its great feature is intercession, and it is a hidden service, carried on in the holy of holies, for a people who are partakers of a heavenly calling.

The scene in Gen. 14 was the foreshadowing of something which ere long will be enacted in Palestine. In that land a great conflict will take place; God's earthly people will be involved in it, and it will go against them. But, at the critical moment, the Lord will step in and prove their salvation from their foes. He will then be the antitype of the victorious Abram, delivering the people of God from their enemies: and likewise He will be the King-priest, refreshing and blessing them after the battle, and then reigning over them throughout the thousand years.

The Lord Jesus ascended to heaven in the very act of blessing His people; and that service, begun on earth, He has continued in heaven. And all the time of the church's sojourn on earth, she has possessed two great blessings, an ever-abiding Comforter on earth and a Priest in heaven always engaged in serving her. These are covenant blessings which have not depended on our faithfulness. Thank God it is so! for alas! alas! had they depended on man's faithfulness, they must have been withdrawn ages since.

But Abram paid tithes of the spoils taken in the battle. This is suggestive and important. It occurred prior to the giving of the law; but here it was a voluntary act on the part of Abram. This paying of tithes, whether by Abram or by Jacob, or under the law, all teach in substance the same thing. Israel, by paying tithes, acknowledged that the land was not theirs, but Jehovah's and they were tenants under Him. Abram, in the same way, confessed that the victory just gained was not his, but the Lord's. And we, too, are expected to give God somewhat. We should bring the sacrifices of praise and thanksgiving, we should give Him the glory of our every victory, and what is more practical, we should give Him of our substance. Christians are stewards not owners. The question should not be, "How much should I give to the Lord?" but, "How much dare I in view of the judgment seat use on myself?" I am persuaded that our true attitude is expressed

in the hymn we sometimes sing –

"Nought that I have mine own I'll call;
I'll hold it for the Giver;
My heart, my strength, my life, my all,
Are His, and His forever."

May God exercise our hearts and consciences on this important point.

MELCHISEDEK WAS A TYPE OF CHRIST AS KING

He is not called King of saved ones of this age. Now there is a higher thing. He is Head of the church, and this involves submission to Himself. He is Lord of individuals. We are His bond-servants, and as such we are expected to do His will alone.

But Christ, ere long, will be actual King of Israel and the nations. As it is written, "The Lord shall give Him the throne of His father David." In Heb. 7:2, we learn that Melchisedek's name and the name of the city over which he ruled are full of teaching. Melchisedek signifies "King of righteousness;" King of Salem means "King of peace." These names tell forth the character and effect of Melchisedek's reign. That a King shall reign in righteousness, and the effect on his subjects be peace, proves that a great change has taken place. As men now are, this cannot be. Before this the wicked will either have been converted or destroyed. Scripture abundantly proves that the millennium will be ushered in by a series of terrible judgments. Pages might be filled with quotations proving it.

Of that time it is written: "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." Great numbers of the wicked will "perish from the way," and the remainder will yield, at least, an outward submission to Christ (Psa. 66:3, mar.) and then for a thousand years, righteousness shall reign in the earth. "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever." (Isa. 32:17).

First being King of Righteousness, and after that King of Peace. This is ever God's order. God's peace is ever based on righteousness. In Christ, "Mercy and truth are met together; righteousness and peace have kissed each other." This poor, distracted world will never know what peace is, till "the Prince of Peace" comes and reigns. And this, one day He will surely do.

Melchisedek alone, in the Old Testament, combined the kingly and priestly offices. Uzziah attempted it in his day, but God's judgment fell upon him. But of the Messiah it was prophesied, "He shall be a Priest upon His throne." (Zech. 6:12, 13). Thus the Melchisedek type shall be fulfilled – Christ shall be Priest and King at one time. But now our Lord is rejected, and we, as His people are rejected with Him. Our portion is not here or now. We may in this "little while" be true to our Divine Melchisedek. Give Him that which is His due –

ourselves and our all – and own Him as our Lord. And then, in the conflict by the way, we shall know Him as the One Who again and again comes forth to strengthen his fainting hosts.

* * * * *

QUESTIONS AND ANSWERS

By Harold S. Paisley

Question: Is it Scriptural to refer to Psa. 22:1, "My God, my God, Why hast Thou forsaken Me" as the orphan cry of Emmanuel?

Answer: It is always safer and more reverent to use the words of Scripture at all times but specially with reference to so great a subject as the death of our Blessed Lord and Saviour.

A consideration of the circumstances of the words of the Lord as recorded in this great Messianic Psalm and their fulfillment in the Gospel accounts (Matt. 27:46, Mark 15:34) shows we are on holy ground.

It is beyond human comprehension to fathom the mystery, seeing that the One Who so cried out was not merely Man but possessed of Godhead power. At the moment of His deepest suffering His trust was firm. He was under judgment from God as the bearer of human guilt. This psalm is specially the psalm of the sin offering as also in Matthew and Mark's account of His Death He is viewed as the trespass and sin offering (II Cor. 5:21). We believe at the same time the Father found infinite delight in Him and was "near to help." The precious Words of the Son should be meditated upon, "yet I am not alone, because the Father is with Me" (John 16:32).

Question: Who are the fellows of Heb. 1:9 and Psalm 45:7?

Answer: The words, "Thy God hath anointed Thee with the oil of gladness above Thy fellows" is a disclosure of the supremacy of the Lord as King. It has been suggested that the fellows are angels, or those of whom He speaks as "My brethren" (John 20:17). In Heb. 1, God is proclaiming the Godhead of His Son, and His fitness to hold the sceptre of Universal Rule in the coming Kingdom Age because of His perfect pathway in the days of His flesh.

He is the termination of a long line of monarchs from the tribe of Judah. Among all, He has been anointed with the oil of gladness above all who have ever reigned before. God has made Him most blessed (Psa. 21) and He has the Pre-eminence over all others.

It is our belief, therefore, that the fellows are the kings of Judah and Israel of former times – but He is Supreme, and higher than the Kings (Psa. 89:27).

Question: It is often stated in speaking to the Lord, "Hasten Thy coming." This is based on the words, "Looking for and hastening unto the coming of the day of God" (II Peter 3:12 R.V.). Can we in any way influence the time of His return?

Answer: As far as I have read, no passage justifies any thought of believer's conduct affecting the time of the Lord's return. Using the expression "Hasten Thy coming" is therefore without Scriptural warrant. The Spirit through Peter is urging saints to earnestly desire the day. The Day of God here points to the ultimate condition of blessing, of which the Rapture is the first stage in the prophetic program (II Thess. 3:5, II Tim. 4:8). The R.V. of II Peter 3:12 gives the clearest sense, "earnestly desiring the coming."

Question: I have always admired Joseph's blameless life, but find it difficult to understand his words, "Wot ye not that such a man as I can certainly divine" (Gen. 44:15). Did he use divination?

Answer: Divination was common in Egypt but was later strictly forbidden by God (Lev. 19:26, Deut. 18:20). It is difficult to conceive that a God-fearing believer in the true God, as Joseph was, would use such a means.

It should be carefully noted that Joseph only said to his brethren, "Wot ye not that I can certainly divine" without affirming the practice.

One reasonable explanation may be that in order to continue his role before them as an Egyptian, he conveyed the idea that he could divine, the purpose being that he might lead them to the place of contrition to finally reveal himself to them, not as the governor of Egypt, but as their brother.

Question: When Paul states that "we have received the spirit which is of God" (I Cor. 2:12) is the reference to the Holy Spirit? A capital "S" is not used in the text.

Answer: It is true that the Greek word translated "spirit" in this verse begins with a small letter, causing the translators to decide whether it had reference to the Holy Spirit or the believer's own spirit. They considered it to be the spirit given to the believer by God. However Dean Alford, Mr. J.N. Darby and Mr. Newberry, who are authorities in the language, used the capital letter. It is therefore our opinion that the word spirit is the Holy Spirit in this verse.

REPORTS - UNITED STATES (continued)

Blue River, WI - The assembly arranged an all-day meeting in their new Gospel Hall on February 2 with four brethren taking part. Brethren Robert Orr and William Metcalf are expected for gospel meetings on March 16.

Humbird, WI - A gospel effort by brethren Robert Orr and Joel Portman which started on January 12 was disappointing as to attendance. They were expecting to close at the end of the month.

Willmar, MN - Brother James Ronald, Sr. had ministry meetings with the saints here. He also visited assemblies in Northeastern Iowa and Wisconsin.

Cedar Falls, IA - Gospel meetings conducted by brethren Gary Sharp and Allan Christopherson saw three professing with others showing an interest. Some strangers have attended.

Garnavillo, IA - Brother Robert Surgenor had two weeks of ministry meetings on the first three chapters of Revelation. He called at Blue River, WI for a few nights enroute home.

Manchester, IA - The all-day meeting held on January 19 was very well attended with a number of brethren sharing in the ministry. Brother Roy Weber with the help of brother Richard Van Mill of the Stout Assembly had a week of ministry in late January. On the 26th, they commenced gospel meetings.

Stout, IA - Gospel meetings are expected to start on February 16 with brethren Albert Hull and Eric McCullough. This effort is being preceded by a week of prayer meetings on the part of the saints at Stout. On February 2, brother Carl Payne along with others were present for an afternoon ministry meeting. He remained for two nights of ministry and also called on other assemblies in the area.

West Union, IA - Brethren Paul Elliott and Joel Portman plan to start in gospel meetings on February 9.

Kansas City, MO - Brother John Gray had a week of appreciated ministry meetings. He also spent three nights with the assembly at Coal Creek, KS. On returning to Canada, he was encouraged as to the good representation of the assemblies at the Saturday night ministry meeting held at the Broadview Gospel Hall in Toronto.

San Diego, CA - Blessing in salvation was seen in the gospel as the result of the meetings conducted by brother Harold Paisley. Over thirty unsaved attended each night of the series. The saints were also helped by his ministry. He also gave appreciated visits to the assemblies in Fresno and Culver City.

Seattle, WA - West Woodland Gospel Hall - The two day conference held over the last weekend of January was well attended with very profitable ministry given by a number of brethren which touched the personal lives, the home and the assembly.

REPORTS - CANADA

St. John's, Nfld. - Some have professed in the gospel meetings being held by brethren Albert Hull and Gordon Williams.

Rosebank, P.E.I. - Blessing in salvation has resulted in gospel meetings being conducted by brethren Albert Ramsay and Noel Burden.

Sydney Mines, N.S. - Good interest is reported in the gospel effort being

carried on by brethren Kenneth Taylor and James McClelland with one professing to be saved. The assembly also had an appreciated visit from brother Floyd Stewart before these meetings began.

Fredericton, N.B. - Brother Murray McCandless with the help of local brethren started gospel meetings in the Gospel Hall on January 28. They plan to have one night each week in the New Brunswick University, where a good interest has developed.

Green River, N.B. - Brethren Gerard Roy and Leslie Wells started with gospel meetings on January 19 with encouraging interest.

Sussex, N.B. - The all-day meeting held on January 12 was well attended with helpful ministry given by a number of brethren. Such gatherings are always helpful to the local testimony.

Clinton, Ont. - **Joseph Street Gospel Hall** - The assembly has enjoyed visits from brethren Albert Grainger, Sr., David Gray, William Metcalf and Gerard Roy. In March, brethren David Gray and Larry Steers are expected for gospel meetings.

Sault Ste. Marie, Ont. - Brother David Adams had three nights of very profitable and appreciated ministry.

Thunder Bay, Ont. - Brother James Webb had two weeks of very practical ministry on I Peter. In March, brother Lorne Langfeld is expected for two weeks of children's meetings, followed by a series of gospel meetings in which he will be joined by brother Ken Moore.

Winnipeg, Man. - **West End Gospel Hall** - The saints enjoyed a week of profitable ministry by brother Robert Boyle as he took up the life of David.

Fort McMurray, Alta. - Following the gospel meetings held in the fall by brethren Bryan Funston and Andrew Bergsma, three obeyed the Lord in baptism, including a young couple who professed to be saved in these meetings - she was a devout Roman Catholic. They are now exercised, along with others, as to taking their place in being gathered to the Lord's Name.

Vancouver, B.C. - **Woodland Drive Gospel Hall** - Gospel meetings began on February 2 with brethren James Smith and David Oliver. They have been greatly encouraged with around fifty unsaved attending each night. A young girl from the Sunday School professed in the first week.

CONFERENCES

Toronto, Ont. - The subject for the Bible Readings to be held in connection with the conference on March 28, 29 and 30 will be Ephesians, chapters 1, 2 and 3.

Vancouver, B.C. - The subject for the Bible Readings to be held in connection with the conference on March 28, 29 and 30 will be Romans 8.

Waterloo, IA - **Cedar Falls, IA** - The seventh annual conference will be held in the Masonic Temple, Park Avenue and Mulberry Street on April 19 and 20. Prayer Meeting on Friday at 7:30 in the Gospel Hall, 726 Western Avenue, Waterloo. Bible Reading on Lord's Day at 9:00 - I Thessalonians 4, I Corinthians 15. 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. The week following the conference will be Bible Readings each night between the two assemblies with I Thessalonians as the subject.

McKeesport, PA - Annual conference on April 26 and 27 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, Prescott and Broadway. All other meetings in the Francis McClure Junior High School, White Oak, PA. 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. Harold F. Clark, 134 Victoria Drive, McKeesport, PA 15131. (412) 678-1071. School (412) 673-1198.

Winnipeg, Man. - **West End Gospel Hall** - The 86th annual conference to be held on April 26 and 27 with Prayer Meeting on *Thursday* at 7:30. Ministry on *Friday* at 7:30. Both of these meetings to be held in the Gospel Hall, 492 Victor Street. All other meetings to be held in the John M. King School located one block east of the Gospel Hall. Bible Readings on Saturday at 10:30 and 2:00 on Believers Responsibility in the Home and in the Assembly. Breaking of Bread at 10:30. Corr. Duncan H. Dunsire, 432 Beverley Street, Winnipeg, Man. R3G 1T8. (204) 775-3704. Gospel Hall (204) 783-6679.

Newmarket, Ont. - On May 4th, there will be a one-day meeting at the Gospel Hall, 736 Davis Drive. Breaking of Bread at 9:30. Bible Reading - John 13:1-20. Corr. Harry Pronk, 364 Simcoe Road, Bradford, Ont. L0G 1C0. (416) 775-6816.

Frostburg, MD - Annual conference to be held on May 9 and 10 with Prayer Meeting on Friday at 7:30. Breaking of Bread at 10:00. All meetings to be held in the Grahamtown Gospel Hall, Davidson Street. Corr. to William C. Knieriem, 80 Walnut Street, Frostburg, MD 21532. (301) 689-1031 or David R. Willetts, 159 Mt. Pleasant Street, Frostburg, MD 21532. (301) 689-6541. Gospel Hall (301) 689-1031.

HOMECALLS

Westbank, B.C. - Our beloved sister, **Mrs. Lena Griffin**, age 95, passed peacefully into her Lord's presence on August 18, 1985. She was born in Nova Scotia on December 28, 1889. She was saved, baptized and received into God's assembly in the Calgary, Alberta area in 1908 and was married in February 1918. In 1931, they moved to Westbank, where they have continued in assembly fellowship. Her life was a great example of faithfulness, love and hospitality. She leaves one son and two daughters in the assembly here and two younger sons along with grandchildren and great grandchildren who are in need of God's salvation.

Kitchener, Ont. - Our brother, who was beloved and esteemed by all, **Scott Penney**, was taken Home as the result of a single car accident near Ottawa on September 7, 1985, age 22. He was saved in October 1974 during a gospel series conducted by brethren William Metcalf and William Lavery. A comforting and faithful message was spoken by brother Jack Noble to a large number that gathered for the funeral.

Bratislava, Czechoslovakia - Our esteemed sister, **Mrs. Charlotte Siracky**, age 92, went to be with Christ on September 18, 1985. She and Jan Siracky were married in Torrington, CT in 1923, then moved to Detroit, where they were in fellowship in the old Central Gospel Hall, before leaving for Czechoslovakia in 1927 along with their two children. Here and in his native Yugoslavia, he labored faithfully in the gospel, seeing souls saved and assemblies planted until he was called Home on August 27, 1973. In all of these labors, she was a true helpmeet. Since her husband's passing, she made her home with a daughter, Rut, who also is in assembly fellowship.

Tullylogan, Northern Ireland - Our esteemed brother, **Ernest Barnes**, was taken Home on November 8, 1985, after a very brief illness at the age of 52. He was saved in February 1953 through John 3:16 while attending meetings in Cookstown held by the late brother Thomas Wallace and brother Harold Paisley. He obeyed the Lord in baptism in September of the same year and was received into assembly at Tullylogan where he continued steadfastly through the years. A lover of the gospel, he went forth in the surrounding area with the good news. He was also a Sunday School teacher and as a shepherd in the assembly had a genuine care for the saints. He will be greatly missed. In business life, he served with a good testimony in a solicitor's office for 35 years. A very large company gave reverent attention to the Word spoken by brother James Brown in the home and brother Jack Lennox at the graveside. Brethren Samuel McBride, Wilson Jennings and James Martin also shared in the services.

Vancouver, B.C. - Fairview Gospel Hall - Our beloved sister, **Mrs. Jean Laird**, age 88, went to be with Christ on December 20, 1985 after a lengthy illness. She was born in Saltcoats, Saskatchewan. Along with her husband, David, they were saved in 1939 during a series of gospel meetings held in the South Main Street Gospel Hall, Vancouver, conducted by the late brethren William Warke and Lorne McBain, after which they were baptized and received into the fellowship of the assembly. Later they were in fellowship in the North Vancouver Assembly and for the past ten years have been part of the testimony at Fairview. Besides her husband, one brother, nieces and nephews mourn her loss.

Hitesville, IA - Our beloved aged sister, **Mrs. Minnie (Mynn) Christopherson**, age 91, passed on to the glory on January 1. She was saved by God's grace 58 years ago and was a part of the early work here when the late brother Oliver Smith first brought the gospel to this country district. When the assembly was formed on October 30, 1927, she and her husband, Harvey, were part of the number that made up the fellowship and continued there until one and one half years ago when due to failing health they entered the Linn Manor Care Center in Marion. Our sister longed to see her family complete in Christ, but some are still lingering at the door. The severe winter weather kept many from attending the funeral which was shared by brethren Paul Elliott, Leonard DeBuhr and Robert Orr. The Hitesville Assembly has sustained the loss of three of their original number in this past year, George Frey on January 1, 1985, his wife, Johanna, on August 31 and now our esteemed sister. These worthy saints have left a priceless legacy to succeeding generations and the loss is keenly felt.

La Crosse, WI - Our dear sister, **Mrs. Bernice Papenfuss**, age 89, went to be with the Lord on January 3. She was saved in 1934 through the truth of John 1:12 in meetings held in Nodine, MN by the late brethren Samuel Hamilton and George Gould, Jr. She has been in the fellowship of the LaCrosse Assembly for many years and will be missed. Due to failing health, she was unable to attend the assembly meetings during the past year. She leaves a large family of children and grandchildren, many of whom are not saved.

London, Ont. - Highbury Avenue Gospel Hall - Our beloved sister, **Mrs. Eldora Kernohan**, passed into the presence of the Lord on January 3, at the age of 68. She was saved as a girl in her teens while attending gospel meetings in Grand Bend. A quiet, consistent testimony marked her life. She was endowed with a Dorcas-like character, sewing to minister to the blessing and needs of others. Her husband, Fred, greatly mourns the loss of his faithful wife.

Sault Ste. Marie, Ont. - Our esteemed brother, **Dr. S.H. (Sam) West**, passed into the Lord's presence on January 4, after a short time in the hospital. Although not in the best of health for the last three or four years, he continued to attend all of the assembly meetings until the last four months when he was too weak to come out. He was saved at the age of 20 and for 65 years continued in happy fellowship in the assembly here, serving for many years as correspondent and a respected overseer. In his profession as a chiropractor, he had a great influence on many unsaved people to whom he was faithful as a witness for Christ. He will be sadly missed by the Christians and especially by his wife, May, one son and two daughters.

Hitesville, IA - Our beloved sister in the Lord, **Mrs. Anna Asche**, age 71, went Home to the Father's house on January 7, after suffering with cancer for over a year. During this time, she maintained a cheerful spirit and was resigned to the will of God. She was saved 48 years ago and with her husband, John, was a real asset to the assembly where she will be truly missed. Her son and daughter, Larry and Betty McCandless, along with their spouses, are also in happy fellowship in the same assembly. The large attentive audience that was present at the funeral was an indication of the esteem in which our sister was held.

Baldwin City, KS - Our dear brother, **LeRoy Olmstead**, age 70, went to be with his Savior on January 7. He was saved on November 24, 1935, being spoken to by the truth of I Timothy 1:15. He was a faithful brother and loved the truth of God. He is survived by his wife, a daughter and a son and his wife, also four grandchildren. The gospel was faithfully preached to a large number.

Kitchener, Ont. - Our beloved and esteemed sister in the Lord, **Miss Melinda Brubacher**, went to be with her Lord on January 13, at the age of 86. She was saved in her mid-teens in a denomination. Later she was baptized and received into assembly fellowship. After training as a nurse she was commended to the Lord's work in Guatemala, where she labored for some years until ill health forced her to return home. She was faithful above many, being present at all of the assembly meetings as long as strength permitted.

Hartford, CT - Charter Oak Gospel Hall - Our beloved sister, **Mrs. Maria Vincenzo**, went to be with Christ on January 15, at the age of 91. She was born on March 27, 1894 and was saved on April 13, 1934. She was convicted by the expression in Luke 8:11, "The seed is the Word of God" and saw the need of believing the Scriptures in order to know her sins forgiven. Her life was marked by faithfulness to God and the assembly. Life with its trials wears many down and sometimes blunts their usefulness, but this dear sister was "sharp" for God to her latest breath. "She was a good (woman) and feared God above many." She is survived by two daughters, Filomena and Jennie, who are in assembly fellowship and three grandchildren, some without hope.

London, Ont. - Highbury Avenue Gospel Hall - Our dear sister, **Mrs. Stewart McArthur**, age 72, went to be with Christ on January 18. She was born in Airedale, Scotland in 1913 and saved at the age of 14 in Paisley, Scotland. She and her husband, Alistair, came to Canada after World War I to join her parents in Hamilton, Ontario, where they were in fellowship in the Kensington Avenue Assembly until moving to London in 1978. As well as her husband, she leaves three daughters, a son, grandchildren and great grandchildren to mourn her loss. Her father was the esteemed servant of the Lord, Andrew Douglas, who was called Home on November 24, 1966.

Words in Season

THE BIBLE FAMILY MAGAZINE



HE DIED FOR ME

"The Son of God Who loved me and gave Himself for me."
(Gal. 2:20)

When first my precious Saviour in His love,
Lifted these earth-bound eyes to Him above,
I saw those wounds, and thought - His love to prove
He died for me!

But can it be, when I His love had spurned,
That He, to win my love had ceaseless yearned?
'Tis true! And now my soul this truth has learned,
He died for me!

It thrilled my soul, it filled my tongue to know
That my once stubborn heart, now white as snow
With rapture filled, can sing while here below,
He died for me!

The years roll by, there come to claim my heart
Earth's varied pleasures. Shall I take a part
And grieve my Lord, or from His side depart,
Who died for me?

I must decide. What shall my answer be?
The world allures and beckons harmlessly;
The Saviour stoops and whispers lovingly,
I died for thee!

The choice is made. My heart must not divide,
Part for the world, and part for Him Who died.
Henceforth may I be found close to His side
Who died for me!

His heart of love I know will never fail,
Though friends may come and go, through fears prevail,
These four sweet words can blessed peace avail,
He died for me!

I hasten on, casting on Him each care,
His love delights my joys and pains to share,
And soon at Home, this note shall fill the air,
He died for me!

A.C.H.

APRIL, 1986

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CHANGE OF TIME

Garnavillo, IA - Lord's Day – Ministry Meeting - 9:45; Breaking of Bread - 11:00

CHANGE OF ADDRESS

Northern Ireland - Thomas Bentley, 21 Gracefield, Gracehill, Ballymena, COUNTY ANTRIM, NORTHERN IRELAND.

NOTICE

Valencia, Venezuela - Our esteemed sister, **Mrs. Eleanor Saword**, wife of our aged brother and well-known servant of Christ, Sidney Saword, went to be with the Lord on February 22. Further details in the May 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.

Former Editors

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VOL. 78

APRIL, 1986

NO. 4

INDEX OF ARTICLES

Truth Tersely Taught – III John (Part III) . . . A.J. Higgins, M.D.
The Lord's Presence Realized In The Midst . . . Joel Portman
Good Resolutions – Sacrifice (Part III) . . . Robert E. Surgenor
Personal Types – Aaron (Part IV) . . . Dr. J.N. Case
The Joy – The Cross – The Crown . . . Matthew J. Brescia
Questions And Answers . . . Harold S. Paisley

CLAY IN THE HANDS OF THE POTTER (Jer. 18:1-6)

Clay in the Hands of the Potter,
Molded and fashioned by Him
Who knows just the vessel He's making,
Though my vision may often be dim.
Sometimes He may apply pressure;
Through strange circumstances, I see
The fire of the kiln is refining
This vessel He wants me to be.
Dreading the heat of each trial,
Knowing not what is in store,
But, just like Job, I must trust Him
Fully as never before.
There in the heart of the furnace
God works out His special design.
Then shall I say to the Potter,
" 'Tis not mine own vessel, but Thine."

Mabel Jean Jassie

TRUTH TERSELY TAUGHT

III JOHN – A TALE OF THREE TESTIMONIES

By A.J. Higgins, M.D.

It is nothing short of amazing how that in fourteen brief verses the Spirit of God has given us such a vivid description of three men and their impact upon the testimony of God. We would doubtless have taken pages to adequately describe the evil of a Diotrephes, the virtues of a Gaius, and the consistency of a Demetrius. The inspired writer has done it all, and done it well, with only a few statements. Take for example

GAIUS—THE DEVOTED MAN—THE BALANCED MAN

Here was a man whose testimony was commendable. Seeking to please God in an assembly where all was far from well, he must have been a deeply spiritual man. The first thing that we notice is that, amidst all else, he had right *priorities*. John wishes for him that his business and health might be as prosperous as his soul. Is John suggesting that finances and perhaps health were suffering because he placed such a high premium upon his spiritual welfare? The suggestion is there. Whatever else you may see in the passage, there is this that is obvious: his soul was in better condition than either his health or his bank account. You can argue that John was using a first century courtesy expression if you will. I will respond that the Spirit of God neither flatters nor exaggerates. Here was a man whose spiritual life came before all else.

How many of us are in similar condition of soul? Our businesses thrive; health-wise we are well-insured and looked after. Spiritually we may be paupers.

But not only was Gaius a man of priority, he was also a man of *principle*. He was in the truth and the truth was in him. He walked in the truth. It was not a matter of convenience. Every step of his life was controlled by the truth of God. When a decision had to be made, he brought the truth to bear upon it. When friendship was available and advancement was possible, he brought the truth of God in alongside to use as a measuring stick. He walked habitually in the truth. It had become the rule of his life.

To his credit, Gaius was also a man of *practice*. He had made it his exercise to further the work of God wherever he could. Bear in mind that he was in an assembly where a Diotrephes did not receive the servants of the Lord whom he disliked. Gaius however sought to do what he could. He didn't sit back in discouraged inertia and decide that all was to no avail. He helped on the work of God (vs. 5-8) wherever possible. There was no oversight to applaud his efforts. There was no hope that those to whom he was showing hospitality

would ever repay the same to him. He was doing it to be a fellowhelper to the truth.

The moral order here is not without significance: priorities right as the first thing; then truth controlling my life; then the practice of that truth and its furtherance.

Next we see that in Diotrephes we have:

DIOTREPHESES-THE DICTATORIAL MAN-THE BELLIGERENT MAN

There is some difference of opinion over the true spiritual state of this man. The writer for one sees very little likelihood that this man had any divine life. The real issue however is the character of the man who rose to oversight in the assembly. In him we see traits that destroy testimony for God. Preeminent about this man was that he *rivalled Christ* for honor in the assembly. He "loved to have the preeminence" (v. 9) which belongs alone to our Savior.

As we condemn him for this, and condemn him we must, we should bear in mind that there is a little Diotrephes in each of our hearts. There is that which if left to itself would desire place and honor.

John tells us also that Diotrephes *renounced the Apostle*. One telltale mark of an unspiritual man is his need to resort to character attacks against those with whom he disagrees. The philosophy is simple and time-honored: If the man's teaching cannot be attacked, then attack the man. "Ad hominis" the wise Latin fathers called it. Diotrephes had mastered this technique and honed it to a fine skill.

To his infamy, he added the *refusal of the brethren*. Unscriptural policies of reception and discipline (v. 10) marked this man in an attempt to "pack" the oversight and the assembly that he might rule in his own way. Never look at III John as one-man ministry. This was one-man rule.

It is encouraging that in every age, even amidst darkness, the Lord still has good examples that others might take heart. It is rare that a man must go it completely alone. The Lord is kind to us in this. Such a man was Demetrius. Gaius is told to imitate not that which is evil (Diotrephes) but that which is good (Demetrius). Thus we see

DEMETRIUS-THE DEPENDABLE MAN-THE BECOMING MAN

Here was a man with the *universal witness* of time, place, and person. He had a good report by all (v. 12). In every circumstance and in every place, Demetrius was living for God. He had the *uncompromising witness* of God's standard. Even the truth itself witnessed to this man. So consistent was his life that God's standard only commended him rather than condemned him. Lastly he had the *unassailable witness* of the Apostle John. Here was a man John could commend to Gaius as an example to follow in a dark day.

Would the Spirit of God have equal liberty in pointing you out to a young brother or sister as an example to imitate? Poor business

to hide behind humility and claim that no one should follow you. We learn from Demetrius that we all should live in such a way that the Spirit could single us out to another passing through a dark experience such as Gaius, and hold us up as an example to follow. The standard is high; but then who ever suggested that Christianity was to be ordinary?

* * * * *

THE LORD'S PRESENCE REALIZED IN THE MIDST

By Joel Portman

The experiences of the children of Israel regarding the ark (I Samuel 4-6 and I Chron. 13, 15) suggest vital truths needed for God's saints who are gathered to His Name today. An examination of events of those days should cause increased reverence and exercise of soul so that His Presence among the saints might be realized and appreciated for His honor and our preservation (Psalm 89:7, Isaiah 6:1-5, I Tim. 3:15-16).

LACK OF EXERCISE CONCERNING THE ARK (I Sam. 4-6)

The ark of the covenant of the Lord in the midst of the camp speaks clearly of the Person of Christ in the midst of His people in the assembly today. The ark was a sacred piece of furniture, to be treated with reverence, approached only by the High Priest on the Day of Atonement, and carried only on the shoulders of Levites. Yet in the days of Eli, spiritual conditions were such that God's people did not maintain that exercise needed to enjoy the Lord's presence in their midst. Rather, when being defeated by the Philistines, they called for the ark to be brought into the camp that "it" might deliver them. Instead of coming before the Lord in self-examination and judgment of sin to discern the cause of their defeat, they thought to depend on a symbol of something which in reality had not been appreciated for some time.

With the priests being immoral and far from God, the High Priest (Eli) not able to judge sin in his own family, and the people indifferent to responsibilities of holy living, it is little wonder that there was no exercise about conditions which prevented the Lord from manifesting His power on their behalf. But is it not true that we can sink into similar conditions today? Instead of there being genuine spiritual exercise of soul so that there are conditions necessary for saints to recognize the Lord's presence in the midst, do we fall into a routine involving symbols and words without reality?

We know the result was that Israel lost the battle and the ark as well. There was defeat, as there always is under such conditions, but while Israel was defeated, Israel's God was not.

When after seven months in Philistine land the ark was sent back under the guiding hand of God, it returned to Bethshemesh. This was a priestly city (Josh. 21:16) and the inhabitants should have known how to handle the ark properly, but instead we know they opened and looked into the ark, and the judgment of the Lord fell upon them. Whatever the reason for their doing this we don't know, but we recognize that it displayed a lack of reverence on their part. We might well search ourselves in the things of God to see if there is proper reverence demonstrated toward Him in our behavior and attitude in the assembly. Because of this there was judgment on them. They should have known better. What the Philistines might do, the saints should never consider.

The ark was taken to Kirjathjearim (the field of the woods) to Abinidab's house. It was there almost 100 years, and God blessed him.

What is deeply moving is not only that the ark was in obscurity for that length of time and out of its place, but that for those years there was no exercise expressed about it! Why was there no mention of bringing the ark back to the tabernacle?

One reason might be that Eli's house still composed the priesthood, and they had a lack of exercise regarding the Lord and His house. Another reason should speak more to us, and it is that during that time things went relatively well without it. They might have thought, "Why be concerned?" Things were going well, there was some recovery spiritually (I Sam. 7:3-4), there was a measure of victory under Samuel in the same place they were defeated before (I Sam. 7:7-13), and they got used to doing without it. It is a sad reality that God's people can get into such a condition that as long as there is a little recovery and a little victory we can get along and go for years without that vital sense of His presence realized in the soul and in the gatherings of the saints.

BURDEN AND VOW OF DAVID (Psalm 132:1-8)

It would seem from this Psalm that David was one who had an exercise about the ark being returned. Likely when he was out caring for the sheep, his steps took him near the place where the ark was. He had heard of it in his boyhood home (Ephratah) and searched it out in Kirjathjearim (the fields of the wood). How good to see one with an exercise for the things regarding the Lord's presence, even when he is young. He made a vow to God (vs. 2-5) that the ark would be in its rightful place before he came to rest in his own house, and he never forgot that vow. This principle is still important: the Lord must have His place first in our lives if there is to be true blessing. Would that this might be seen more in every aspect of our lives!

DAVID'S MISTAKE REGARDING THE ARK (I Chron. 13)

In II Sam. 5:11, Hiram of Tyre sent to build David an house after he was established on the throne. This, no doubt, reminded David of his vow made so long before and up to this time not kept. We must remember that God expects us to keep our promises, and fulfill vows (Eccles. 5:4-5). Then the defeat of the Philistine host in II Sam. 5:20-25 would remind David of Israel's defeat when the ark was lost, and his burning their images would remind of the sovereign power of God over all adversaries.

The result was that he consulted with all the leaders and gathered Israel to bring up the ark to a prepared place. All evidently looked good: there was fellowship, the right motive, the right purpose, real joy, yet the judgment of God resulted. All these things are good, but there may not be blessing if God's order is not observed. Three reasons are evident why God judged:

1. *Wrong People Involved.* The priests and Levites are mentioned (13:2), but not prominent. Compare with 15:2-13 where the priests and Levites are prominent in activity. In regard to the Lord's presence and that which concerns worship, priestly exercise is essential. They cared for the ark and the Levites were to bear it. This suggests the need for exercise in worship and exaltation of Him if we are to realize His presence in the gatherings. Genuine worship cannot be given second place to anything in the assembly.

2. *Wrong Pattern Followed.* The Philistines had no thought nor knowledge of God's order. The new cart worked for them, but although to Israel it may have seemed to be an improvement, it would never be acceptable before God. We cannot know God's blessing or realize His presence if we seek to use the methods of the world. We can try to produce the right "atmosphere of worship," great organization, plans, and arrangements yet lack blessing and it all results in judgment. God's people must be concerned about Divine Order and not disregard God's principles.

3. *Wrong Attitude Expressed.* There was carelessness about Divine things which caused this disaster. This was expressed both as Indifference to the Presence and Power of God as they handled the ark, and also as Irreverence through familiarity on the part of Uzza. Uzza had grown up with the ark in the home, and perhaps he had gotten used to it. That should never have produced a familiar attitude toward it which was shown when he put his hand on the ark. The lesson for us today is that although many of us have grown up in the environment of the assembly, there is a danger that there may be a lack of reverence through familiarity with those things connected with the place where the Lord's presence is known. Such practices as habitually coming in late to meetings, visiting and talking before the meeting,

and other distracting things do not indicate a realization of the presence of the Lord in the midst of His people. It is sad indeed when unsaved religious folks have more expression of reverence for the place and time of "worship" than saints of God in the assembly. Such actions will always result in God's displeasure and discipline such as seems to be evident in I Cor. 11:29-30.

The result was a breach, or a breaking forth of God's judgment. This should have been expected under these conditions. David shows a wrong attitude also; he was displeased because of it and despaired of bringing up the ark. He might have given up as we often do had not the continued evidence of God's blessing been seen in the house of Obed-edom (13:14), showing that when right conditions are maintained, God is ready to bless.

RECOVERY OF THE ARK (I Chron. 15)

The blessing of Obed-edom's house encouraged David, and the houses built in the city reminded again of unfulfilled vows (15:1). He was determined and exercised, acknowledged the wrong (vs. 2, 13) and recognized God's order. Conditions among the people were much the same, but godly determination to carry it out according to God's mind changed the results and produced real blessing and joy.

The priests and Levites occupied their places, having been sanctified for that work (vs. 12). All was right according to God's Word, and the further evidence of God's approval was in His help to the Levites when they had only gone six paces (II Sam. 6:13 and I Chron. 15:26). This suggests man in his weakness, yet when moving right for God, there is evidence of His help and blessing. There was full expression of worship with joy to God as shown in the offering up of seven bullocks (Christ in His perfect service in the work of God) and seven rams (Christ in holy determination to do the will of God). These are fitting sacrifices in connection with the Lord having His rightful place. Does not this illustrate that genuine joy and blessing which result when we are correctly exercised regarding the Person of our Lord and His having His place according to His proper order? Do we have that exercise? Is it our concern that we might realize His presence in the midst of His people? Or are we satisfied to carry on a routine which seems good without that degree of exercise?

May the Lord exercise our hearts in this way, that in reality the presence of our exalted and glorious Lord might be realized as He occupies His rightful place in the midst of His people.

Sad to say, not all will appreciate these things. Michal despised it in her heart (15:29). No wonder, for Saul had no appreciation either. However may we, like David, rise above such in desires for the honor of the Lord Himself.

GOOD RESOLUTIONS (Part III) SACRIFICE

By Robert E. Surgenor

Genesis 35:3 – **"I WILL make there an altar unto God."** About seven years have passed since Jacob left Padan-aram to go to Isaac his father in the land of Canaan (Gen. 31:18). Upon leaving his father-in-law, Laban, Rachel had stolen the images that were her father's. Jacob's house became a defiled house. Perhaps even adding to the defilement would be the spoils of the battle taken in chapter 34 from the Shechemites. Now God speaks, "Arise, go up to Beth-el and dwell there; and make there an altar unto God." Jacob, realizing the holiness of God, makes preparation by announcing to his household, "Put away the strange gods that are among you, and be clean, and change your garments." Is this not a voice for us today. There must be cleanness ere God can be approached. Paul reminds the saints at Corinth what they were in unconverted days, then how they had washed themselves as a result of the sanctification and justification they had received from God, as a result of their faith in Christ (I Cor. 6:9-11 R.V.). However, some later contracted defilement and as a result Paul had to lament, "For this cause many are weak and sickly among you, and many sleep" (I Cor. 11:30). As conscience worked in the cleansing of the Corinthian saints, we find the Word of God as the instrument working in the life of the psalmist. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy Word" (Psa. 119:9). John brings before us the confession of sins to the Lord – and the resulting action of our Great High Priest in cleansing the erring one from all unrighteousness (John 1:9). Brethren, we must recognize, like Jacob, the solemn fact that there can be no approach to God, no worship, no accepted service, unless we are clean. Let us examine ourselves like the psalmist and say, "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting" (Psa. 139:23-24). Not only this, like Jacob, let us examine our households. Are our homes free from defiling influences such as television, impure magazines, etc. As Jacob goes on as a pilgrim, his life grows brighter and brighter. For him, it was the time to arise to do something about the condition he was in – and go back to the place where God met him in the day of his distress. Off came the earrings, out came the strange gods – and Jacob buried them under the oak which was by Shechem. I remember years ago, new converts removing their jewelry, selling it, and giving the proceeds to the Lord. Today how sad to see saints adorning themselves with jewelry – even unto earrings. Jacob buried them under the tree. Christians – bury all that's contrary to godliness at the Cross, and be clean. It was at this identical place, 405

years later, that Joshua charged Israel, saying, "Put away the strange gods which are among you, and incline your heart unto the Lord God of Israel" (Judges 24:23). It was at this same place that the woman left her waterpot to witness for Christ (John 4). Shechem was a place of decision! Will I serve God or self?

As a result of his godly exercise, Jacob had four things restored to his house.

(1) PROGRESS. "And they journeyed" (vs. 5). Are you progressing in the things of God? There is no standing still. You are either going forward or backward. Paul's advice to Timothy comes to mind. "Meditate upon (or, be diligent in) these things (what Paul had written him); give thyself wholly to them; that thy profiting (thy progress) may appear (be manifest) to all" (I Tim. 3:15).

(2) POWER. "The terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob" (vs. 5). How worried Jacob was before he cleaned his household. "I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house" (34:30). "For God hath not given us the spirit of fear; but of power" (II Tim. 1:7), and this can be experienced and enjoyed when clean. Is it not true, we can preach, preach, preach, *BUT*—if not clean, the power of the Holy Spirit will be lacking. Paul reminded the Corinthians, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (I Cor. 2:4). Power requires a clean vessel.

(3) WORSHIP. (vs. 7). Jacob's good resolution was fulfilled. At Beth-el (The House of God) Jacob built an altar and called the place El-beth-el, meaning "The God of the house of God." It is not so much the house of God that now occupies Jacob's heart, but rather the God of the house! Brother Archie Stewart used to exhort the Lord's people to have a family altar in their home. What he meant was, fathers should gather their family around them, and read the Scriptures to them, then pray for them. How much worship ascends, dear saint, from your home? Younger saints with little children, do you read the Scriptures to them and pray with them daily? Lois and Eunice saw the importance of this, and in their unfeigned faith they brought the Holy Scriptures before Timothy as a child, teaching him to read from the "sacred letters" of the Word of God, thus leaving permanent impressions on his youthful mind (II Tim. 1:5; 3:15). If there was a greater degree of worship in our homes, there would be a higher quality of worship in our Assembly gatherings.

(4) FRUITFULNESS. "And God said unto him, I am God Almighty: be fruitful and multiply—kings shall come out of thy loins" (vs. 11). Let us all examine ourselves as to our apparent barrenness; I know we are not living in apostolic days, when it could be said, "the Lord

added to the church daily such as should be saved," "when the number of the disciples was multiplying" (Acts 2:47; 6:1 R.V.), but, brethren, for our apparent barrenness, is there not a cause? May God raise up Jacobs. Men who will clean house, progress in the knowledge of divine truths, manifest power over the unsaved in their witness, have a family altar at home, and who will have a godly care for the flock of God, that the assembly may see growth and fruitfulness.

* * * * *

DEVOUT MEN

No special qualifications are necessary to bury *anybody*, but it takes devout men to bury a *martyr*. A martyr is one who testifies to the truth of his message *with his blood*. Such an one was Stephen, and devout men, you see, bury him, for they are prepared to mingle their blood with Stephen's for the testimony of Jesus Christ. Thank God for men, devout men, loyal men, faithful men, who are willing to say "Amen!" to a martyr's last word and testimony. "Behold, I see the heavens opened and the Son of Man standing on the right hand of God," says the martyr—"Amen!" say the devout. "Lord Jesus receive my spirit," cries the martyr—"Amen!" add the devout ones. And taking reverent charge of the body of this witness who was "faithful unto death," they make their triumphal march to the grave. So, you will observe, the body of the martyr is buried, but the spirit of the martyr is living and unconquerable!

These devout men also make "great lamentation over him." They do not bury him secretly, at dead of night, for fear of their enemies. No! But bold in faith and true in faithfulness they openly carry Stephen's body, and loudly make lamentation, thus signifying that they identify themselves with Stephen and his message.

So Stephen is dead, but his faith and example are alive. Abel is dead but—"he being dead yet speaketh." John Bunyan is dead but his pilgrim is still making progress. John Huss, John Wyclif, Latimer, Cranmer, are all dead, but they have passed on the blazing unquenchable torch of truth and their souls go marching on!

A man of God may be killed but he cannot be suppressed. You may mangle his body but you cannot silence his testimony. Let us also not cringe in our witness, or modify the message, nor shrink from its dangers, but take courage from Him Who is called—"The faithful and true Witness."

PERSONAL TYPES OF THE LORD JESUS (Part IV)

AARON

By Dr. J.N. Case

Our Lord Jesus Christ is both Priest and High Priest. As the former, He stands alone, and is the antitype of Melchisedek; as the latter, He is associated with His people, and is the substance which the Aaronic priesthood prefigured. The Melchisedek type has especially, though not exclusively, to do with the earthly people; the Levitical pointed forward to service in heaven. The first gives us a Divine priest ministering on earth; the second tells of a human priest officiating in heaven. Taken both together, we have priesthood fully unfolded.

It is evident that a general analogy exists between Christ's present service and that of the high priest under the law. We will look first of all at the points of resemblance, and then at the points of contrast.

Aaron was chosen from among men (Heb. 5:1-3). These words refer primarily to Aaron, but in general they are true of our High Priest. Verse three, as is proven later on in the epistle, in no sense applies to Christ. The Holy Spirit here aims to show that everything that was excellent under the old covenant has been preserved to us in Christ, and that we have much now that was never known under the law. Was Aaron a man among men? The Son of God became a man, not an angel. Therefore, he can have fellow-feeling with us men. Centuries before Christ came, one is heard almost despairingly, voicing the need of human nature. His language is, "Neither is there any daysman betwixt us that might lay his hand upon us both" (Job 9:33). How blessedly does the Lord Jesus answer to this description! In His Melchisedek character, He lays His hand on Jehovah without sully-ing His glory; as the antitype of Aaron, He lays His hand on man, and does not destroy him. Christ in all things was made like unto His brethren. Let us hold and joy in the blessed fact, that our High Priest is a real Man. He has gone through all the experiences of infancy, boyhood and manhood; He breathed the same air. He ate our food; He trod our earth; He grew weary; He thirsted. He was tested as we are. As a Man He had everything in common with us, sin excepted. And when we say this, do not imagine that it means that He became man with one important exception. For sin is not an essential part of human nature as it came from God: Adam was a true man without having a sinful nature, and such was Christ.

A priest must be appointed by God. Every Jew knew this. The nation had been taught it in a way they could never forget. As a result of Korah, Dathan and Abiram, seeking to take this honor to themselves, they brought death and destruction on themselves and

families, and on thousands in Israel. All this emphasized and confirmed the call and appointment of Aaron. And now the writer of this epistle proves to them, from their own Scriptures, that the Son of God had been constituted a Priest by Jehovah Himself. Christ had not presumptuously taken this office to Himself, but He was called and appointed by God.

We will now look at several points in which Christ's Priesthood is infinitely superior to that of Aaron.

The Lord Jesus was made a Priest by the oath of Jehovah (Heb. 7:20-22). This tells out the solemnity, certainty and unchangeableness of this appointment of Christ. The things they had left were imperfect, transitory and limited to one nation; the new system of priesthood was perfect, for all time, and for believers from among all nations.

The Levitical priests were many. They were subject to death, therefore it was constantly passing from one to another. I have seen it estimated that there were more than eighty high priests between the days of Aaron and the destruction of Jerusalem. Christ, on the other hand, is alive for evermore; death will never cause Him to vacate His office. His priestly work is continuously carried on, and it is untransferable. Thence, He is able to save perfectly – at all times, in all circumstances – those coming to God by Him. What joy and strength it brings when we realize that there is an unfinished work of Christ as well as a finished! The One Who died for our sins, and was raised again, is now at the right hand of God, and maketh intercession for us. Every feeble, tempted believer may hear the voice of the Shepherd saying, "I have prayed for thee, that thy faith fail not." He is there as the Advocate to meet all the accusations true or false of the great enemy. He is there to wash us from all the defilements we daily contract. He is there that in our approaches to God we may be acceptable. From our intercessions, prayers, and thanksgivings, He purges away aught of creature stain attaching to them, and in place therefore He adds the sweet savour of His Own glorious person and perfect work.

Aaron was a sinner, and needed to offer sacrifices for Himself as well as for the people. As a sinful man he was subject to infirmity, and this very fact, in a measure, unfitted him for his priestly work. But of Christ, it is witnessed, that He was holy, harmless, undefiled, separate from sinners. Thus have we displayed His perfections as man: what He was before God, holy, what He was before men, harmless; His perfection negatively undefiled and positively separate from sinners. Two things follow from this: He is able to become the sacrifice as well as the Priest, and He is able to perfectly sympathize with all His people. Sin is imperfection; it is more than that, but it is that. Only in the perfectly sinless one can be found perfect sympathy. Sympathy is not connected with sin but with suffering or resisting of sin. That

sympathy our Lord Jesus can give to all His suffering and tempted people at all times. If we sin, we find in Him pity – infinite pity. May we know much more of the sympathy of Him Who was tempted, and who suffered being tempted.

Aaron was only a priest, and the sacrifices he offered could not truly put away sin. In Christ we have Priest, Sacrifice and Altar. Under the law, sin was never a settled question. The numberless sacrifices, repeatedly offered, could never atone for one sin. Christ's sacrifice is of such infinite and eternal value that for all who believe on Him, the sin question is forever settled. "For by one offering He hath perfected for ever, them that are sanctified" (Heb. 10:14). Glorious, soul-emancipating words! May we know more of their fulness!

Aaron's priesthood was of the earth. Christ's is carried on in heaven (Heb. 8:1-5). Here the climax is reached: "We have such an High Priest, Who is set on the right hand of the throne of the Majesty in the heavens." Our Lord's work as Priest commenced at the cross; but its crowning act was when, on the ground of His own blood-shedding, "He entered in once into the holy place, having obtained eternal redemption" (Heb. 9:12). Into the earthly holy of holies, Christ could not have entered, but He has entered into the sanctuary above, of which the earthly things were but shadows and figures.

The Epistle to the Hebrews brings before us Christ as the substance of which the great day of atonement in Isreal was but a shadow. It is important to see the designed limitation of the epistle; it is not a full exposition of Christ's priestly work, but an unfolding of it in several of its most important aspects. Christ, here, is ever seen to be sitting at the right hand of God. And this tells out that a perfect and eternal satisfaction for sin has been made. Aaron never could sit in the holy of holies, because the question of sin was never fully settled. And thus our Lord is ever there to represent His people, to bear us on His heart.

"In heaven His blood for ever speaks
In God the Father's ear;
His Church, as jewels on His heart,
Jesus will ever bear."

This fact that our Lord is seen sitting in heaven does not contradict the further truth that He also, as our High Priest, daily stands and ministers at the golden altar. He is ever there as the One through Whom we can draw near to God. And we ever need Him.

The more we know of God's holiness, and of our own sinfulness, the more thankful shall we be for One Who bears "the iniquity of our holy things." And as the One Who ministers at the golden altar, He is dependent on His people on earth to supply Him with material wherewith to carry on that service. Let us daily, then, bring Him our prayers, intercessions, thanksgivings and worship that, mingled with

the incense of His peerless person and perfect work, they may ascend unto our God and Father, as a sweet smelling savour. But to come to another point.

Aaron entered into the holy of holies alone; no one else dared follow. But Christ is there as our forerunner. As John the Baptist came as the forerunner of the Lord, to prepare His way and herald His coming, so our Lord has entered within the veil to open up the way for all His people, and to announce our speedy approach. Christ's enthronement is faith's God-given assurance that soon we shall be there with Him, as we are there in Him. And even now the veil is rent and at all times it is our privilege in spirit to enter into the holiest through the blood of Jesus. What a privilege, to approach into the very presence of God! Every barrier removed, the word now is: "Let us draw near." May we more and more avail ourselves of such an unspeakable privilege.

All this dispensation is the antitype of the great day of atonement of old. Our High Priest has entered into the holy of holies, and we wait for Him to come forth and bless His people. But we wait with no uncertainty; we have no question as to whether the sacrifice has been accepted. The Holy Spirit has come; He dwells in us and He is the witness to us of Christ's acceptance, and of our acceptance in Him. And now our hearts are longing for Himself. We wait for Him to rise up from off the throne to take us to be for ever with Him. Surely, as we contemplate our Priest in heaven, the word thrills our souls—"Unto them that look for Him, shall He appear the second time, without sin unto salvation."

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THE JOY—THE CROSS—THE THRONE (Hebrews 12:2)

By Matthew J. Brescia

In that order our verse mentions them, and in that order they are—**THE JOY** first. This was in His heart before the world was, a bride for Himself. Like Jacob of old, he had such love for his future bride that he was willing, unselfishly, to serve and serve again. The Hebrew servant comes to mind who says in full realization of what was involved in his confession: "I love my master, my wife, my children, I will not go out free." Had the man no love in his heart, he never would have been willing to serve forever. Thank God that "His delights were with the sons of men." The future "day of his espousals . . . The day of the gladness of His heart" was before Him at all times—**THE JOY** comes first.

But immediately following comes **THE CROSS**, the shame. If the Joy was in His heart from a past eternity, never forget that so was the Cross. He was the Lamb "foreordained before the foundation of

the world." The Joy could not be realized without the Cross. Before honor was humility and He humbled Himself and became "obedient unto death, even the death of the Cross." Six full hours unparalleled in time or eternity upon which hung all of God's plans and purposes. He never deflected in the slightest degree. "Many waters could not quench" His love, "neither could the floods drown it." Neither man, nor angel, nor devil could turn Him from His purpose. He said, "That the world may know that I love the Father, even so I do." He not only *knew* the Father's will, and *did* the Father's will, but He *loved* the Father's will. "Christ loved the Church and gave Himself for it." He "bore our sins in His own body on the tree." Tremendous words! "He endured the Cross."

But now and forever, thank God, it is **THE THRONE**. God, the Father, Who alone could comprehend the intenseness of the devotion of His beloved Son to Himself and for His bride, and Who alone knows and can evaluate what was involved in the awful endurance of the Cross, has justly and will eternally compensate His Beloved Son. **THE THRONE** awaited His arrival back to the Heavenly Courts. Eternally God, and yet a real man upon the Throne. The Cross is past, never to be repeated, but always to be remembered.

The Joy that was set before Him at the first is soon to be fully realized. The bride which he purchased with His own blood, will soon be "presented faultless before the presence of His glory, with exceeding Joy."

The Joy was before Him, the Cross He endured, and the Throne, the Crown, "is His and His by right, the highest place in Heaven"—Blessed be God!

Some of the above lines were written back in 1973, to which I would presently add the following.

The practical aspect of the doctrine of Christ is that we should "follow His steps" . . . "walk worthy of the Lord" . . . and realize that "the disciple is not above his Lord." That which was characteristic of His pathway down here should be our pattern to follow. In our experience then, there should be the singleness of heart to serve the Lord Christ, unselfishly with love and joy to do the Father's will.

The cross is ours also to take up daily and to bear after Him. This is not some trial or burden that we may have to face in life, but rather the daily realization and commitment to the fact that "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me:" . . . dying daily to sin and self and truly willing and ready to "lay down our lives for the brethren," in humble service as unto Himself.

In like manner the crowning day is coming soon. All that we have done "for His name's sake" will be fully rewarded for our good and His glory. "Wherefore . . . let us run with patience the race that is set before us, looking unto Jesus the author and finisher of faith."

QUESTIONS AND ANSWERS

By Harold S. Paisley

Question: Could help in the understanding of the words of Paul be given, "I am crucified with Christ?" (Gal. 2:20).

Answer: The R.V. gives a clearer meaning of this phrase, "I have been crucified with Christ." Mr. Newberry shows in his helpful Bible notes that the Greek perfect tense expresses a past action having a continuous result. The believer was co-crucified with Christ at the Cross, while the present effect is to be worked out in everyday Christian living. As the believer looks at Calvary he sees he was identified with Christ in His death on the cross and is now linked with Him in His resurrection life. Paul states, "Nevertheless I live: yet not I." It is not the old I raised again, but Christ liveth in me. Christ is the life of the believer, and that life which I now live in the flesh, that is, my present life in this body in this world is to be lived not by keeping rules and commandments, but by the faith of the Son of God, Who loved me and gave Himself for me.

Question: Is it Scriptural to state that Salvation is a Finished Work?

Answer: We believe that such a statement is incorrect. In the language spoken by the Lord He used one word "Tetelestai" elsewhere rendered "accomplished" (Luke 12:50), "fulfilled" (Rev. 17:17), from which we learn its meaning. The work which the Father gave the Son to do, and the atonement He made by His sacrifice upon the cross, upon which salvation depends, and which is its foundation and cause, is indeed finished, but salvation is not begun until the believing soul rests upon the merits of the Finished Work, and confesses the Saviour as Lord (John 19:31, Acts 16:31, Romans 10:9). At that moment he is saved from the penalty of his sin (Eph. 2:9), he is being saved from the power of sin daily (Heb. 7:25), and he is also looking for the salvation of his body from the presence of sin (Romans 13:11). Then only will Salvation be "finished" in all its aspects.

Question: In the term "Justified in Spirit" (I Tim. 3:16) which refers to Christ, is Spirit the Holy Spirit or His own human spirit? What does it mean to speak of Him being Justified?

Answer: We believe that the "Spirit" referred to is the Holy Spirit of God (Eph. 1:13, 5:18). "In" (Greek "En") is an instrumental preposition. The passage shows that He Who was manifested by His own flesh was justified by the Spirit of God. To understand His being justified, two Scriptures are informative, i.e. Romans 1:4, I Peter 3:18. His resurrection vindicated Him as the Just One although He was condemned and regarded as a criminal by men.

REPORTS - UNITED STATES

East Boston, MA - The saints enjoyed a week of most instructive and timely ministry as brother Norman Crawford spoke from his chart "The Return from Babylon." The meetings, which were held in the Clifftondale Gospel Hall, were well attended, some who are not gathered to His Name but have deep exercise about this step. Following this, he was expected in Methuen for four nights of ministry.

Hartford, CT - Charter Oak Gospel Hall - Brother Norman Crawford spent a week with the saints, taking up truths on remnant testimony, speaking from his chart "The Return from Babylon." There was good interest with a number from surrounding assemblies in attendance. He was also responsible for the monthly Bible Reading, which was held in Torrington.

Haddonfield, NJ - Brethren Norman Crawford and Eugene Higgins are expected for a brief gospel effort to be held in the Haddon Fortnightly, the building that is used for the Pennsauken conference. These meetings are scheduled to begin on March 16.

Livonia, MI - Stark Avenue Gospel Hall - Brother James Smith had some appreciated ministry meetings following the bi-monthly Bible Readings in January.

Saginaw, MI - Brother William Metcalf spent two weeks with the saints, speaking from his chart, "Egypt to Canaan." A nice interest was seen on the part of the unsaved.

Cedar Falls, IA - Gospel meetings conducted by brethren Gary Sharp and Allan Christopherson closed in early February with a nice number of young people professing to be saved. A good number of outsiders attended during the series, which was encouraging.

Manchester, IA - Gospel meetings conducted by brother Roy Weber with the help of brother Richard Van Mill of the Stout Assembly were hindered in attendance by many being sick with the flu. They continued on through February.

Marion, IA - Brethren William Lavery and Robert Surgenor expected for gospel meetings on April 13.

West Union, IA - Brethren Paul Elliott and Joel Portman began gospel meetings on February 9.

Omaha, NE - Brethren John Slabaugh and Joel Portman are expected for gospel meetings on April 13.

REPORTS - CANADA

Eastport, Nfld. - Brethren Gaius Goff and Jonathan Procopio spent a week in ministry with the saints here. They were going on to Gander Bay, where they were expected for two weeks.

Sydney Mines, N.S. - Gospel meetings conducted by brethren Kenneth Taylor and James McClelland are still continuing. Blessing in salvation has been seen.

Charlottetown, P.E.I. - Brother James Allen from Northern Ireland and Albert Ramsay started in gospel meetings on March 2.

Rosebank, P.E.I. - Brethren Albert Ramsay and Noel Burden saw some professing to be saved in a gospel effort held during January and February, which has given joy to the saints.

Fredericton, N.B. - Brother Murray McCandless with the help of local brethren from Green River and Fredericton had six weeks of gospel meetings, in which two professed to be saved, both outsiders.

Salisbury, N.B. - On April 6, brethren Murray McCandless and Eugene Higgins are expected for a gospel effort. Some encouraging contacts have been made by believers in the Shediac Assembly, which they are pursuing.

Toronto, Ont. - Bracondale Gospel Hall - Brethren Eric McCullough and Jack Noble are expected for a series of gospel meetings to start on April 6.

Portage La Prairie, Man. - Brother James Webb had eleven nights with the saints, speaking from his chart on Daniel, which were profitable and well-attended.

Vancouver, B.C. - Woodland Drive Gospel Hall - Six have professed in the gospel meetings being conducted by brethren James Smith and David Oliver. They were going on into the second week of March, according to latest report.

CONFERENCES

Crapaud, P.E.I. - The thirty-sixth annual conference to be held on May 17, 18 and 19. Prayer Meeting on Friday at 7:30 in the Gospel Hall, Crapaud. All other meetings to be held in the Kensington Regional High School, Kensington, P.E.I., with first meeting on Saturday at 2:30. Breaking of Bread at 10:00 in each of the five Gospel Halls sponsoring the conference. Corr. Donald G. Ramsay, R.R. #4, Cornwall, P.E.I. C0A 1H0. (902) 566-2119. School (902) 836-3168.

Ottawa, Ont. - Annual conference to be held in the Gospel Hall, 1087 River Road on May 17 and 18 with Prayer Meeting on Friday at 7:30. Breaking of Bread at 10:30. Lord's servants walking in the old paths and teaching the same are welcome to minister the Word. Corr. Kenneth E. Prince, 1246 Kitchener Avenue, Ottawa, Ont. K1V 6W5. (613) 733-1668. Gospel Hall (613) 748-0269.

Midland and Waubauskene, Ont. - Conference to be held on May 17 and 18. Prayer Meeting on Saturday at 10:00 followed by a Bible Reading on Hebrews 11 and 12. Breaking of Bread at 9:30. All meetings to be held in the Penetanguishene Secondary School, Dunlop Street, Penetanguishene, Ont. Corr. Herbert (Bert) Sharp, 224 Eighth Street, Midland, Ont. L4R 4B1. (705) 526-5018 or Ed Heels, Box 363, Midland, Ont. L4R 4L1. (705) 534-3698. School (705) 549-7446.

Calgary, Alta. - West Hillhurst Gospel Hall - Annual conference convened by the West Hillhurst, Acadia and Forest Lawn Assemblies to be held on May 17, 18 and 19 with Prayer Meeting on Friday at 7:30. 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 105th conference to be held on May 24 and 25 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, 1 Central Street. All other meetings to be held in the Town Hall. Breaking of Bread at 10:30. Bible Reading each morning at 9:00 on Psalm 69. 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 or 465-3254.

Hickory, N.C. - The assembly is convening their fourth annual conference on May 24 and 25 with Prayer Meeting on Friday at 7:30. 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.

Omaha, NE - Conference to be held on May 25 and 26 with Prayer Meeting on Saturday at 7:30. Breaking of Bread at 9:45. Bible Reading on Monday from 10:00 to 12:00 - Revelation 1. All meetings to be held in the Gospel Hall, North 69th Street and 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 24, 25 and 26 with Prayer Meeting on Friday at 7:00. 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.

East Boston - Bible Readings on May 31 and June 1. Subject: I Thess. 4 & 5 and II Thess. All meetings to be held in the Masonic Temple, 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 Temple (617) 233-9804.

Sarnia, Ont. - Conference to be held on May 31 and June 1 with Prayer Meeting on Friday at 7:45 in the Gospel Hall, College and Davis Street. All other meetings to be held in the Point Edward Arena, 210 Monk Street, Sarnia, Ont. Monk Street is off of Michigan Avenue, almost under the bridge approach. Corr. Robert W. Kember, 2493 London Road, Sarnia, Ont. N7T 7H2. (519) 542-7978. Arena (519) 344-0908.

Eden Grove, Ont. - One-day annual conference on June 1. Prayer Meeting on Saturday at 7:30 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 7 & 8 with Prayer Meeting on Friday at 7:30 in the Gospel Hall. All other meetings to be held in the High School. Breaking of Bread at 10:30. Corr. Robert Brandt, Box 95, Garnavillo, IA 52049. (319) 964-2389.

Nipissing Junction, Ont. - The assembly will hold their fourth conference in the Gospel Hall, Lakeshore Drive at By-Pass on June 7 and 8 with Prayer Meeting on Friday at 7:30. Breaking of Bread at 9:30. Corr. Clarence R. Black, Route #1, Callander, Ont. P0H 1H0. (705) 752-2187.

Augusta, ME - Conference to be held in the Gospel Hall on June 14 and 15 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.

Victoria Road, Ont. - Conference to be held in the Gospel Hall on June 14 and 15 with Prayer Meeting on Friday at 8:00. Breaking of Bread at 10:30. Corr. Arthur J. Stone. R.R. #3, Kirkfield, Ont. K0M 2B0. (705) 374-4230.

Portage La Prairie, Man. - Conference to be held on June 13, 14 and 15 with Prayer Meeting on Thursday at 7:30. This meeting along with the meetings scheduled for Friday are 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. 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.

REPORTS - FOREIGN

NORTHERN IRELAND -

COUNTY ANTRIM - **Bushmills** - Brother David Kane has been here for five weeks in the gospel with sustained interest. **Edenberry** - Brother William Bingham of Canada (Nova Scotia) with the help of brother Eric Skates of this assembly are holding forth in the gospel with good numbers in attendance and a nice interest manifested. **Glengormley Gospel Hall** - Brethren Samuel McBride and Wilfred Glenn (of Brazil) have had an encouraging start here in the gospel. **Straid Ballyclare** - Brethren Samuel Maze and Robert Eadie have started gospel meetings in the portable hall with good numbers in attendance.

COUNTY ARMAGH - **Armagh City** - Brethren George McKinley and Brian Glendinning continue in the portable hall three miles from here with some outsiders attending. **Glenane Gospel Hall** - Brethren William Nesbitt and Thomas Wright (Brazil) have been preaching the gospel here for nineteen weeks with good attendance and quite a number professing faith in Christ. The small assembly with six in fellowship has been greatly encouraged.

COUNTY DOWN - **Ashfield** - Brother George Marshall of the Lurgan Assembly and Alan Davidson of the Portadown Assembly have erected a portable hall here. Reports are that good numbers are coming out. **Bleary** - Brethren Wilson Jennings and James Martin had fourteen weeks of meetings in a portable hall, which were well attended with a number professing faith in Christ. They now have erected the portable hall in Loughbrickland for which prayer is requested. **Shanaghan Gospel Hall** - Brethren John Hawthorne and Thomas McNeill have been preaching for four weeks with nice numbers coming out.

COUNTY LONDONDERRY - **Garvagh** - Brethren Samuel Ferguson and Norman Turkington are using a new portable hall for gospel meetings with good attendance and signs of interest in evidence.

COUNTY TYRONE - **Cookstown** - Brethren James Brown and Jack Lenox are having well-attended meetings here with two professing faith in Christ. **Dunmullen Gospel Hall** - Brethren James G. Hutchinson and Albert Aiken have been laboring here for six weeks with large attendance – some are desiring salvation.

EIRE -

COUNTY CORK - **Skibbereen** - Brethren Gilbert Stewart and Samuel Patterson are holding forth in this very difficult town. Prayer is valued for blessing on His Word.

SCOTLAND - Brother Harold Paisley in company with brother J.R. Baker had ministry meetings in Ashgill, Bishoptown, Glasgow (Harley Street Gospel Hall) and Motherwell. They also give help at the Tyneside Bible Readings. Brother Paisley went over to Northern Ireland where he ministered at Bushmills and Larne.

AUSTRALIA - The brethren at Waukivory, N.S.W. have secured a very suitable building for the Sunday school opened up there following a gospel series in the valley between Gloucester and Buledelagh by W.J. Nesbitt in 1984. The assembly is exercised about having a gospel series in the area at a later date, perhaps some time after Easter. Please pray for this area and work.

HOMECALLS

Fredericton, N.B. - Our beloved sister, **Mrs. Minnie Brewer**, age 84, passed into His presence on January 10. She was saved in 1965, after which she obeyed the Lord in baptism and took her place in fellowship in the Fredericton Assembly continuing there until her Homecall. Ill health prohibited her from attending meetings in recent years. Her son, Reginald, is the correspondent of the assembly at Fredericton. Her husband and two daughters should have a place in our prayers.

Picton, Ont. - Our dear brother, **Elvin Maxwell**, age 69, went to be with Christ on January 19, after three years of illness. He was saved thirty-six years ago and moved into the Picton area in 1955, where he has been part of the assembly for many years. The gospel, which he loved, was spoken faithfully at the funeral services.

Arlington, WA - Our beloved sister, **Mrs. Maude Cumbow**, went Home to be with Christ on January 24, at the age of 92. She was saved in 1931 during meetings held by the late brethren Albert Joyce and Herbert Harris, when a large number were reached and saved. She proved the promises of God to the widow and raised five children in the fear of God. She loved the assembly and the saints of God and will be remembered as a real soul winner. For many years her home was across the street from a school and hundreds of children have been in her home for a cookie or a piece of candy along with a suitable tract and a word about her Savior. Over the years, some have returned to share the news of their salvation. A large number came to show their respects at the funeral.

San Diego, CA - Our dear sister, **Mrs. Elsie Ammann**, passed into His presence on January 24 at the age of 65. She was born in Akron, OH, saved at the age of 19 and gathered to the Lord's Name in the assembly there. Throughout her lifetime, she continued steadfastly in assembly fellowship. She was a help to the younger sisters and will be missed among the believers.

Huntsville, Ont. - Our dear sister, **Mrs. Kate Gibb**, went to be with Christ on January 27 at the age of 90. She came to Canada from England, when a girl of 11. She was saved in Orillia after her marriage and was received into assembly fellowship. In later years she moved to Huntsville, where she continued in fellowship until she passed into His presence. A faithful Christian, she will be missed – many enjoyed her hospitality over the years. She is survived by two daughters who are in the assembly and a son for whom prayer is requested.

Port Bickerton, N.S. - Our dear sister, **Mrs. Percy Kaiser**, was called Home on January 29, age 96. She was saved at the Pugwash Junction conference in 1954. A quiet sister and faithful to the assembly meetings.

Cleveland, OH - Monticello Gospel Hall - Our aged sister, **Miss Agnes B. Faloon**, departed to be with Christ on January 30 after a long illness in a nursing home. She and her family came into fellowship in the Addison Road Assembly (the forerunner of Monticello) from the old Friendship Avenue Assembly in Pittsburgh, more than 65 years ago. In the early years, she was active as a Sunday School teacher. She is survived by a niece and a nephew.

Vancouver, B.C. - Victoria Drive Gospel Hall - Our aged sister, **Mrs. Mary Ethel Brown**, passed into the presence of the Lord on February 2. She was born in Plumas, Manitoba on October 10, 1899. She trusted the Lord as her Savior in 1921 while attending gospel meetings in North Vancouver which were conducted by the late brother Joseph Pearson. She was baptized the

following year and shortly thereafter was received into the fellowship of the old Cedar Cottage Gospel Hall and now in the Victoria Drive Gospel Hall. Our sister labored many years in Sunday School work, having a real love and care for children.

Tampa, FL - Our dear brother, **Robert Vallance**, age 78, was called Home suddenly on Saturday, February 8, after spending the day at the Tampa conference. He was saved as a young man in Scotland and was part of the Bo'ness Assembly before emigrating with his family to Detroit in 1947 where he was in the Stark Road Assembly for over 35 years, before moving to Florida. His godly consistency in the home and in the assembly as well as his cheerful disposition were appreciated by the Lord's people and will be missed. He is survived by his wife, a son, James, correspondent of the Stark Road Assembly, two daughters, twelve grandchildren and three great-grandchildren.

Welland, Ont. - On February 13, our dearly esteemed sister, **Mrs. Emma Garner**, left this scene of sorrow and sin to be with Him, Whom she loved and served. Shortly before her passing, she said, "I appreciate the Christians praying for me, but I would like to go Home." Though frail, she was with the saints to remember the Lord on the previous Lord's Day. She was born in 1898, born again in March of 1933 and gathered to His Name in 1943. We could bear testimony that "her feet were planted firm," Joshua 3:17, until the day of her Homecall. She will be very much missed by the Christians at Welland.

Marion, IA - Our beloved sister, **Miss Mae Smith**, age 64, was called Home on February 9, following a short illness. She was born on January 6, 1922, and was confined to a wheelchair all of her life. On May 19, 1945, having experienced deep soul trouble, she was pointed to Christ by the late brother Lorne McBain through I John 1:7, after which she obeyed the Lord in baptism and was received into the assembly at Manchester. She came to the Linn Manor Care Center in Marion on August 29, 1979, being the first woman resident of that home. She is survived by her aged mother, who resides at Linn Manor, one brother and five sisters.

Port Bickerton, N.S. - Our aged sister, **Mrs. Margaret Johnston**, went to be with Christ on February 16, at 94 years. She was awakened to her need of a Savior through the faithful testimony of a neighbor and was later saved through the preaching of the late brother William Brennan. Mrs. Brennan referred to our sister as her husband's last sheaf.

Port Bickerton, N.B. - Our dear sister, **Mrs. Jennie Boutilier**, age 85, went to be with Christ on February 15. She was one of the first saved under the preaching of the late brother Ernest Hiddel in 1921. A lover of hospitality, she was faithful to all of the assembly meetings.

San Diego, CA - Our esteemed sister, **Mrs. Anne Keller**, passed into His presence on February 21, age 93. Our sister was born in Ontario and was saved for seventy years. In 1929, she married the late Samuel Keller, a well-known servant of the Lord who went Home on November 14, 1948. They were in the old Jefferson Street Assembly in Los Angeles for a number of years and in 1961 she moved to San Diego. Our sister's godly, consistent life merited the high esteem in which she was held by all who knew her. She was a true mother in Israel. One interesting note of her long life is that she worked in the Copp hospital in Cambridge, MA in the early twenties. In 1922, she pointed Miss Phyllis Burns to Christ, and she, though weak in body, has cared for Mrs. Keller through the succeeding 64 years.

Words in Season

THE BIBLE FAMILY MAGAZINE



THOU PASSEST THROUGH

"When thou passest through the waters"
Deep the waves may be and cold,
But Jehovah is our refuge,
And His promise is our hold;
For the Lord Himself hath said it,
He, the faithful God and true:
"When thou comest to the waters
Thou shalt not go down, *but through.*"

Seas of sorrow, seas of trial,
Bitterest anguish, fiercest pain,
Rolling surges of temptation
Sweeping over heart and brain –
They shall never overflow us
For we know His Word is true;
All His waves and all His billows
He will lead us safely through.

Threatening breakers of destruction,
Doubts insidious undertow,
Shall not sink us, shall not drag us
Out to ocean depths of woe;
For His promise shall sustain us,
Praise the Lord, whose Word is true!
We shall not go down, or under,
For He saith, "Thou passest *through.*"

Annie Johnson Flint

MAY, 1986

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

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NOTICE

Longport, NJ - There is an urgent need for a Director of Nursing at the Gospel Hall Home for the Aged. Salary and fringe benefits available. Send resume to the Administrator, Miss Faye Wahls, P.O. Box 488, Longport, NJ 08403.

REPORTS – UNITED STATES

East Boston, MA - Brother Murray McCandless was with the assembly for their Children's Treat on March 22, when a good number of outsiders were in attendance. He remained for the Lord's Day, where his help in ministry and in the gospel was much appreciated. Following the Manchester, CT conference, brother James Allen spent a week giving profitable teaching from the Roman Epistle.

Methuen, MA - Brother Norman Crawford had four nights of well-attended meetings presenting different assembly truths that are surely believed among us.

Hartford, CT - Charter Oak Gospel Hall - Brother Harold Paisley spent a week with the assembly speaking on the Coming of the Lord. A good number were in attendance on the Lord's Day, March 15.

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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Matthew J. Brescia, Dr. A.J. Higgins, Fred Hill,
Andrew McPhee, Joseph Procopio,
Charles Strom, Frank Tornaquindici

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VOL. 78

MAY, 1986

NO. 5

INDEX OF ARTICLES

Mrs. Saword – A Memorial
I Will Come Again W.J. Nesbitt
Truth Tersely Taught – Jude (Part IV) A.J. Higgins, M.D.
Good Resolutions – Sin (Part IV) Robert E. Surgenor
The Tree Of Life James Brown
Personal Types – Isaac (Part V) Dr. J.N. Case
Questions And Answers Harold S. Paisley

* * * * *

"And now abideth Faith, Hope, and Love." (I Corinthians 13:13)

Faith - Faith looks to Calvary's Cross,
That wondrous vision see:
Faith takes the Sacrifice of Christ,
And says, "It is for me."

Hope - Hope waits the promise true,
"Behold, I quickly come."
Hope looks beyond the cloudless blue,
The saints *eternal* home.

Love - Love fills the little while between,
The Cross - The Master's Call:
Love serves where in a dark, dark scene
Our Saviour gave His all.



MRS. SIDNEY J. SAWORD
(1895-1986)

Our worthy sister, Mrs. Eleanor Christina Saword, nee Scott, wife of our esteemed brother Sidney J. Saword, veteran laborer in Venezuela, went to be with Christ while in her sleep on February 22 at the age of 90. She was born on December 13, 1895 in Glen Ewen, Sask. As a student nurse in Saskatoon, Sask., she was saved on June 12, 1917, during tent meetings conducted by Mr. Willie Wilson. In due time she was baptized and received into assembly fellowship. When engaged in nursing she became exercised about serving the Lord in a foreign field and eventually the Lord directed her attention to Venezuela. She made her exercise known to the assembly elders, and was commended by the Fairview Assembly in Vancouver and the West End Assembly in Winnipeg. On August 15, 1925, she arrived in Puerto Cabello, Venezuela, where she found many opportunities for carrying on a sister's work in caring for the sick and making the gospel known. On May 6 of the following year, in Puerto Cabello, she was united in marriage to Sidney Saword, and throughout their long married life, proved to be a true and valued helpmeet in the work of the Lord in that country. Our late brethren, G.G. Johnston and Henry Fletcher, spoke to the large number that gathered for the occasion. At that time, the wife of brother Johnston required urgent medical attention which necessitated their returning to Canada without delay. Thus, the Johnston's home and all connected with the printing press and literature was left in the Saword's care with the result that their sojourn in Puerto Cabello lasted for sixty years. Our sister was talented as an artist in painting Scripture texts, and many texts in the Gospel Halls and in the homes are reminders that "she

being dead yet speaketh." Since sustaining a stroke two years ago, they have made their home with their daughter and son-in-law, Eunice and Donald Alves in Valencia. Two other daughters, one of them, Ruth Turkington, widow of the late brother Joseph Turkington, and two sons, the youngest, Jack, who labors in El Salvador, mourn her passing. Her husband, now 92, is still preaching seven nights a week, with souls being won for Christ. At the viewing held the night before the funeral, a grandson, Kenneth Turkington, as well as our brother Saword shared in the services. At his request, they joined in singing "Christ, the Lord, is risen today." At the large funeral, which was held in the Sucre Gospel Hall, where over 500 were gathered, brethren Bruce Cumming and J.E. (Eddie) Fairfield spoke. At the graveside, their son, Jack, gave a word and brother Eliseo Rojas, Sr. closed in prayer. Eight of their grandsons served as pallbearers.

"NATURE and FAITH"

We wept – 'twas *Nature* wept – but *Faith*
 Can pierce beyond the gloom of death,
 And in yon world so fair and bright,
 Behold thee in refulgent light!
 We miss thee here, yet *Faith* would rather
 Know thou art with thy heavenly Father.
 Nature sees the body dead –
 Faith beholds the spirit fled;
Nature stops at Jordan's tide –
Faith beholds the other side;
That, but hears farewell, and sighs –
This, thy welcome in the skies.
Nature mourns the cruel blow –
Faith assures it is not so;
Nature never sees thee more –
Faith but sees thee gone before;
Nature tells a dismal story –
Faith has visions full of glory;
Nature views the change with sadness –
Faith contemplates it with gladness;
Nature murmurs – *Faith* gives meekness;
 "Strength is perfected in weakness";
Nature writhes and hates the rod –
Faith looks up and blesses God;
Sense looks downward – *Faith* above!
That sees harshness – *this* sees love
 Oh! let *Faith* victorious be –
 Let it reign triumphantly!

I WILL COME AGAIN

By W.J. Nesbitt

The scene was the upper room. Alone with the Lord were eleven of His devoted disciples. All of them were suffering from "heart trouble." One of the apostolic band had gone out into the darkness of the night to perform the ignominious act of treachery which for some time had been dictated by his covetous heart. His movement was accelerated when Satan entered into him. There must have been a sense of relief when the betrayer was identified as they had already enquired which of them it was that should do this thing. John had enquired, "Lord, who is it?" (Lk. 22, 23, & Jn. 13, 25). Their Lord with Whom they companied, to Whom they looked with all their daily needs and in every crisis, was about to leave them. Soon they would feel the hostility of a cruel world as they had never done before. In such circumstances, the words which have thrilled the hearts of believers throughout passing centuries, first fell from the lips of our beloved Lord. These words must have entered their hearts like a soothing balm. He knew their inmost feelings. He knew how to reach and comfort their troubled hearts. The words, "*I will come again*," continue to live in the hearts of His people. These are a source of encouragement and strength as we live and move in a restless, deceitful and wicked scene. This world is not our home. Heaven is our fatherland and heaven is our home. Like Abraham, we look for a city which has foundations, whose builder and maker is God. We have an inheritance incorruptible, undefiled and that fadeth not away. The words of the Lord Jesus sound again and yet again in the hearts of His people to remind us that we are only pilgrims passing through the world which we will soon leave forever. The disciples were soon to realize that they were left in a world that was guilty of the murder of God's beloved Son and that would continue its program of opposition to the purposes and people of God, until at last brought into subjection by their crucified Lord in the day of His manifestation in glory. We need to live in the realization of this truth continually. The cross of Christ stands between us and the world which crucified Him.

The truth of the Lord's coming again is primarily for the hearts of His people. Our affection needs to be reached as well as our intelligence. All who wrote about this great event, whether dealing particularly with His coming to the air or in marvellous glory to establish His kingdom, had practical values before them for the Lord's people. Indeed the end of all doctrine is practice. Whilst we delight in devotional ministry and have often been refreshed thereby, we should not overlook the fact that all New Testament writers gave a practical application of their ministry, even when their theme was doctrinal or devotional. A new generation of believers needs to be taught the fundamentals of the christian faith, the principle of gathering to the Name of

our Lord Jesus Christ, and the truths relative to the functioning of the assembly as well as the truths designed to promote and encourage godliness of life and separation from the world.

The apostle John presents the truth in a manner designed to produce holiness of life. "We know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope on Him purifieth himself, even as He is pure" (I Jn. 3:3 Newberry). There has never been a greater need for emphasizing the importance of holy living as becometh saints. We live in a decadent society. Moral standards have eroded and by the press and media, the minds of the people have been conditioned to accept standards that once were frowned upon by decent respectable people. Those who speak of the New Morality and the Permissive Society are but using cleverly coined expressions to try and give an air of respectability to that which the word of God would describe as the uncleanness of immorality. "For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour." These words of the apostle Paul in I Thess. 4:3, 4 are so pointed and explicit that no further comment should be necessary. Every believer is included within his statement. There are no exceptions to the general rule when holy living is concerned. All the Israelites were to put away leaven from their homes and quarters ere beginning to feed upon the roast lamb. The cross of Christ is the greatest condemnation of sin that can ever be presented to the believing heart.

The writer to the Hebrews sought to encourage saints who had earlier taken joyfully the spoiling of their goods, as they gladly bore the reproach of Christ and deliberately associated themselves with those who were made a gazing stock both by reproaches and afflictions. He reminded them of the certainty of the coming of the Lord. He turned their thoughts to those who had already trodden the path of faith and had reached their eternal rest. He presented to their hearts the Author and Finisher of faith. For Him the pathway of suffering and shame culminated in exaltation in wondrous glory at the right hand of God. He entered into His glory by the way of the cross but the prospect for us is one of arriving there by virtue of His death and at His coming again.

The apostle Peter directed plain words indeed towards the scoffers who in his day were endeavoring to deny the promise of the Lord's coming. Peter, who with James and John, had been given a preview of the Lord in His future kingdom glory, had that aspect of His coming particularly in mind as he wrote his epistle. He viewed the Lord as coming to establish a kingdom which would extend to and merge into the day of God, which is the eternal state. In light of that day when the elements will melt with fervent heat and the new heavens

and a new earth which await the people of God, he urged the saints to live consistently godly lives, "What manner of persons ought ye to be in all holy conversation and godliness."

Paul, the most prolific epistle writer of the New Testament, also keeps the truth of the coming again of the Lord Jesus Christ before the saints in a varied, instructive and practical manner. He exults in heart and spirit as he looks onward to the day when all the people of God shall be seen in incorruptibility and immortality. What a glorious moment it will be when the dead and the living are all changed. Every believer will then be in a body fashioned like unto the glorious body of the Lord. None will ever feel bodily weakness or weariness again. The impediments and infirmities now so well known will have gone forever. The blind will see, the deaf will hear, the stammerer without difficulty will speak the very language of heaven with the same degree of ease as the most eloquent. The apostle encouraged the believers at Corinth to remain steadfast and abound in the work of the Lord. He impressed upon the Philippian believers, who perhaps valued Roman citizenship as did Paul himself, that their citizenship was in heaven. He ministered comfort to the sorrowing hearts of the Thessalonians. We enter into the spirit of his ministry as he reminded them of that day of Resurrection, Rapture, Reunion, Recognition, leading to Review, Recompence and eternal Refreshment in the presence of God and the Lamb. We feel like exclaiming, "Lord, haste the day of thy coming again."

Other writers, of course, deal with the great subject of the Lord's coming. We do not want to overlook the contribution of any. However, in this brief article, one reluctantly passes from the references in the gospel and Acts to briefly refer to our beloved brethren James and Jude. The former exhorts the saints to patience and stability. The latter encourages them to earnestly contend for the faith even when surrounded by the evil teaching of apostates by reminding them of the Lord's ability to present them faultless before His presence with exceeding joy.

As we meditate upon these observations and allow our hearts to be impressed with the nearness of the Lord's return, we will be able to sing:

"Midst the darkness, storm, and sorrow,
One bright gleam I see;
Well I know the blessed morrow
Christ will come for me.
'Midst the light, and peace, and glory
Of the Father's home,
Christ for me is waiting, watching,
Waiting til I come.

TRUTH TERSELY TAUGHT JUDE – A CALL TO ARMS

By A.J. Higgins, M.D.

The latter half of 1985 has seen the unprecedented exposure of spy cases throughout the world. Enemies have long sought to find information that would give them an advantage over the other. The familiar scenario of enemies spying on each other has been broadened now to include nations spying on others that consider themselves to be allies. Why the great need for spying? Whence all this great effort and expense to learn the enemies' secrets?

The importance of knowing the enemy is obvious. Strategic military battles have often been decided by knowing the weakness of an opposing general or army, by knowing the plans and movements of a navy, by being aware of the location and strategy of a foe.

We should not be deluded into thinking that the conflict of which Jude writes is anything less than a deadly serious confrontation between those who handle divine truth and those who would overthrow all that is in testimony for God in this age. Jude had been exercised about writing along the lines that occupied Paul in Romans – the common salvation. Yet he was constrained by the Spirit no doubt, but perhaps also by alarming events about him, to write and exhort that the saints should earnestly contend for the faith. In his fervor, he uses a word that is only used this once in our New Testament: to contend as a combatant for the faith.

With his call to arms, Jude also supplies a battle plan (vs. 20–23; and the assurance of victory (vs. 24, 25). He also gives us valuable information, the secrets of a spy, if you will, that enables us to identify and know the enemy.

Jude has no need of moles in the enemy's camp; he does not employ sophisticated high-tech equipment or satellites to intercept the enemies' plans. Elisha-like (II Kings 6:12), he knows the enemy because he has been instructed by the Spirit. His vision and intelligence information is as accurate in our twentieth century as it was when first received near the end of the first. The enemy is the same, whether he wear sheep's clothing or have the roar of a lion about him. Jude wisely reminds us that one of the earmarks of the enemy is his

DECEITFUL WILES

These men are characterized by Jude as they who have "crept in unawares," men who have entered by a side door. This is not so much a location to which Jude alludes, but a policy of disarming charm and smooth talk. These men do not show their colors at first. They enter by some other means than a direct display of their credentials. They are the enemies' "Trojan Horse" at the gate.

Such men are soon made known by their deeds and their doctrine. They are men who abuse the grace of God, carrying liberty to license; men who deny the deity of Christ, the only sovereign Lord God. Lip service to grace soon gives way to licentious greed; doctrine cedes to denial. The enemy is within the camp and the battle rages more dangerously than ever.

Jude also points to their

DESPITEFUL WORDS

If any quality rings true and bears marked resemblance to many of our modern day religious leaders, it is Jude's warning as to the attitude of these men to authority. Assuming a liberty and reckless courage far greater than even the archangel Michael, these leaders promote the wholesale disregard of any authority that obstructs the way of mankind. Unlike the confession of early disciples who chose to obey God rather than man (Acts 4:19), these men encourage obedience to no authority but self. Promising to raise mankind to new heights of thought and liberty, in reality they degrade man to the level of an irrational beast (vs. 10).

The new breed of religious leaders have raised civil disobedience to new heights or should we say new depths. The name of God and Christ is attached to much that passes for social progress and reform; beneath its religious veneer, Jude reveals selfish, self-centered and self-serving interests.

DEPRAVED WAYS

are brought before us as the next mark of these men. With a masterful stroke of his pen Jude compares these men to Cain, Balaam and Korah. In Cain we have a religion based on works; in Balaam we are presented religion for wages; in Korah religion by the will of the people. Cain ignored the blood; Balaam ignored the will of God; Korah ignored the sovereignty of the Spirit.

Do we have to insult our imaginations to find these same qualities today in the religious world around us? Dare we link ourselves in any way with such? Dare we allow any of these influences to spread amongst us?

Jude ends his note of alarm by showing us their

DANGEROUS WAYS

With the use of six fitting metaphors, Jude shows us that these men are an unseen danger (sunken rocks), their undisguised selfishness (shepherding selves), the unfulfilled hopes (clouds without water), their unfruitfulness (trees without fruit), their uncontrollable conduct (raging waves), and their unreliable guidance (wandering stars).

To guide one's voyage by these wandering stars is to make sure shipwreck of the faith. To navigate amidst these sunken rocks is to

court disaster. The only safe refuge for the true child of God is to be found in God and His word (vs. 17, 24, 25).

Jude has sounded the alarm. His message is clear and unmistakable. The secrets of the enemy, his mode of operation and motives are all known to us. The Spirit of God has placed into our hands all that is needed for navigating through the waters around us. May we each be preserved by Jude's call to arms.

* * * * *

GOOD RESOLUTIONS (Part IV)

SIN

By Robert E. Surgenor

Psalm 32:1 – **"I WILL confess my transgressions unto the Lord."** I suppose there is nothing so detrimental to christian progress, nothing so detrimental to christian joy, nothing so detrimental to christian fellowship, as unconfessed sin. Psalm Thirty-two is the second of seven penitential psalms. David wrote this Psalm in connection with the terrible sin he had committed in relation to Bath-sheba. The Fifty-first Psalm was written after Nathan had pointed his finger at David saying, "Thou art the man!" and is his prayer of confession and for forgiveness. The Thirty-second Psalm is the account of the confession made and the forgiveness he obtained, also the conscious blessedness of the complete restoration he experienced. Even though our sins may have never reached the magnitude of David's, yet I'm sure to most of us, the voice of personal experience sounds in this Psalm.

Not only is this Psalm the second of seven penitential Psalms, but it is also the second of seven benediction psalms commencing with the word "Blessed," Psalm One being the first. However, Psalm One is the experience of the lawkeeper, while Psalm Thirty-two is the experience of the lawbreaker.

Another thing worthy of notice is that only in seven Psalms do we have the word "selah" three times, Psalm Thirty-two being one of those seven. "Selah" which is found 71 times in 39 psalms and three times in Habakkuk exclusively, comes from the root "to raise" and signifies "up." As the singers sang the psalm, when they came to "Selah" they would cease, for meditation on what had been sung, while the musicians would strike up with the interlude. Thus in this Psalm we have three pauses for reflection on what had just been said. (1) He stops to consider the blessedness of the pardoned, and the sorrows of the convinced soul (vs. 1-4) – Selah. (2) The confession of a penitent and God's forgiveness (vs. 5) – Selah. (3) The confidence of the forgiven (vs. 6, 7) – Selah.

David, by bitter experience, had learned that "He that covereth his sins shall not prosper" (Prov. 28:13). For one year he had kept the doors of his lips shut, concerning his sin. But God knew, and David's conscience was at work, as well as God's hand. His bones waxed old (wasted away, rotted) (vs. 3). God's hand was heavy upon him and his moisture was turned into the drought of summer (vs. 4). David experienced the terrors of a sin-burdened conscience – and perhaps physical pain and sickness as the hand of God lay heavy upon him. He was experiencing the bitter fruits of pleasant sin! Dear saint, remember this, if you sin against the law of nature, you will be sinning against the Law written on your heart, against your fellow and against God Himself – and without doubt you will bring upon yourself the heavy hand of an offended God. Oh dear child of God, be careful to keep thyself pure.

Notice David's confession. It is not something lightly gone over or hurriedly expressed. This will never do, in confessing our sins to God. David expresses a keen and deep sense of his sin. He goes into it thoroughly with God. He considers what he has done in three ways.

(1) "Transgression" (vs. 1). Thus he confesses his lawlessness, his rebellion. He had broken away from God, and had expressed it by a defiance of His will and authority, as revealed in His Law. How touching as David associates himself with this by saying, "my transgressions" (vs. 5).

(2) "Sin" (vs. 1). David goes further, confessing he had erred from the mark. He had deviated from the path of wellpleasingness to God. Like a silly sheep, he had wandered from the way, and with a burdened heart and a convicted soul he cries "my sin" (vs. 5).

(3) "Iniquity" (vs. 2). In utter despair, David reaches the bottom and makes known that it was iniquity on his part, that his deed was the inward perversion of his nature, showing in misdeed. He had done a gross injustice to a man and his wife – and to God. His was a heinous sin, and David acknowledges it as such, exclaiming "mine iniquity" . . . "The iniquity of my sin" (vs. 5). Ah brethren, what about ourselves? Are we as thorough before the face of God as we confess our shortcomings, our failures, our waywardness, our worldliness – our sins?

How sad it is when one has to be put away from God's Assembly for the sins of I Corinthians 5:11, but sadder still to see the "wicked person" brought back into the assembly fellowship *before* true restoration to God has resulted. This defiles God's Assembly and is detrimental to the sinning one as far as obtaining true restoration to God. The man in II Corinthians 2:7 had been brought to the same level of the man of Psalm 32:4 and was ready to be brought back into Assembly fellowship once again. He had experienced much sorrow because of his sin. This is God's way brethren. Let us not be guilty of shortcuts in regards to it.

What a good resolution on David's part, when finally the doors of his heart opened and his penitent lips moved. He could stand the weight of God's hand no longer and with broken spirit and sorrowful heart he cries, "I will confess my transgressions unto the Lord" (vs. 5). What a place to be brought to! Is there any reading this article with unconfessed sin hiding in their bosom? Will you keep silence, only to experience spiritual drought, physical discomfort as the hand of God comes upon you and your moisture is turned into the drought of summer? Listen to the grand results of true confession. "Thou forgavest the iniquity of my sin." Selah (vs. 5).

David entered into the quality of God's action, and defines it in three ways.

(1) "Forgiven" (vs. 1). This means "lifted off" and conveys the thought of the removal of the burden of sin. David experienced the removal of his great burden, as well as the lifting of God's hand, thus he exclaims, "Thou forgavest" (vs. 5).

(2) "Covered" (vs. 1). Not until a man ceases to hide his sin will it be hidden from God. Upon confession, David had the assurance that his sin was now righteously hidden from the eye of God. Thus, as far as God was concerned, the stain of his sin was covered from the Divine all-seeing eye.

(3) "Imputeth not" (vs. 2). This expression conveys the thought that God had cancelled the debt of David's sin – and over that debt could be written in bold letters **"PAID."**

As we muse upon these terms we are reminded of the great day of atonement in Leviticus 16. My sins "forgiven," lifted off, only to be placed upon the scapegoat, to be borne away. My sins "covered," the shedding of the blood of the other goat, its blood taken into the holiest and sprinkled before and on the mercy-seat seven times. "Imputeth not" – the identification of the high priest with the scapegoat, as he lay his hand upon its head confessing the sin of His people, thus imputing their sins upon the goat who was to be led away, never to be seen anymore.

I am sure, in the light of all this, David had the great day of atonement in mind as he made things right with his God. And brethren, is it not at the foot of the cross that the penitent soul makes things right with his God today?

Upon forgiveness, David gives expression to the benefits of such. "Thou shalt preserve me from trouble" (vs. 7). The word "trouble" conveys the thought of suffering emotional distress when pressed by enemies, wrong decisions, adverse circumstances such as the death of a close friend. True, such things may befall us, but the saint dwelling in close communion with God is preserved from a state of distress. The calm of heaven dwells within. Also, God instructs, teaches in the way he shalt go – and guides him with His eye (vs. 8). The guidance

is gentle as opposed to His bit and bridle in vs. 9. We are not to be like the beasts who have to be forced to obey. Oh no, our obedience to God is that of a free-will, submitting to His will out of devotion to Christ. One thinks of the gentleness of Christ as, without a word of rebuke, He counseled Peter with His eye (Luke 22:61). "Mercy shall compass him about" (vs. 10). What blessings purity of soul brings. The lovingkindness (mercy) of God in health, in sickness; in solitude, in society; at home, or far away; in rough seas, on smooth waters; in life, in death – Yea, through all eternity His lovingkindness is with us! May we ever appreciate His promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

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THE TREE OF LIFE

By James Brown, Phoenix, AZ

It seems that in the messages to the churches in Rev. 1 to 3, the promise to the overcomer is linked to the original failure, the church of Smyrna being an exception, nothing derogatory being said of her. Ephesus being accused of failure in affection is threatened with removal of the lampstand. How serious then the allowance of our affection for the Lord Jesus to cool, either as individuals or collectively, the subsequent result being the removal of the lampstand. If such be the condition then how much more so in our day.

Overcoming, under these conditions, would likely be the rekindling of our affections for our loving Saviour. The promise to the overcomer was the privilege of eating of the Tree of Life that is in the paradise of God. Wouldn't what we know now as the heavenlies be the Paradise of God? Should not our communion be here? Would not our Lord Jesus Christ be the Tree of Life in the paradise of God? Who but He could meet the flaming sword of the cherubim in the darkness of Calvary? "Awake, oh sword, against, even against the man who is my fellow" (Zech. 13:7). "Jehovah bade His sword awake: Oh Christ it woke 'gainst thee. Thy blood the flaming blade must slake, Thy heart its sheath must be: All for my sake my peace to make, Now sleeps that sword for me."

Would this be our experience sometimes in a worship meeting when our hearts are drawn out to Him in affection? Would we not then be partakers of the Tree of Life in the paradise of God? "But ye, beloved, building yourselves on your most holy faith, praying in the Holy Ghost: Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 20, 21).

PERSONAL TYPES OF THE LORD JESUS (Part V)**ISAAC**

By Dr. J.N. Case

Isaac may be viewed both as a type of Christ and of believers in this dispensation. It is as the former he now passes in review, and we look at Isaac as foreshadowing our Lord in four particulars – as Son, Sacrifice, Bridegroom, and Heir.

As Son. In Gen. 22:2, Isaac is called by the Lord, *Abraham's only son*. Why was this? Ishmael was certainly Abraham's son, and he was older than Isaac. It was intended by God to show that Isaac was the only son He could *acknowledge* and Isaac *evidently* had a place in his father's heart, which none other of Abraham's sons enjoyed. This faintly foreshadowed the love of the eternal Father for His "only begotten Son." Isaac was the one in whom Jehovah's promises and purposes centered. "In Isaac shall thy seed be called."

It is evident that Isaac is to be viewed as a son of Abraham in a very special sense; and the New Testament reveals that *Christ* is the *Son of God* in a particular sense.

In the Scriptures, Christ is invariably spoken of as the Son of God in a way that no mere creature, however high, could be called. He was the Son even before He took upon Him human nature. Notice the beautiful accuracy of the written word: "Unto us a child is born, unto us a Son is given." Thus Christ is the Son of God in reference to His Divine nature. In this He is "the only begotten Son." The Son possesses the same nature as the Father, and is equally God with the Father. All the Divine fulness has been pleased to dwell in Christ and for this he must be God. He is essentially the image and glory of God. (Heb. 1:1-4) Compare the "who being" of verse 3 with the "being made" of verse 4 and the "hath appointed" of verse 2. In a word He is Jehovah's fellow.

Christ is also the Son of God as to His *human nature*. The utterance to Mary was, "That holy thing which shall be born of thee shall be called the Son of God." It is in this aspect our type comes in. God promised Isaac to Abraham and Sarah; God promised Christ to our first parents, and again and again renewed the promise as the weary ages rolled on. Isaac was waited for; and so Christ. And how long! For centuries faith waits, yet He does not appear, at last in the fulness of time, the Deliverer comes forth! Truly man's extremity was God's opportunity!

Isaac's name was given him before his birth; so with the great Antitype. Isaac spoke of the great joy there would be at his birth. The joy at Isaac's birth was confined to a very few; but what millions have rejoiced, and will, in the birth of the Lord Jesus! The birth of Isaac was something above nature; the birth of Christ is, confessedly, the

great mystery of Christianity.

The incarnation – God having become man – is a fact; we believe it, not because we can understand it, but because God has revealed it. With the wise men of old, let us bow in worship at the feet of Mary's first-born; yea, with the expanding faith of him who can no longer be called "doubting Thomas," let us look upon the face of the risen Son of God, and with the warmth of a true affection and power of a living faith, say, *my Lord* and *my God*. And thus we share the greater happiness of those "who have not seen and yet have believed."

As The Sacrifice. Only as the Son could our Lord be the Sacrifice. From the beginning, God made known the necessity of the atonement. He also revealed His purpose of providing a sacrifice that would both meet the demands of justice and the requirements of the sinner. Multitudes of sacrifices, all of which pointed to The Sacrifice, were constantly offered. But there was to be one important feature in the sacrifice God would provide, which these could not foreshadow, its voluntary character. An animal became a sacrifice because it had not the power to resist. But this missing feature is to be supplied; hence that strange command, "Take now thy son . . . and offer him there for a burnt offering." We are now, briefly, dwelling on this scene (Gen. 22:1-14) in its typical aspect only.

We notice, first, that Isaac was of such an age that, had he desired he could have successfully resisted the efforts of Abraham to bind him and lay him on the altar. We have seen pictures of this transaction which are entirely misleading – Isaac is represented as a young lad of twelve or fourteen, who could not, if he had wished, escape from his father. All who have carefully studied the matter agree, that at this time Isaac was a young man, probably twenty or twenty-five years of age. Isaac was willing to suffer the will of his father, even though it led to an early and painful death.

From one standpoint we may speak of Christ as God's love-gift to a guilty world; from another, we learn that "Christ loved the church and gave Himself for it." Concerning the giving of His life He said, "No man taketh it away from Me, but I lay it down of Myself." At any moment between the manger and the cross, the Son could have returned to the Father. Of course in thus speaking, we have not God's purpose in view, but Christ's spotless Person. Not till the cross was sin laid on Him; and not till then did Jehovah treat Him as the sin-victim. In the climax of the typical scene, God spared Abraham and Isaac that which He would not spare Himself and Christ.

In purpose, Isaac was offered up; God reckons it so, taking the will for the deed. But though in purpose Abraham did it, he was not permitted to do it actually. A substitute was provided; Isaac was free. Not so, however, at the cross: "God spared not His own Son, but gave Him up for us all." He spared Abraham's son; but Jesus was not spared

one stroke of the rod, one farthing of the debt. No voice was heard at Calvary, saying "Stay Thy hand!" Instead, the voice of the Eternal sounded forth, "Awake O sword, against My Shepherd, against the Man that is My fellow, saith Jehovah of Hosts."

In view of the terrible doom he expected, Isaac had no one to sympathize with him; the servants accompanied them some distance, but when they came in sight of the place, they were left behind. Father and son were alone; and now the father must not be compassionate, but must steel his heart and nerve his arm, to plunge the knife into the heart of his Isaac.

And Christ was *alone*. There never was, there never can be, such awful loneliness as that which Christ suffered. He looked around to His disciples, from whom He might naturally have looked for sympathy, but they all "forsook Him and fled." In brokenness of spirit, He said, "I looked for some to take pity, but there was none; and for comforters, but I found none." He looked up, but, what was never known before, even God hid His face from Him; and He cried in bitterness of soul, "My God, My God, why hast Thou forsaken Me?"

O my soul! how canst thou meditate on this without thy heart bursting with grief, thine eyes overflowing with tears? Isaac only died in purpose, and consequently was only raised in figure. Christ died in reality, and in reality rose again. The next event in the typical history is the father sending forth his servant to seek a wife for the risen son.

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(To Be Continued)

QUESTIONS AND ANSWERS

By Harold S. Paisley

Question: Is it Scriptural to state that the Lord died of a broken heart physically upon the Cross? Psalm 69:20 has been quoted as support for the teaching.

Answer: In speaking of so holy a subject as the Lord's Death great reverence should always be used. To refer to Psalm 69:20 as teaching that His life was terminated by the breaking of His heart physically, or as others have suggested by mental agony, is derogatory to the dignity of the Blessed Person of Our Lord Jesus. The death of the Lord has mysteries associated with it that are beyond human explanation. The Scripture views His death as an act of violence by sinful hands who in ignorance "killed the Prince of Life" (Acts 2:23, 3:15). It is also stated clearly and is equally true that no man did or could take His life. It was at the commandment of the Father that He laid down His life (John 10:18). He gave Himself as an offering and a sacrifice to God. The fact is that His death was a voluntary act of His own. He also yielded up His spirit and cried with a loud voice thus showing that He had not passed through the common process

of dying from some physical cause, but He died a victorious death. He died at His own time and by His own act. His Sin Atoning death displayed His absolute Deity and power. Any statement that takes away from His Divine glory should be eschewed by all who own all that they have and hope to be to His Precious Blood and Glorious Person. We would therefore plainly say that we reject the idea of weakness on the part of Him Who ever was the Mighty God.

Regarding the words of Psalm 69:20, "Reproach hath broken My heart" it should be noted that this word appears six times in this part of the Psalm. We believe it was fulfilled at His trials before the religious leaders and Pilate and later as He hung alone upon the Cross. The awful reproach was keenly felt by Him, hence the expression of this verse to His God. The earlier words of verse 19 would lead the careful reader to understand something of the inward feelings of His Heart, "Because for Thy sake I have borne reproach." The words have nothing to do with physical pain but rather with the inward thoughts of His Being as He suffered upon the shameful Tree.

Question: What is the difference between the gift of prophecy in the early churches and the gift of teaching today?

Answer: The gift of prophecy as it existed in the churches of God in The Acts (13:1) was God's method of imparting Divine instruction for a season, until the Word of God was completed in the Scriptures. It is evident that it was at that point in time that the gift of prophecy ceased to exist (I Cor. 13:8). All ministry now depends upon the teaching from the Holy Scriptures, the Written Word. This embodies the "faith once for all delivered to the saints" (Jude 3). The Word must never be added to or detracted from but faithfully ministered in all its parts (II Tim. 3:16 & 17). Those who claim "light" from sources outside the Scriptures lay themselves open to a snare of Satan, and the spirit of error (I John 4:1), which spirit is very evident in these last days.

Question: Should preachers or others from a distance interfere in the affairs of a local assembly?

Answer: This is a question we deem to be very important today. We have known cases in which interference in assembly matters of discipline by outsiders from other areas who had little knowledge of the circumstances or persons involved in a situation caused a Godly solution to the problem to become more difficult. Alienations and division may come about where those who have no business in acting in the affairs of a local company become involved in that which pertaineth not to them. There is however a great difference in wise and experienced brethren giving godly advice when approached by all the assembly. All advice must be based upon the Word of God alone.

Question: How can the Seal of the Spirit be appreciated? (Eph. 1:13)

Answer: The Precious Blood of Christ has made us His; the Seal of the Spirit marks us as His. The Word of John 13:1 is delightful in the ear of His people, "He loved His own which were in the world." Every single one who has been saved is among "His own." This company as His peculiar treasure, His purchased possession, more costly, and therefore more precious than a thousand worlds. Is it any wonder that He marks them as His own? We only seal that which is of great value. We are sealed by the Spirit unto the day of Redemption (Eph. 4:30). That day will be the final redemption of the body when we shall evermore be with and like our Blessed Lord. Satan cannot force the Seal and the world cannot destroy it, and the flesh cannot break it. "Now He which stablisheth us with you in Christ, and hath anointed us is God, Who hath also sealed us, and given us the earnest of the Spirit in our hearts" (II Cor. 1:21-22).

* * * * *

REPORTS – UNITED STATES (continued from inside front cover)

Manchester, CT - The three-day conference held over the Easter weekend was a time of profit. The Bible Reading on I Timothy 3, conducted by brother James Allen was helpful. Brother Oswald MacLeod called at the Charter Oak Assembly in Hartford and in Torrington following the conference. This was his first trip away from home since undergoing hip surgery back in December.

Pennsauken, NJ - Brethren Norman Crawford and Eugene Higgins had eight nights of gospel meetings in the Haddon Fortnightly, the building that is used for the Pennsauken conference. They were encouraged by a number of strangers who attended the meetings.

Tampa, FL - Marjory Avenue Gospel Hall - The assembly reports help given in ministry by brother G.P. Taylor as he took up the Song of Songs. The monthly ministry meeting held the second Lord's Day of each month through the winter had a record number in attendance. They are encouraged with the response in the Sunday School which is made up of 90% outsiders.

Jackson, MI - Brother Walter Gustafson had a week of much appreciated ministry with the saints.

Livonia, MI - Stark Road Gospel Hall - The last of the three Bible Readings for the 1985-1986 season was held on March 22 with encouraging interest. Brethren Sydney Maxwell and Walter Gustafson were present to help.

Sault Ste. Marie, MI - The assembly has expressed appreciation for the help given by brethren John Norris and James Clark in the weekly ministry meetings. Also, they are grateful for assistance given by local brethren from the assembly in Sault Ste. Marie, Ontario for the different meetings held on the Lord's Day.

Beetown, WI - Brethren Roy Weber and Bruce Collins started gospel meetings on March 23.

Blue River, WI - On March 16, brethren William Metcalf and Robert Orr began a series of gospel meetings.

Stout, IA - Gospel meetings conducted by brethren Albert Hull and Eric McCullough closed on March 23 with five professing to be saved, four of them from the Sunday School. Brother Hull continued for a week of ministry between Stout and Hitesville speaking from a chart on the Vessels of the Tabernacle. From there he was going on to Garnavillo.

West Union, IA - Gospel meetings held by brethren Paul Elliott and Joel Portman closed at the end of March. Two young people, children of Christians, have professed.

Culver City, CA - The conference held over the Easter weekend was a time of cheer for the saints. The Bible Reading on Fellowship was considered profitable. Brethren Alex Wilson and Douglas Howard called on different assemblies in the area.

REPORTS – CANADA

Gander Bay, Nfld. - Brethren Gaius Goff and Jonathan Procopio had two weeks of ministry meetings with the assembly. After they left, five professed to be saved, children of believers.

New Harbour, Nfld. - The conference held over the first weekend of April, which was their largest, was a time of cheer and profit for the saints.

Amherst, N.S. - The assembly is planning an all-day meeting on April 20, at which time brethren Douglas Howard and J.A. (Bert) Joyce are expected for gospel meetings.

Nineveh, N.S. - At the conference held over the Easter weekend, two professed to be saved.

Sydney Mines, N.S. - Gospel meetings held by brethren Kenneth Taylor and James McClelland closed on March 24 with six professing to be saved, one of whom was prayed for for ten years. Brother Fred Holder had a timely visit with the saints following the gospel meetings.

Fredericton, N.B. - The Christians were encouraged as the result of the conference held over the first weekend in April with a number of brethren present to help.

Green River, N.B. - Brethren Leslie Wells and Larry Buote had a week of ministry meetings starting on April 7.

Salisbury, N.B. - Brethren Murray McCandless and Eugene Higgins started in gospel meetings on April 7, using a room in the High School. They were encouraged as to the response of the unsaved.

Shediac, N.B. - Brother Vincent Davey spent March giving help here as well as Green River, Madawaska, ME and Price, Quebec.

Tracadie, N.B. - Brethren Leslie Wells and Gerard Roy had two weeks of ministry meetings.

Chapman Valley, Ont. - On April 6, brethren Don Nicholson and Timothy Walker started a series of gospel meetings for two weeks.

Guelph, Ont. - Brother John Gray had encouraging and instructive meetings speaking from a chart on the Holy Vessels of the Tabernacle. He was also with the Huntsville Assembly for their final Saturday night meeting when a number from surrounding assemblies were gathered.

Kapusksasing, Ont. - The two-day conference held over the Easter weekend was a time of profit for the saints that were gathered in this far northern area. Brother Harold Paisley remained for two nights of ministry.

Kirkland Lake, Ont. - Brethren Sam Patton and Don Nicholson had two weeks of gospel meetings.

London, Ont. - **Highbury Avenue Gospel Hall** - Brother John Gray was with the saints on the occasion when five young believers were baptised.

Sarnia, Ont. - A good number professed to be saved in gospel meetings conducted by brethren Allan Christopherson and John Slabaugh.

Toronto, Ont. - **Bracondale Gospel Hall** - Brother Eric McCullough started in gospel meetings on April 6 with signs of blessing seen in the first day or so. Brother Jack Noble was to have joined him in this effort, but was recuperating from a mild heart attack.

Toronto, Ont. - **Mimico Gospel Hall** - The hall was well-filled for the five Bible Readings, which were reported practical, devotional and instructive.

Toronto, Ont. - The 100th conference was attended by over 1000 with a variety of helpful ministry given. Brethren Tom Bentley and J.A. (Bert) Joyce shared in a missionary report meeting.

Swan River, Man. - The assembly enjoyed visits from brethren James Ronald, Sr. and James Ronald, Jr.

Glen Ewen, Sask. - Gospel meetings conducted by brother Robert Surgenor with the help of brother Arthur Ward of the Mt. Sterling, WI Assembly reported a nice number trusting the Savior.

Calgary, Alta. - **West Hillhurst Gospel Hall** - Following his visit to Newfoundland, brother Gaius Goff was expected for a few ministry meetings ere returning home.

Fort McMurray, Alta. - Brethren Bryan Funston and Ed Billingham started a short gospel series on March 26.

Terrace, B.C. - Brother Andrew Bergsma keeps busy visiting surrounding towns with the gospel, while seeking to strengthen the testimony here.

Vancouver, B.C. - **Woodland Drive Gospel Hall** - Brethren James Smith and David Oliver had six weeks of gospel meetings in which fourteen professed to be saved. The ministry meetings held on Lord's Day afternoons have been refreshing for the believers along with the blessing seen in the gospel.

Vancouver, B.C. - The conference was well-attended with many new saints coming to hear the Word. The morning Bible Readings on Romans 8 were of great interest. A variety of basic truths were spoken in ministry. Brethren Albert Leckie and Norman Mellish remained in the area for ministry.

REPORTS – FOREIGN

VENEZUELA -

Araya - Brother Julio Liendo, known to some in the Pennsauken, NJ area, was at the inception of the work in this town and still continues to take an interest in the development of the work. The brethren who live in town bought a house recently and have converted the large front room into a Gospel Hall. They maintain all their own weekly meetings. They are looking to the Lord regarding the formation of an assembly.

Calabozo - Brother Samuel (Uel) Ussher was able to get ground in this town with a view to erecting a portable hall. With a local brother he finished construction of the hall and is now waiting until the ground is secured legally, before erecting it and commencing work there.

Prayer is requested for brother Fairfield, who is recuperating in Caracas and is in a weak condition.

CHILE -

Rancagua - Brethren David Jones and David Rodgers saw blessing in a tent effort in February. Following the Easter conference in Talca, brother Jones expects to have meetings in Santa Maria, as well as going door-to-door with Bible and portions for sale.

BRAZIL -

Itati - Brethren Henry (Harry) Wilson and Thomas Matthews finished five weeks of gospel meetings at the end of March. Response was poor, but the good seed was sown another time and the homes visited with suitable gospel tracts.

NORTHERN IRELAND -

COUNTY ARMAGH - Glenane Gospel Hall - Brethren W.J. Nesbitt and Thomas Wright (Brazil) were expected to finish a very fruitful gospel series lasting 23 weeks in which 12 professed. Brother Wright and his family are expected to return to their field of labor in Brazil on April 18.

CONFERENCES

Sarnia, Ont. - Further details as to the conference scheduled for May 31 and June 1: Bible Readings on I Peter 1.

Nipissing Junction, Ont. - Further details as to the conference scheduled for June 7 & 8: Bible Readings on Leviticus 1 and 2.

Dawson Creek, B.C. - Conference to be held on June 14 and 15 with Prayer Meeting on Friday at 8:00 in the Gospel Hall, 10221 – 18th Street. All other meetings to be held in the Senior Citizens Hall, 1101 – 107A Avenue (next to Public Library). Breaking of Bread at 10:00. Contact Kenneth Broadhead, 945 Cornwall Crescent, Dawson Creek, B.C. V1G 1P1. (604) 782-7338. Senior Hall (604) 782-7620. NOTE: This is two weeks earlier than in previous years.

Halifax, N.S. - The assembly will conduct their fifth Bible Reading conference on June 21 and 22 with Prayer Meeting on Friday at 7:30. Readings on both days at 9:00 and 1:30. Subject – "Upper Room Ministry" – John 13-17. Breaking of Bread at 10:00. All meetings to be held in the Charles P. Allen High School, Duke Street, Bedford, N.S. Corr. Edward Walsh, 9 Lakeview Point Road, Dartmouth, N.S. B2Y 3H1. (902) 463-5664. Contact can also be made with Lloyd Cain, 76 Spence Drive, Dartmouth, N.S. B2V 1W5. (902) 435-4508 or Arthur Harnish, Hubbards, N.S. B0J 1T0. (902) 857-9265. School (902) 835-2196 or 835-7288.

Glen Ewen, Sask. - Annual conference (their 87th) to be held on June 20, 21 and 22 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 – Titus 2 and Saturday – Romans 6. Corr. Allan T. Macfarlane, Glen Ewen, Sask. S0C 1C0. (306) 925-4401. Gospel Hall (306) 925-4805.

Grants Pass, OR - Their third conference on June 28 and 29, to be held in the Gospel Hall, 1611 Southwest G Street. First meeting on Saturday at 10:00 – Bible Reading on I John 1. On Lord's Day – John 1:1-14. Breaking of Bread at 10:00. Corr. Donald G. Gratias, 141 Timber Lane, Grants Pass, OR 97526. (503) 479-4521. Gospel Hall (503) 476-3956.

Northern Ontario - Annual conference of the assemblies at Englehart, Kirkland Lake, Charlton and Earlton will be held on June 28 and 29 with Prayer Meeting on Friday at 8:00 in the Englehart Gospel Hall. All other meetings to be held in the Englehart High School. Breaking of Bread at 10:00. Bible Readings on Leviticus 1 and 2. Supper will be served at 5:30 on Friday. Corr. Harvey Pratt, R.R. #1, Charlton Station, Ont. P0J 1B0. (705) 544-7758 or Norman Fergusson, Earlton, Ont. P0J 1E0. (705) 563-2509.

Taylorville, Sask. - Conference to be held in the Gospel Hall, west of Melfort, past cemetery, on June 27, 28 and 29 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) 752-2810.

West Union, IA - Annual all-day meeting on Friday, July 4th, at the Fayette County Fairgrounds, starting at 10:30 and finishing at 5:00. Corr. Robert H. Johnson, P.O. Box 185, Clermont, IA 52135. (319) 423-7183.

Pugwash Junction, N.S. - Annual conference to be held in the Gospel Hall on July 4, 5 and 6 with Prayer Meeting on Thursday at 7:45. Breaking of Bread at 10:00. 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.

Swan River, Man. - Conference on July 5 and 6 with Prayer Meeting on Friday at 8:00. Bible Reading on Saturday at 10:00. Breaking of Bread at 10:30. All meetings to be held in the Gospel Hall, corner of 9th Avenue North and 1st Street North. Corr. Willard J. Halverson, Box 1528, Swan River, Man. R0L 1Z0. (204) 734-2814.

Sioux City, IA - Annual conference to be held in the Gospel Hall, 120 South Leonard Street on July 13 with Prayer Meeting on Saturday at 7:30. Breaking of Bread at 9:45. Bible Reading at 11:30 - Prayer - It's Need for Today, Luke 18:1, Acts 1:14, 24 and 2:42, Col. 4:2, 3 and I Thess. 5:17. Corr. Sam Hayes, 1520 Rebecca Street, Sioux City, IA 51103. (712) 255-8308.

Burwell, NE - The second all-day meeting on July 20 with Prayer Meeting on Saturday at 7:30 to be held in the Gospel Hall, 420 Grand Avenue. Breaking of Bread at 10:00. Bible Reading at 11:00 - John 15. Corr. Laddie Hulinsky, R.R. #2, Burwell, NE 68823. (308) 346-4194. Gospel Hall (308) 346-5021.

HOME CALLS

Toronto, Ont. - Pape Avenue Gospel Hall - Our dear brother, **Joseph Stevenson**, age 75, went to be with Christ on February 7. He was born in Scotland in 1910 and born again in that country in 1924 where he was received into assembly fellowship. Upon coming to Toronto, he was for many years in the Highfield Road Assembly and later in Pape Avenue. He was a personal worker and will be missed. His wife, Jean, and family should have a place in our prayers.

Philadelphia, PA - Olney Gospel Hall - Our aged sister, **Mrs. Meta MacLellan**, nee Long, went Home to be with the Lord on February 14 from the Longport Home at the age of 94. She was saved many years ago in meetings held in Bryn Mawr by the late brother Charles Keller, after which she obeyed the Lord in baptism and was received into fellowship. Following her marriage to John MacLellan, she continued faithfully in Olney. She is survived by a beloved daughter, Marguerite Taylor.

Tacoma, WA - Our beloved brother, **William H. Gould**, age 87, went to be with Christ on February 27. He was born in Cardiff, Wales on July 8, 1898. The family came to Brandon, Manitoba in 1914, where he was saved at the age of 16 in meetings conducted in a school house by the late brother Roy Gratis. It was at these meetings that he met his wife to be, who was saved three weeks before. In 1926 they moved to Seattle where they were in fellowship in the old Roy Street Assembly, now West Woodland. In recent years, they moved to Tacoma, where he was part of the fellowship until the time of his homecall. He loved to attend all of the meetings and was present up until one week before he went Home to Glory. His wife was taken Home on October 19, 1985. Two sons, Robert and George, are in the Tacoma Assembly and a daughter, Mrs. Winifred Rollins, is in fellowship in Arlington.

Belfast, N.I. - Robert Murphy (Bob) on the 1st March, aged 81 years. Our brother was saved on 15th January 1919 at meetings in the Victoria Memorial Hall, Belfast, conducted by Mr. Elliott and Mr. Hulbert from Scotland. He was earlier in life in the Old Mourne Street Assembly, Belfast, but after his marriage associated himself with the Bleary Assembly until his homecall. Although quiet in manner, he was well versed in the Word and had a knowledge of His God. His presence and prayers were very much appreciated in the Bleary Assembly, to which he was faithful right to the end. A lovely christian and a gentleman who was highly esteemed by all and will be missed by all, especially by his widow and only sister. Prayer requested for his loved ones.

Vancouver, B.C. - Victoria Drive Gospel Hall - Our beloved sister, **Miss Mary Bell**, went to be with Christ on March 3. She was born in Lanarkshire, Scotland on December 24, 1903 and born again in Vancouver in 1946. From the commencement of her Christian life she was in fellowship with the Cedar Cottage Gospel Hall and then with the Victoria Drive Gospel Hall when the assembly was relocated. She faithfully attended all of the meetings and was for a number of years engaged in Sunday School work at the Nanaimo Road Sunday School.

Newtownhamilton, N.I. - Mr. Hector Bailie, age 78 years, passed suddenly and peacefully into the presence of the Lord less than an hour after retiring to bed in his usual health on the 14th of March, 1986. Born and raised outside Newtownhamilton, he was saved under the preaching of J.R. Diack in 1935 when the new gospel hall was opened. He was soon baptized and received into fellowship there and he continued steadfastly until the end. Some years ago he and his wife moved from the farm into the town and their home was ever open to the christians and those who served the Lord in the gospel. He was a man of sterling character and quiet disposition. He sought to encourage the gospel by his liberal support as the Lord enabled and rejoiced when souls were saved and added to the assembly.

Winnipeg, Man. - West End Gospel Hall - Our dear sister, **Mrs. Marion Brown**, age 98, passed into His presence on March 13. She was born in Armadale, County of Linlithgowshire, Scotland on June 2, 1887. At the age of 18, in the town of Coatbridge, Scotland, she trusted the Lord Jesus Christ as her Savior on May 21, 1905. Later in that same year, she was baptized in the Hebron Hall, Airdrie, Scotland. The Browns with their family left Liverpool, England on the Empress of Ireland arriving in Winnipeg on May 19, 1911. She faithfully attended the assembly meetings and even in her early nineties, when her hearing was poor, loved to meet with the people of God. For the past few years, she was confined to bed. Our sister left a good testimony with her relatives, many of whom are still unsaved, of which a good number heard the gospel preached at the funeral service.

Words in Season

THE BIBLE FAMILY MAGAZINE



SALVATION FOR NOTHING

Nothing to do for all has been done;
God loved the world and sent forth His Son;
He came to save us, died on the tree,
Finished the work of atonement for thee.

Nothing to pay, for all has been paid;
All our transgressions on Jesus were laid;
Justice exacted payment in blood;
He bore the sentence – judgment from God.

See now our Surety seated on high;
In Him accepted, He brings us nigh.
Wilt thou now trust Him Who stood in our place,
Take Him, believe Him, be saved by His grace?

To die in thy sins and thy soul to be lost!
To die without Christ! Hast thou counted the cost?
To miss God's glad Heaven! to face a dread Hell!
To perish! What is it! There's no one can tell.

The day of Salvation is waning at last;
The clouds of God's anger are gathering fast;
The last ray of light lingers now in the west;
He warns thee of judgment: oh! haste to be blessed.

T. Robinson

JUNE, 1986

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CHANGE OF CORRESPONDENT

Shediac, NB - Robert F. Arsenault, 29 Carney Avenue, Moncton, NB E1C 4H4. (506) 389-3324.

NOTICE

Marion, IA - The annual open house for the Linn Manor Care Center, 1140 Elim Drive, will be held on August 2nd at 2:00, at which time a summary of operations and a financial report will be given. All are welcome. Tel. (319) 377-4611.

CHANGES OF ADDRESS

Kenora, Ont. - Mr. and Mrs. Jack F. Gould, c/o E.E. Gould, Gould Road, Kenora, Ontario P9N 3W8. Tel. (807) 548-4278.

Richmond, BC - Mrs. Mona Campbell (George's widow), #21-6100 Tiffany Blvd., Richmond, BC V7C 5A8. Tel. (604) 277-3239.

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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VOL. 78

JUNE, 1986

NO. 6

INDEX OF ARTICLES

Cameos On Character – Elimelech A.J. Higgins, M.D.
Defense Of KJV James Walmsley
Good Resolutions – Scripture (Part V) . . . Robert E. Surgenor
Personal Types – Isaac (Part V) Dr. J.N. Case
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Beware Of The World Peter Simms
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CAMEOS ON CHARACTER from the book of Ruth ELIMELECH – THE BOYS HAVE TO EAT

By A.J. Higgins, M.D.

It is neither a strain to our imaginations nor an insult to credibility to picture the scene around the table in Elimelech's home in Bethlehem somewhat as follows: Famine has fallen upon the nation of Israel. Crops and hopes have failed. A distraught father and mother sit pondering the future. Their two sons, neither of them the picture of health, have barely enough to eat. The future is bleak. Another harvest season has come and gone with little to show for it. What should be done?

The pros and cons are argued and debated between husband and wife long into the night. Amidst the discussion, never once is the question raised as to why famine has come. Never once are knees bowed in supplication to the God of Israel. Never once are scriptures brought to bear upon the decision.

At last the decision is made. The parents gaze upon their two sons as they lie sleeping. Frail dependent beings that they are, given from God to them; they are their responsibility. Almost simultaneously the resolution appears upon both their lips: "The boys have to eat. We must leave and go to Moab."

Encouraged by unity in decision and by the apparent reasonableness of their step, this family of four begins preparation for their journey to Moab. What lay behind their choice, and what resulted from their choice, is what will occupy us in this brief article.

We deceive ourselves if we think that Elimelech's philosophy was devised in a vacuum, or that his values were somehow isolated from mainstream Israel at that time. We must recognize the

REASONING OF THE DAY

This was the time when "every man did that which was right in his own eyes" (Judges 21:25). It was in the days when the judges ruled. A cursory glance back over the sad final chapters of Judges would reveal that these were days of spiritual lawlessness (Jud. 17), social lawlessness (ch. 18) and national lawlessness (ch. 19–21). Four times over we are reminded that there was no king in Israel. Lawlessness and self-imposed standards abounded. Amidst this was a man named Elimelech whose name means "My God is King." He was professing that amidst the scene of disorder, he was willing to subject himself to God's rule. Tragically for him, he failed to live up to his name.

The philosophy of the day began to permeate into his thinking. Everyone else was doing what they felt to be right in their own wisdom. Others were "succeeding"; Elimelech would simply follow the crowd.

The hardening effect of the day left its mark upon him. His own circumstances are used to interpret the will of God. The land is left for the fields of Moab. God is displaced and self rules. Every course of action needs a philosophy to justify it and an occasion to motivate it. He acquired his philosophy from the men of his day; the famine furnished the occasion. Here we see his

RATIONALE

Natural need was staring them daily in the face. What could be more obvious and more basic than the need for food, the need to feed one's children? Certainly no one could find fault with carrying out scripturally mandated principles in providing for one's family (I Tim. 5:8)? All seemed so plausible, so reasonable.

This carefully woven thinking made Elimelech feel comfortable with his move. Doubtless there were neighbors who shared his thinking and encouraged him in his move. Only two things testified against his going to Moab, two things that were deemed minor to him no doubt. God had never instructed him to leave the land of his inheritance for a gentile nation. Secondly, there was a kinsman, Boaz, who while having no large family to feed, had servants for which to provide. Boaz did not share his philosophy of expediency. Boaz's life was a testimony against Elimelech.

The famine not only brought hungry stomachs, it revealed hidden thoughts.

REVELATION

We must banish from our thinking the idea that Elimelech succumbed in a weak moment to the temptation which the famine brought. The famine revealed what had been going on in his mind before ever the heavens were closed and the famine reached the harvest fields of Bethlehem. The naming of his sons, Mahlon and Chilion (vs. 2), or sick and pining, long before the famine shows that discouragement and discontentment were already at work.

So often we think that we fall because of a moment's weakness. That is solemnly possible. More often, however, temptation reveals what has been going on secretly in our hearts before this. The Lord Jesus referred to closet activity eventually being seen by all (Luke 12:1-3). This was in the all-important context of the leaven of the Pharisees which He explained is hypocrisy.

How vital that we guard our thought life and our hidden motives. Good men may fall in trials; careless believers frequently do. Trials may prove overwhelming to a sincere child of God; they may prove ripe opportunity to someone living a hypocritical life.

It remains only to consider the sad

RESULTS

of Elimelech's choice. Boys must eat, it is true. But did he consider like Esau the cost of the meals he was providing?

The initial step down into Moab was doubtless taken with every intention of a speedy return to Israel. Days lengthened into months and months to years. Elimelech dies and Naomi is left with her two sons. What are they to do now? What principles has the father taught his sons that will guide them in days of difficulty? He has taught them the principle of expedience.

HERITAGE WHICH HE LEFT THEM

In distress the two sons follow the only example which they had known: disregard the Word of God and go with the circumstance. The result is that they married Moabitish damsels. There is no argument here that God overruled. That is not the point. Certainly the sons also are not free of all responsibility in their act either. The fact remains however that they had learned a pattern of response from the example of their father. The lesson here is solemn and obvious. It hardly needs the emphasis of explanation for those of us who are parents.

HARVEST HE REAPED FOR HIS FAMILY

When Naomi returned to Bethlehem, her confession was "I went out full." Mark her realization. That impoverished family which left Israel years earlier was actually full when they left. All has been lost: land, legacy, life. The famine of Israel had been exchanged for the funerals of Moab. Empty stomachs were now coupled with empty hearts; barrenness coupled with bitterness. As head of the family, Elimelech must bear responsibility for this.

HYPOCRISY THAT MARKED HIM

How sad to see a believer who does not live true to his name. The man who professed "My God is king" moved in self will, enthroning his will over God's. He did that which was right in his own eyes. Never mind that this was the norm of the day. Put aside any thought that this man was somehow different or special. The sad results of his failure were reproduced in myriads of homes and families in Israel. God has recorded his history because of its link with David. The government of God is consistent whether it be an Elimelech or a nameless unrecorded life in Israel.

May the Lord grant us grace to live consistent with the names which have been called upon us: disciples, believers, saints, brethren, Christians.

IN DEFENSE OF THE KING JAMES (AUTHORIZED) VERSION

Traditional or Modern – Literal or Free Translation – Which?

By James Walmsley, Venezuela

The writer is very much aware that this compilation is of a condensed and fragmentary nature. Some points may not, therefore, be easily apprehended by those who have had no previous introduction to the themes herein touched on. Much much more could have been added to any section of these articles as the Word of God and the history of its transmission are subjects of vast proportions. It is hoped, however, that this article will awaken an interest in those who read it, especially the young, and lead many of them to a serious study of these and kindred subjects. Such profitable study would largely help to answer the oft repeated question, "What is there for the young?"

The Word of God, its preservation and transmission, is an imposing subject, and has caused many varied opinions to be held by those who have manifested most interest in it. Believers generally feel that they do not have the specialized knowledge that would permit them to formulate and express a private opinion regarding the accuracy or otherwise of the Word of God as we possess it in the King James Version. However, to take an example from public life, the jury system has proved that men and women without legal training have been able competently to assess even complex criminal cases. In the article, "The Right to Trial by Jury," the writer shows that in some 4000 criminal cases decided by jury, state- and federal-court judges co-operating with the Jury Study Project of the University of Chicago Law School, set down the verdicts they themselves would have rendered if jury trial had been waived. Compared with the actual jury verdicts it was found that in 80 percent of all cases judge and jury were in complete agreement. For almost all of the remainder the judges conceded that the juries' decisions were justifiably different evaluations of the evidence. This should encourage all of us and lead us to realize that, while very specialized knowledge is required for an accurate interpretation of manuscripts and versions, etc., once the known facts are put before the public, the "average" individual is capable of formulating a sane assessment of the relative importance of such documentation.

In the matter of the evaluation of all relative data, educated men have not always reached concurrent conclusions respecting the text of the New Testament. This, naturally, gives each one the opportunity to make personal decisions in all such cases. Care should be taken to ensure that such decisions are neither precipitate nor prejudiced, as convictions on these matters should be based on the fullest knowledge obtainable.

Concerning the language spoken by the Lord Jesus, A.T. Robertson has said, "This matter has been in much confusion and the scholars are not at one even now." Prof. Mahaffy writes, "And so from the very beginning, though we may still believe that in Galilee and among His intimates our Lord spoke Aramaic, and though we know that some of His last words upon the cross were in that language, yet His public teaching, His discussions with the Pharisees, His talk with Pontius Pilate, were certainly carried on mainly in the Greek." Jesus Himself laboured chiefly in Galilee where were many gentiles and much commerce and travel. He taught in Decapolis, a Greek region. He preached also in the regions of Tyre and Sidon (Phoenicia), where Greek was necessary, and He held converse with a Greek (Syro-Phoenician) woman. At the time of the Sermon on the Mount, Jesus addressed people from Decapolis and Perea (largely Hellenized), besides the mixed multitudes from Galilee, Jerusalem and Judea (Mt. 4:25). Luke 6:17 adds that crowds came also from Tyre and Sidon, and Mark (3:8) gives "from Idumaea." It is hardly possible that these crowds understood Aramaic. The people in Jerusalem understood either Greek or Aramaic (Acts 22:2)."

When our English Bible was revised, the Revisers laboured under the impression that the sacred writers of the Greek New Testament did not write in the everyday language of the common people. As for the Greek in which the New Testament is written, A.T. Robertson comments, "It is hardly possible for the student of the present day to enter into sympathy with the inanities and sinuosities that characterized the previous treatises on the N.T. idiom." Dr. Edwin Hatch, in 1889, (*Essays in Bibl. Gk.*, p. 11) said, "Biblical Greek is thus a language by itself. What we have to find out in studying it is what meaning certain Greek words conveyed to a Semetic mind." Of this, A.T. Robertson states, "The old view of Hatch is dead and gone." As recently as 1894 Friedrich Blass wrote that "N.T. Greek is to be regarded something by itself and following laws of its own." A.T. Robertson remarks succinctly, "This view is doomed in the presence of the papyri."

Prof. Dickey (*New Points of View for the Study of N.T. Greek* – Prince. *Theol. Rev.*, Oct., 1903) affirms, "The Greek of the N.T. stands in the centre of the development of which classical and modern Greek may be called extremes, and that of the two it is nearer to the second in character than to the first. The interpretation of the N.T. has almost entirely been in the sole light of the ancient, i.e., the Attic Greek, and therefore, to that extent has been unscientific and often inaccurate." A.T. Robertson says, "The modern Greek is in all essential points the same as the Byzantine Greek of 1000 A.D. But as late as 1887 Vincent and Dickson could write, "Few even among professed scholars are

aware how small the difference is between the Greek of the N.T. and the Greek of a contemporary Athenian newspaper."

Alexander Souter in his book, "The Text and Canon of the New Testament," divides the history of New Testament manuscripts into three periods: "a papyrus period, lasting to the seventh century, a vellum or parchment period, stretching from the end of the third to the fifteenth century, and a paper period, beginning about the fourteenth century." For the reconstruction of the N.T. text, the same writer says that three kinds of sources are available: "The first is actual manuscripts written in Greek. A subsidiary class of Greek manuscripts is that of lectionaries or service books, some of respectable age, which contain extracts from the New Testament. The second is translations made from this original Greek. The third class of evidence is that of quotations made from the New Testament by other writers." A recent compilation of Greek manuscripts (Kurt Aland, "The Greek New Testament: Its Present and Future Editions," *Journal of Biblical Literature*, June 1968) gives the following classification: "81 papyrus manuscripts, 267 majuscules (manuscripts written in capital letters), 2,764 minuscules (manuscripts written in smaller script), 2,143 lectionaries (manuscripts containing the Scripture lessons which were read publicly in the churches)." The grand total of these types of texts is 5,255. Most of these manuscripts do not contain the entire New Testament, and many of them are fragmentary. A large majority of these MSS, possibly between 80 and 90 percent, contain a text which in most respects closely resembles the kind of text which was the basis of the King James Version. This kind of text will henceforth be referred to as the Majority text. Prof. Aland has stated that the siglum M represents the Majority text in the 26th edition of the Nestle-Aland text. "The manuscript basis for Westcott-Hort's work dates from the 4th century; the text of the 2nd century could be reconstructed only by inference from agreements of the Western text (meaning the 5th century Codex Bezae Cantabrigiensis) with the Old Syriac and the Old Latin. Today the early papyri provide a wide range of witness to the text of about 200 A.D., and these are Greek witnesses. The view is becoming increasingly accepted today that neither Codex Bezae nor the Old Syriac derive directly from the 2nd century. Similarly the idea of a 'Neutral Text' has been retired. Neither Codex Vaticanus nor Codex Sinaiticus (nor even P75 of two hundred years earlier) can provide a guideline we can normally depend on for determining the text. The age of Westcott-Hort and of Tischendorf is definitely over!"

"The Greek New Testament according to the Majority Text," Hodges and Farstad, has been published (1982) by Thomas Nelson Publishers. *(To be continued)*

GOOD RESOLUTIONS (Part V) SCRIPTURE

By Robert E. Surgenor

Psalm 119:15 – **"I WILL meditate in thy precepts."** Amazing as it may seem to the careless reader, the 119th Psalm presents to us 176 verses, yet in all these verses, the same thought is never given over again. When you take into consideration the fact that the position of each verse affects its meaning, we see that even with identical words the sense is varied.

Psalm 119 is unique in many ways. It is the most complete of six alphabetical psalms. You will notice that it is divided into twenty-two sections of eight verses each, each section headed by one of the twenty-two letters in the Hebrew alphabet. Not only this, but this Psalm is the most complete of all nine acrostical psalms – for each of the eight verses under its particular Hebrew letter, commences with that same letter in the Hebrew language. The subject of this unique Psalm is the Word of God and the psalmist's deep appreciation of it. Ten synonyms are used to describe the Sacred Writings: (1) Law, (2) Word, (3) Saying, (4) Commandment, (5) Statutes, (6) Precepts, (7) Judgement, (8) Testimony, (9) Way, (10) Ordinances. It has been said that by using the alphabet in acrostic form, this Psalm shows that all the possibilities of human language are exhausted in setting forth the fullness and perfection of the Word. *All* but verses 84, 90, 121, 122, 132 clearly give holy expression to the Divine Writings.

The verse we wish to consider comes under the second stanza and is titled by the letter *"beth"* which means *"house."* So that we may take the following eight verses to apply especially to our homes – and also to the "House of God, which is the Church of the living God, the pillar and ground of the truth" (I Tim. 3:15). You will notice the first note of the stanza commences with a desire for purity within, "Wherewithal shall a young man cleanse his way?" (vs. 9). The word "young" is *"naar"* which means "shaken off." In other words, it is a young man that has shaken off the paternal yoke, to commence a home of his own, having taken to himself a wife. This truth is expressed in Ephesians 5:31. Another rendering of verse nine is, "How can a young man keep his conduct pure?" May we stress at this point the importance of purity in the home. Jacob's house was defiled with idols (Gen. 35) but ere worship could be restored there had to be a cleansing of his house. Many homes today are defiled with the world, television being one of the prime instruments. So defiling is this instrument that even moral unconverted people are crying out against it. William Warke once said, "No spiritual man could own one," and Archie Stewart asked those who had them, "Which nature does it feed, the old or

the new?" Verse nine is a question supplied with an answer. The way to keep one's conduct pure is "by taking heed (by keeping, by guarding) thereto according to thy word."

There was also a fear in the psalmist's heart of wandering. "O let me not wander (err, or go astray) from thy commandments" (vs. 10). Here we have the thought of sinning through ignorance. In other words I may actually sin against God and not realize it. This does not absolve me from the guilt of that sin as a careful reading of Leviticus 4:13, 14 shows. In order to avoid this the psalmist cries out, "With my whole heart have I sought thee." This is one of many good reasons for diligently reading the Scriptures. Our Lord said, "Seek, and ye shall find" (Matt. 7:7). The Psalmist did this with his whole heart. He sought the face of God and was rewarded with the treasure of His Word – and upon finding it, he did not cast it to the swine, but like all wise seekers, he hid it in his heart (vs. 11) that he might not sin against his God. Young saint, is it possible you could be grievously sinning against your God and not aware of it? Do you with your whole heart seek God? Do you diligently yield your time to the extensive study of the Holy Scriptures? Or are you wasting away your precious God-given moments on the frivolous occupations and pleasures this present evil world has to offer? Remember, no heedless man ever lived a holy life. The world has its treasures without, but the man of God has his treasure within – the precious Word of God hidden, laid up, in his heart. This caused rejoicing, "I have rejoiced in the way of thy testimonies, as much as in all riches" (vs. 14). This is the proof that the scriptures had taken effect upon his heart. Is our source of rejoicing what the Word of God furnishes to our heart, or what the world supplies for our flesh? The spiritual man delights in the Scriptures. The carnal man delights in self.

Now the psalmist breaks forth in a four-fold resolution. "I WILL meditate in thy precepts" (vs. 15). Spurgeon once said, "As the miser often returns to look upon his treasure, so does the devout believer by frequent meditation turn over the priceless wealth which he has discovered in the book of the Lord." Meditation, the art of thinking upon the Scriptures I've hid in my heart, will make my mind wise, my affections warm, and my conversation profitable. Like the cow that chews its cud, the meditating man brings up what he has read, and turns it over and over in his mind, reflecting on the precious truths he has "eaten" in his reading. This reflection produces respect – "I WILL . . . have respect (regard or reverence) unto thy ways" (vs. 15). This in return causes refreshment, "I WILL delight myself in thy statutes," which in turn causes remembrance, "I WILL not forget thy word" (vs. 16), and remembrance in turn promotes reflection. So it goes on and on: Reflection, Respect, Refreshment, Remembrance, Reflection, etc. In this way we see that every grace of the Spirit helps another.

PERSONAL TYPES OF THE LORD JESUS (Part V) ISAAC (continued)

By Dr. J.N. Case

The teaching of ch. 24 is more or less familiar to all my readers; but we will briefly notice several points therein. The opening of the chapter gives a description of Abraham sending forth his trusted servant to seek a bride for Isaac. Two things were to be guarded against: first, the woman was not to be of the nations among whom they dwelt; second, Isaac was on no account to be brought unto the place where the woman lived. The latter injunction was surely of great moment, for it was twice given. The messenger's journey was prosperous; in answer to prayer he meets with the woman he is seeking, and she consents to go with him. He provided her with raiment and adornment and conducted her in safety across the desert, to one who was awaiting her. When near the journey's end, Isaac came forth to meet his espoused, and she became his wife. This is extremely interesting, but how much more so when read in the light of New Testament Scripture.

God has purposed that His Son, the crucified and risen Redeemer, shall have a people who shall be peculiarly and eternally near to Him. This people – the Bride – are not chosen from among angels, holy or fallen, but they are being sought from among us sinners. The Holy Spirit has become the servant of the Father and Son, in order to woo, sanctify, and guide home the elect of God, the Bride of Christ. The Holy Spirit through the Gospels, reveals the grace, riches, and glory of the Man of Calvary. The question is pressed home to the individual heart – Wilt thou go? And constrained by Divine grace every saved one has responded, "I will go." At that moment our filthiness was cleansed, our nakedness covered, and we were "made meet to be partakers of the inheritance of the saints in light." And from that time the blessed Paraclete, Who won us to Christ, has been our Companion, Teacher, Guide, and Protector, Who will remain with us till we meet our Lord in the air, however, Eliezer not only represents the Spirit of God, but also servants of Christ. The Holy Spirit ever was, and ever will be, the agent in all work of the soul; but He uses instruments. The laborer in the Gospel is used in finding the sinner, and the instruction given by men of God is employed to fit the soul for its wonderful destiny. So that all who are desiring to serve the Lord, whether in the gospel or among His own people, may with much profit study the character and conduct of Eliezer as seen in this chapter.

What a beautiful example we have in this man, of simple, earnest, faithful, prayerful, self-denying, and single-hearted service! May these same things characterize those who in these last days are stewards, not of Abraham's possessions, but of "the manifold grace of God"; who

are servants not of Abraham, but of God. Isaac was Abraham's heir. When he was quite a child, Sarah demanded the dismissal of Ishmael lest he should be a rival to her son. Her language was: "Cast out this bond-woman and her son, for the son of this bond-woman shall not be heir with my son, even with Isaac." This expressed the mind and purpose of God. Eliezer testified that Abraham had given all that he had to Isaac. Gifts were bestowed on his sons by other wives, but Isaac became heir of all.

The Lord Jesus, in resurrection, announced that all authority in heaven and on earth had been committed to Him. As the humbled One He was poor and had nothing; as the risen One he possesses all things. As a reward for His obedience unto death, God has exalted Him to the highest place in heaven. As the first-born from the dead, *He* is to have the pre-eminence in all things. He is the risen Son Who has been "appointed Heir of all things." But while Christ is the Son and Heir, He is not alone. He is the "firstborn among many brethren"; and has been "anointed with the oil of gladness above His fellows." *His fellows!* What a word! Could God do even more for us?

The Man Christ Jesus can call Him Who was ever His Father – God; and, through His death, we can call Him Who is our God – Father. On receiving the Son we become sons. Among men, to be a child is not necessarily to be an heir; but in spiritual matters it is so. "And if children, then heirs, heirs of God and joint heirs with Christ." We are now heirs, but we have not yet come into the inheritance. The morning of the first resurrection is hastening on apace; and then at the same time, all the saints of God will enter on their possessions. And then to wondering worlds we shall be manifested as children of God and fellow-heirs with Christ.

Christ as the Son became the sacrifice; we who are sons are also called to be sacrifices. Not, of course, in the sense of making atonement for sin; in that work no one else can share. But as those who are alive from the dead we are urged to yield our members as instruments of righteousness unto God; which is our reasonable service.

We are now the espoused Bride of Christ; the devil would make us unfaithful to our Lord. A Christian by friendship with the world commits spiritual adultery, and grieves his Lord. Let us beware of this very common sin among professing Christians.

We are joint-heirs with Christ; but he is now rejected and cast out by men, and we are called to share his rejection. Our inheritance in the world is tribulation; for before we reign we must suffer. Let us look upon the world, its pleasures, honors, and glories, with the holy indifference of those who have something of infinitely greater worth. We can well afford to do it. Oh, to get such a sight of the glory that we may be forever blinded to every carnal and worldly ambition!

RIVERSIDE SCENES OF SCRIPTURE

J. Redmond Blair, Vancouver, BC

There are four riverside scenes which we would like to look at. Their significance cannot be passed over, when we consider the important place they have in scripture. At first glance they may seem simple scenes, but when we see their far-reaching effects we can only marvel at the wisdom and power of God. Large doors turn on small hinges, and on these seemingly small incidents turn great events for our spiritual instruction.

EXODUS 2:1-10

It would be safe to say that there are few stories in the Bible that capture the imagination of both young and old more than the story of Moses. When we consider the background of this story it is very dark, the fathers had died and Joseph the saviour was now forgotten. The people were in hard bondage in the brickfields. To try and destroy the Jewish race, Pharaoh had issued a decree that all the male children were to be thrown into the river, a satanic attack. Into such a scene a child was born, no name is given him, but by faith he was hidden three months. Moses was hidden on a number of occasions in his life; hidden in the desert after fleeing from Egypt; hidden on Mount Sinai at the giving of the law; and hidden in his death by God on the borders of the land. When he could no longer be hidden, he was placed in a little ark by the riverside. The rest of the story is well known. Pharaoh's daughter retrieves the ark, and the child cries at the right moment, touching her heart. From here this child is taken and reared in the very place from which was issued the decree for his destruction. God maketh the wrath of man to praise him. From this simple incident God raises up a leader who would reduce Egypt to ruins and raise up a people of slaves into a nation, leading them to the very place that God has promised.

Perhaps we could learn a practical lesson from this incident. Moses' parents loved their son and sought to save him. Christian parents love their children too. Notice where she placed the ark, by the riverside among flags, not out in the middle to be at its mercy and its inhabitants. Let us be careful where we put our children, on the premise of higher education or a high position in this world, only to see them being swallowed up in the river. Don't push the ark too far out. We must be in the world, but let us keep near to the riverside.

DANIEL 10

If our first riverside scene is of historical significance, the second one is of prophetic significance. We see from our chapter that Daniel was by the river Hiddekel engaged in prayer. Three weeks had passed

since he commenced, and now he has that wonderful vision of a man, before whom he crumples in utter prostration and helplessness. We cannot fail to see the similarity between this and John on the Isle of Patmos, Revelation 1. From Daniel's experience we learn something of the conflict of spiritual wickedness in the heavens. Those evil powers that are out to hinder and thwart God's purposes if possible, which caused the delay in answering Daniel's prayers. But what a revelation follows right to the end of the book. We have history foretold relating to the great empires of the world; also the rising up of the man of sin whose very shadow is looming on the horizon today; the reviving of the nation of Israel is also spoken of; and the faithfulness and testing of the remnant in those difficult times of the tribulation. Daniel is told to seal up the vision for it will not be for many days. John is told not to seal up the vision for the time is at hand. How much nearer are these events today? We just await the rapture of the saints which will set in motion these great prophetic events which God gave to Daniel by a riverside so long ago. May we be marked by Daniel's prayerfulness, and his reverence before the Lord, seeking the Spirit's illumination on the scriptures of truth for our times.

JOHN 1:19-37

If the previous two scenes are important, the one before us in John 1 eclipses them by far. The record of Jesus' baptism by John the Baptist is recorded in all four gospels, with different touches. Matthew records the words of Jesus; Mark tells us that He came from Nazareth out of its obscurity and poverty; Luke tells us that he was praying; and John gives us the location, at Bethabara by Jordan. Let us pause and view this scene, in its beautiful significance. Heaven had a great interest in this moment, the Saviour coming up out of the waters; the Spirit in the form of a dove descending and abiding on Him; and the heavens rent downward as the Father expresses His pleasure in His well-beloved Son. Here was the beginning of His public ministry. And what a ministry it was! Never man spake like this man! What manner of man is this that even the winds and the seas obey Him!

Sickness, diseases of every kind, and death were removed before His power, as recorded in the gospels. But this was leading on to one great end. Listen to what John said "Behold the Lamb of God which taketh away the sin of the world." It would end at Golgotha with that sacrifice of the sinless spotless Lamb of God, enough to embrace the whole world in its value and virtue. His public ministry could be seen in the following statement of John, as he beheld the Saviour as he walked and said "Behold the Lamb of God." His walk proved His worth. His work at Calvary provided our salvation – may we feed upon both aspects of the Lamb of God for our spiritual nourishment.

ACTS 16:6-40

In this fourth scene in the book of Acts, we see the movements of the apostle Paul and his companions – movements that were sensitive to the leading of the Holy Spirit. We read words like “forbidden” and “suffered not” as they sought to visit certain places, but were not permitted to go. Waiting upon God, Paul sees the vision of the man of Macedonia, and from this is assured to go. They arrive at Phillipi, the chief city of that area, and are found by a riverside in a place where prayer was wont to be made, with a number of women who gathered there. Consider well the importance of this scene. Here was the beginning of the gospel coming to Europe and its spread to the western world. Because of this the gospel has come to us, and resulted in our salvation in this century. Thank God that these men waited upon God, were directed of God to Europe, which great work commenced by a riverside in Phillipi. What took place then has been taking place again and again: the conversion of Lydia, which we might call a normal conversion like so many others, the unusual conversion of the girl possessed with the spirit of divination, and the unique conversion of the jailor. Haven't these conversions been repeated over and over again? Wherever we wish to put ourselves in the above categories, it all began at the riverside at Phillipi.

There are other riverside scenes which could be considered if space permitted: the crossing of Jordan into the promised land, the Jews in Babylon sitting weeping by its rivers, the object of the taunts of their captors, Ezekiel by the river Chebar and the vision he had there in the opening of prophecy, as well as the river flowing out of the temple at the close of his prophecy. These and others would be for our benefit to meditate upon, but the four above have a far-reaching and universal range in scope that calls for worship and thanksgiving to God.

* * * * *

BEWARE OF THE WORLD

By Peter Simms, Dominica

We as the people of God are faced with three great enemies, “the world,” “the flesh” and “the Devil” (Eph. 2:3-4). I would like to draw your attention to just one of them, “the world.”

The question is often asked, why are we so spiritually weak? Why is my home losing a sense of the presence and fear of God? Why are our assemblies becoming so ineffective in our testimony for the Lord? Could the answer be “*worldliness*”? Have we forgotten that the world is our enemy and not our friend? The O.T. presents the world to us in the cities of Sodom – the world of immorality and filth; Egypt – the social world; Jericho – the world of commerce; and Babylon – the world of religion.

The Lord Jesus taught us in John 15:19 and 17:14 that we are not of this world. The epistles teach us that we are linked with the Lord Jesus in heaven (Eph. 4:2-6 and Col. 2:12). Our death with the Lord Jesus severed our link with the first Adam and the old creation (Rom. 6:6; Gal. 2:20) and our association with the Lord Jesus in His resurrection has brought us into the new creation (II Cor. 5:17). Now it's vital for us to see that, for because of this we are not of this world (John 17:14), but are linked eternally with the Lord Jesus now at the right hand of God in heaven (Col. 2:12; Eph. 1:3). Since this is a fact and not something to be attained, it is for our highest spiritual well-being that we ponder it well and consider the implications that are involved. For which world or age will I now live? – this present evil age (Gal. 1:4) as Demas did (II Tim. 4:10) or the world to come (Heb. 11:9-10) as Abraham did.

The world as our enemy seeks to attract our minds to what is earthly and temporal, so squashing out all that is spiritual and eternal. It's in view of this that we must now decide where our interests are going to lie. Will it be in Sodom, Jericho, Egypt or Babylon? Now it's only too evident that the world as set forth in these four cities is succeeding in bringing into captivity many of God's dear people today. It may be asked, how are we to escape this dreadful foe? Well, Rom. 12:1-3 gives the answer "be not conformed to this world," to that system of humanity in its opposition to God and Christ and their claims, which is energized by the devil. Now the Lord in John 15:19 and 17:14 said "ye are not of the world," in I John 2:15-17 He told us not to "love the world," in James 4:4 He told us not to be a "friend of the world." The question now is, dear reader, how are you treating the world? Do you really believe it is your enemy and to be feared and avoided? I feel there must be a radical change in our way of thinking relative to the world if we are going to avoid being ruined spiritually.

What is it that will cause me to be conformed to "the world," to be made like Sodom (dirty and unclean), Jericho (materialistic), Egypt (pleasure-mad), Babylon (wrong doctrinally)? Well, I'm going to suggest three things that will do just that: *literature* – the things you read; *music* – the things you listen to; *television* – the things you watch. These are only three of the weapons which Satan is seeking to use to bring about your spiritual ruin. Are you prepared to clean up the book shelf, and the record stand, and sell, burn or at least vigorously control the TV. For you will never be a happy christian (and always remember that happiness is the by-product of a certain kind of life) since the Spirit will be grieved, neither will you be a useful christian for the same reason, but rather a hindrance to the people of God. Remember, the price of worldliness is high; you will lose not only in time but for eternity (Mark 8:35).

But rather than being conformed to the world, God exhorts us to be transformed by the renewing of our minds. The word "transformed" means to display outwardly what is inward; and for the child of God that is "Christ." The word "renewing" means the adjustment of your moral and spiritual thinking and vision to the mind of God. This can be done only by a constant reading of the Word of God; by a deep appreciation of your link with the Lord Jesus in His death, burial, resurrection, ascension and future glory. Christ, instead of the world, must become the center of our being, and all we do must revolve around Him (Phil. 1:20-21). There is no other haven for the child of God; we cannot serve two masters (Matt. 6:24). We must either make Demas' choice (II Tim. 4:10) and be a loser forever; or we can be like the apostle Paul who chose to fill his mind and being with Christ. To him everything else was dross or dung. His conviction was "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world." We must catch the spirit of this great man and follow his steps. We must all make this choice, the world or Christ, which will I serve? and the choice will affect me eternally.

The purpose of this article is that I might cause some to shut the door of their heart to the world and open it up to the glorious person of the Lord Jesus Christ, Who alone can fill it with joy and make your life fruitful and worthwhile.

"Take the world but give me Jesus,
In His cross my trust shall be,
Till with clearer, brighter vision,
Face to face my Lord I see."

* * * * *

BEWARE!

THE WORLD is a moth round the candle of pleasure;
Giddy and blind in pursuit of its treasure;
Heedless it whirls in the dance and the game;
But the moment is coming – darkness and flame.

THE FLESH is a cloak where the skeleton hides;
A betrayal of beauty, where passion abides;
A traitor to virtue, it charms for a day,
But the moment is coming – death and decay.

THE DEVILS an actor, whose stage is man's soul;
Whose glance is hypnotic, and lures to his goal;
Fed on false promise, man lives by his breath,
But the moment is coming – destruction and death!

Winnifred A. Cook

QUESTIONS AND ANSWERS

By Harold S. Paisley

Question: Did Christ die on the Cross for the sins of believers only?

Answer: It is a serious error to limit the Atoning Work of Christ to believers alone. "He is the propitiation for our sins, and not for our sins only, but also for the whole world" (I John 2:2). In the mighty sacrifice offered by the Lord Jesus there is sufficient to meet the need of every sinner of the whole human race. Christ gave Himself a ransom on the Cross for all. Potentially all may be saved. The offer must never be limited but is announced to all. However only those who receive the message and accept the offer on God's terms can say "My sins have been borne by the Saviour." To be able to speak thus is limited to the those within the family of God as revealed by Peter "Who His own Self bare our sins in His own body on the Tree" (I Peter 2:24).

Question: Is Hell a literal Place of Torment?

Answer: We must certainly believe in a real Hell of fire and torment, because we accept the Bible as the Word of God, and the words of the Blessed Lord as infallible. He warned of Hell in solemn language when He said "Where their worm dieth not and the fire is not quenched" (Mark 9:44-48). Hellfire is as unending as Heaven. The same word that promises everlasting life to all who believe on the Lord Jesus announces that all the unsaved will be damned and go into everlasting fire (Mark 16:16; Matt. 25:41). To suggest that Hell is a condition and not a real place of literal anguish, pain and suffering is serious error. We must warn the lost in the plainest terms of their danger of Eternal judgment. "Testify unto them lest they also come into this place of torment" is the cry of the lost soul from the depths of Hell.

Question: What is Amillennialism?

Answer: This interpretation of Scripture denies the fact of the literal 1000 year reign of our Lord Jesus Christ of righteousness and peace. Many who hold this theory also teach that the Lord's return is to destroy the earth and to bring all mankind into a general judgment before God. The whole idea is contrary to the sound doctrine taught in the Word of God upon this great subject of the Kingdom of the Son of God on earth. We are Pre-Millennial in our belief. We therefore teach that the Blessed Lord will return to the Mount of Olives before the 1000 year reign of peace commences (Zech. 14:4). Seven years earlier He will remove the church of this age secretly to Himself in the air (I Thess. 4:16).

REPORTS – UNITED STATES

East Boston, MA - The assembly had appreciated visits from brethren J.A. (Bert) Joyce and Douglas Howard. Brother Dennis O'Hare spent a Lord's Day here, then went on to the Charter Oak Assembly in Hartford, CT, continuing on to Midland Park, NJ and assemblies in the Philadelphia area. After giving reports of his work in France in Vancouver and Toronto, he is returning to France on May 31.

Hyannis, MA - Brother Walter Gustafson had two weeks of cottage meetings with the intent of contacting unsaved ones who have had a Gospel Hall background. He also spent a Lord's Day with the assemblies in East Boston and Watertown (Mt. Auburn).

Methuen, MA - Brother David Oliver spent a Lord's Day with the saints here and also gave appreciated visits to the assemblies at Byfield and East Boston.

Naugatuck, CT - The Terryville Assembly sponsored a two week series of gospel meetings in the Portuguese language, which was conducted by brother Verne Markle with the help of brother Michael DaSilva of the Bracondale Assembly in Toronto, which resulted in two men professing to be saved.

Terryville, CT - The Connecticut area Bible Reading was held here in April with brother James Allen giving the opening remarks on James chapter 5.

McKeesport, PA - The saints were refreshed from the uplifting ministry given at their recent conference which was attended by around 300. Brother Sydney Maxwell went on to Toronto for a brief visit ere returning home to Vancouver.

Akron, OH - Brother James Smith started in gospel meetings on May 4. Two have professed according to our latest reports.

Saginaw, MI - Brethren David Gray and Lawrence Perkins began preaching the gospel in the Gospel Hall in April.

Beetown, WI - Gospel meetings conducted by brethren Roy Weber and Bruce Collins closed on April 23 with one professing to be saved.

Blue River, WI - One woman professed salvation in five weeks of gospel meetings held by brethren William Metcalf and Robert Orr which ended on April 20.

Ontario, WI - Following the conference at Waterloo, IA, brother John Gray came here for a few nights of ministry before going on to LaCrosse.

Willmar, MN - Brother Albert Grainger, Sr. spent a week with the saints after which he was going on to Cedar Falls, IA for a week of ministry.

Antioch, IA - The Lord gave the saints a good day as they gathered for their annual all-day meeting on the first Lord's Day of April. The character of the ministry was devotion to the person of Christ and occupation with Him.

Garnavillo, IA - Brother Albert Hull had five nights of ministry speaking on the vessels of the Tabernacle. They also had brother Robert Boyle for three nights in early April.

Marion, IA - Gospel meetings conducted by brethren Robert Surgenor and William Lavery on April 13 with one professing to be saved so far. They are hoping that some of the children of Christians would be reached.

Stout, IA - The saints were cheered as to the character of the conference when ministry was given that was both Christ exalting and corrective. Brother John Gray went on to Manchester for four nights.

Waterloo, IA - Western Avenue Gospel Hall - Over 600 gathered for the conference. Brethren Sydney Maxwell and Albert Grainger, Sr. remained for the week of Bible Readings on I Thessalonians, which was held here and at Cedar Falls.

Omaha, NE - Brother Joel Portman started in gospel meetings on April 13. A week later he was joined by brother John Slabaugh, who had been detained by good interest in the gospel effort he and brother Allan Christopherson were having in gospel meetings in Sarnia, Ont., wherein a number professed to be saved.

REPORTS – CANADA

Eastport, Nfld. - Brother Albert Ramsay spent a few nights with the assembly in ministry meetings.

Gander, Nfld. - The saints began as of May 4 meeting in their newly built Gospel Hall.

Avonport, NS - Brethren James Martin and Wilson Jennings of Northern Ireland are expected for gospel meetings on June 1.

Green River, NB - As soon as building permits are granted, the brethren expect to start construction of the new Gospel Hall. Brother Dennis O'Hare visited the assemblies here as well as at Shediac and Tracadie and Price, Quebec, before going on to Augusta, ME. It was refreshing to the believers to hear a new voice ministering in the French language.

Salisbury, NB - Gospel meetings held in a rented room in the high school which were conducted by brethren Murray McCandless and Eugene Higgins closed on April 25 with two professing to be saved. Brother McCandless was continuing a couple of nights each week.

Hamilton, Ont. - **Kensington Avenue Gospel Hall** - The assembly enjoyed appreciated ministry from brethren Sydney Maxwell and Thomas Bentley. Later they called at the Highbury Avenue Gospel Hall in London where each spent a few nights with the saints.

Merlin, Ont. - The assembly has seen two young married couples saved since the first of the year. Brethren Paul Kember and Lawrence Perkins saw a good interest in a gospel effort carried on in a rented building, which brother Kember is continuing two nights each week.

Midhurst, Ont. - Brethren Harold Paisley and Timothy Walker are expected to have tent meetings here starting July 20.

Newmarket, Ont. - The Gospel Hall was well filled when the assembly convened their annual all-day meeting on May 4.

Toronto, Ont. - **Bracondale Gospel Hall** - Five have professed in gospel meetings conducted by brother Eric McCullough with the help of brother Paul Robinson of the Mimico Assembly.

Waubashene, Ont. - Children's meetings which were conducted by brother Gary Sharp held in the Victoria Harbor School were well attended. This effort was given good support by the assembly at Midland.

Winnipeg, Man. - **West End Gospel Hall** - The conference held over the last weekend of April was considered a time of profit. The Bible Readings were practical. Brethren Alex Wilson, Fred Krauss and Sam Patton gave helpful ministry in the week that followed. Two of the young men who professed faith in Christ in the last gospel series are still going on well and giving joy to the believers.

Glen Ewen, Sask. - After a period of six months without any visiting brethren, they had appreciated ministry from brethren David Richards and Robert Boyle. Afterward was a five-week series of gospel meetings held by brother Robert Surgenor with the help of brother Arthur Ward of the Mt. Sterling, WI Assembly with ministry meetings on Lord's Day afternoons, which were times of searching and refreshment. Blessing was also seen as the result of the gospel preached.

Fort McMurray, Alta. - Gospel meetings held by brethren Bryan Funston and Ed Billingham in a local community center resulted in five professing to be saved and a nice number of unsaved in attendance. Brother John Abernethy recently visited the saints here and also at the Connor's Hill Gospel Hall in Edmonton with appreciation.

Vancouver, BC - The assemblies have obtained permission for the erection of a gospel tent. Meetings are scheduled to begin on June 8. Brother Harold Paisley is expected for this effort.

REPORTS – FOREIGN

NORTHERN IRELAND -

COUNTRY ANTRIM - Glengormley - Brethren Samuel McBride and Wilfred Glenn (of Brazil) have been conducting gospel meetings for a number of weeks in the Gospel Hall with good attendance and a number professing faith in Christ.

COUNTY DOWN - Dromore - Brother John Stubbs was with the saints in the assembly here for a week of ministry followed by two weeks in the Drumlough Gospel Hall for ministry. **Loughbrickland** - Brethren Wilson Jennings and James Martin are in the ninth week in gospel meetings being held in the portable hall. They are encouraged with good numbers coming out and some professing to be saved.

COUNTY TYRONE - Fintona - Brethren James Brown and Jack Lennox have recently commenced a gospel effort in the Gospel Hall with fairly good interest in evidence. **Strabane** - Brother Samuel Curran (of Brazil) is expected in early May for gospel meetings. Prayer is requested for this town which is predominantly Roman Catholic.

BELFAST - Bloomfield - Brethren Albert McShane and John Hawthorne are now in the third week of gospel meetings being held in the Gospel Hall with good numbers in attendance.

HOLLAND - Brother Lou Swaan writes that the work has been encouraged and strengthened with the coming of brother Hans Bouwman and his wife. The Easter conference at Dedemsvaart was a time of spiritual refreshment to the saints. Afterward, ministry was given on the Tabernacle for eleven nights, which was a time of blessing for the believers.

VENEZUELA -

Payara - Brethren Neal Thomson and James Walmsley were present when the assembly was formed here at the beginning of April. This is a scene of labor in which our late brother Joseph Turkington was much involved. His wife, Ruth, and four of their sons were also present on this happy occasion.

San Cristobal - A gospel effort was expected at the end of April in which brother Neal Thomson and a Venezuelan worker, Sr. Cirinos, were undertaking in connection with this new outreach work. Also, brother Noel McKeown and his family were expected back from furlough in Northern

Ireland. Brother John Frith has finally gotten a residence visa for his wife to join him. Brother J.E. (Eddie) Fairfield still is very weak and consideration is being given to have him and his wife return to Northern Ireland as soon as he is strong enough to make the trip. Mrs. Evelyn McGill (a sister of Albert Hull), a nurse, has come to Venezuela to help in the care of our brother.

ZAMBIA - Brother Norris Stewart reports that problems of tribalism amongst some of the assemblies are still existing – brethren, who are not spiritually qualified, are expected to be recognized as elders. Still, upon visiting another small assembly located “in the bush,” one of the local brethren who accompanied brother Stewart remarked, “When I see believers here, I can only thank God, as I remember when there was nothing but idolatry.” The assembly in Dipalata, where the Stewarts are in fellowship, is encouraged with the development of younger men who are coming forward having given evidence of spiritual growth. As to conditions in the country, ruthless bandits are on the increase, corruption is the rule, and prices have soared out of reach of the ordinary people.

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CONFERENCES

Garnivillo, IA - Further details as to the conference scheduled for June 7 and 8: Bible Reading on Lord's Day – Philippians 2:1-11.

Victoria Road, Ont. - Further details as to the conference scheduled for June 14 and 15: Bible Readings on Philippians 3 and 4.

Green River, NB - The conference, which has been held on the second weekend in July in previous years, has been postponed until the completion of their new Gospel Hall, likely in the fall.

Pugwash Junction, NS - Galatians, chapters 3 and 4, will be the subject of the Bible Readings on Friday and Saturday and Psalm 22 on Lord's Day at the conference scheduled for July 4, 5 and 6.

Tracadie, NB - Annual conference to be held in the Gospel Hall on August 2 and 3. First meeting on Saturday at 1:00. Breaking of Bread at 10:00. Corr. Leon Comeau, Box 1543, Tracadie, NB E0C 2B0. (506) 395-5651.

* * * * *

HOMECALLS

Coleraine, Northern Ireland - Our esteemed brother, **Thomas Reid**, passed into the Lord's presence on February 11 at the age of 76, following a brief illness. In 1952, he was saved in tent meetings held in Londonderry by brother Harold Paisley and the late brother Thomas Wallace. Later he was baptized and received into the fellowship of the Portrush Assembly. Soon after he bought a little car for the express purpose of taking unsaved neighbors and fellow workers to gospel meetings in various places. Some will meet him in heaven as the result of this exercise. He was an ardent tract distributor and faithful to the assembly. Prayer is requested for his wife, Margaret, as well as one son, David, who is not saved.

Vancouver, BC - Fairview Gospel Hall - Our beloved brother, **Robert McConnell**, passed into the Lord's presence on March 4, age 78, following a brief time in the hospital. He was saved in 1928 at the age of 20 under the

preaching of the late brethren Herb Harris, Thomas Black and James Rae in the first series of gospel meetings held in the Woodland Drive Gospel Hall. Shortly thereafter he was received in the fellowship of the Fairview Assembly. He lived untiringly for the assembly and the things of God for 58 years and although severely hampered in the last few years as the result of a stroke, he endeavored to participate in the assembly responsibilities and privileges as before. He is warmly remembered as a faithful overseer and one, who along with his wife, was given to hospitality, visitation, and the encouragement of the saints. He is survived by his loving wife, Ann, and two brothers.

Stout, IA - Our dear brother, **Laurence Loomis**, went to be with Christ on March 5 at the age of 67. He was saved in 1949 in meetings conducted by the late brother Oliver Smith. He was part of the fellowship in Cedar Falls and upon his retirement he was in the Stout Assembly. A capacity audience gathered for the funeral which was held in the Stout Gospel Hall, an indication of the esteem in which he was held by those who knew him.

Hartford, CT - Charter Oak Gospel Hall - Our dear sister, **Mrs. Angelina Tornaquindici**, went Home to be with the Lord on March 6, 1986. Confined to a nursing home for a number of years, her passing into His presence was assuredly a blessed release. She was saved in 1934 and added to the assembly shortly thereafter and was a bright testimony all of her days, distributing gospel tracts and preaching Christ to all she met. Some were saved and added to the assembly through her faithful witnessing. Her husband predeceased her as reported in December 1985 issue. The assembly misses the presence and prayers and perseverance of these older saints. God help us to follow their faith.

Moneymore, Northern Ireland - Our beloved sister, **Mrs. Martha Speer**, passed into the Lord's presence on April 18. She was the mother of the late David Speer, who served the Lord in Anchorage. Our sister was saved in February 1923 during gospel meetings conducted in Magherafelt by the late brethren Robert Curran and Samuel Wright. Soon after she was baptized and received into the Quilly Assembly. In 1974 she suffered a severe stroke which left her an invalid. She will be remembered as a wise and godly sister. The very large funeral declared the esteem in which she and her family were held. Prayer is requested for her husband, son and three daughters, who are all saved and in assembly fellowship.

Unionville, Ont. - Our dear sister, **Mrs. Dorothy West**, was suddenly called Home on April 20 in her 75th year. She was born in Saskatoon, Sask. in 1911 and saved at the age of 17 in Sault Ste. Marie, Ont. under the preaching of the late brother Herb Harris, after which she was gathered to His Name in assembly fellowship in the Soo. Her husband, Charles, died in 1946 and she was left to raise a family of seven children. In 1955, she moved to Toronto and was in fellowship in the Highfield Road, West Hill and Unionville Assemblies. In her latter days she was a resident of the Bethany Lodge. She will be greatly missed by all. Burial was in Sault Ste. Marie. A daughter is the wife of brother Murray McLeod.

Winnipeg, Man. - **West End Gospel Hall** - Our beloved sister, **Mrs. Caroline Maza**, age 81, was called Home suddenly on April 28. Our sister loved the Lord and bore consistent, faithful testimony of this fact to both saved and unsaved alike. As health permitted, she enjoyed gathering with the people of God and it could be said of her that she was faithful to the Lord. She first heard the gospel nearly 48 years ago when brother Alex Wilson was preaching in the Highland Glen, Manitoba area. Her husband, John, predeceased her on December 10, 1985.

Words in Season

THE BIBLE FAMILY MAGAZINE



Gethsemane – Prostrate upon the ground I see
The suffering Saviour bowed in deepest agony.
Pausing, I listen to His words, with bated breath,
"My soul is exceeding sorrowful, e'en unto death."
Then, hear Him speak to Peter and the sons of Zebedee:
"What! Couldst thou not watch one hour with me?"
Falling upon His face, God's blessed Son
Before the Father prays, "Thy will be done."
Anticipation of that dreadful hour when He
Should be made sin, o'erwhelmed Him in Gethsemane.

Gabbatha – Standing before the mob, I see Him there
The King of Kings, God's Son, the Righteous Heir,
Mocked, scourged, despised, by all mankind betrayed;
Crowned with those piercing thorns and then arrayed
In purple vesture of a royal hue,
Punished for that which never was His due.
Lo, Pilate's words throughout Gabbatha ring
To all that hostile throng, "Behold, your King!"
"Let Him be crucified!" They shout with one accord.
Thus angry sinners set at naught our blessed Lord.

Golgotha – Beyond the city gates and upward still
They lead Him to the crest of that lone hill;
Then, as a malefactor, lifted up was He –
Sinless, yet bearing sin's dread penalty.
In jesting tones, the mocking high priests rave,
"He saved others. Himself He cannot save!"
Yet for this cause came Christ into the world
To die for sin that peace might be unfurled,
"Tis finished!" Christ o'er death and hell gained victory.
Golgotha – There He triumphed, bringing life to me.

Mabel Jean Jassie

JULY, 1986

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Belfast, N.I. - J.E. Fairfield (Venezuela), c/o 6 Locksley Parade, Finaghy, Belfast, NORTHERN IRELAND BT10 0EL. Our brother and his wife have returned to Northern Ireland from Venezuela to enable him to recuperate. We have been asked to mention that if any have written and their letters have not been acknowledged, kindly write to him at their new address, so this matter can be properly taken care of.

Craigavon, N.I. - John McCann (Brazil), 26 Ridgeway Park North, Portadown, Craigavon, NORTHERN IRELAND.

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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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NO. 7

INDEX OF ARTICLES

Cameos On Character – Naomi (Part II)	A.J. Higgins, M.D.
Spiritual Adjustment	John J. Stubbs
Personal Types – Joseph (Part VI)	Dr. J.N. Case
Good Resolutions – Singing (Part VI)	Robert E. Surgenor
Defense of KJB (Part II)	James Walmsley
Remembrance	Selected
Questions And Answers	Harold S. Paisley

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*“What man is he that feareth the Lord?
Him shall He teach in the way that He shall choose.”
(Psalm 25:12)*

In the way that He shall choose He will teach us;
Not a lesson we shall lose, all shall reach us.
Strange and difficult indeed we may find it,
But the blessing that we need is behind it.
All the lessons He shall send are the sweetest,
And His training, in the end, is completest.

F.R. Havergal

CAMEOS ON CHARACTER from the book of Ruth NAOMI – WINDOW ON WIDOWHOOD

By A.J. Higgins, M.D.

Please forgive the title. This is not an article of comfort for the many widows amongst the people of God. The title was not meant to deceive but to focus attention. Naomi gives us few insights into godly widows and their plight. She affords us however abundant insights into spiritual widowhood.

As we look at Naomi and trace her odyssey from Bethlehem to Moab and back we see elements or qualities which lead to widowhood and barrenness. This is so whether we apply it to individual or collective testimony.

Notice her

COMPLICITY

with evil and error. Recognizing the place of subjection that even the Old Testament gave to the wife, and fully owning the moral failure of Elimelech, there is nevertheless a breakdown on Naomi's part.

On at least two occasions in chapter 1 she is silent in the face of evil. In vs. 1, 2 she is seen following her husband in an unscriptural path. Even if we allow for her subject role, there is no suggestion on her part for waiting on God. There is no effort on her part to persuade him otherwise.

In vs. 5 she is seen again silently going on with evil. The guilt here may have even been greater as she may well have taken the lead in the marriage arrangements. The betrothal and marriage of her sons to heathen girls occurs with nary a remonstrance from Naomi. She seems quite content to allow things to take their course.

All this reminds us that complicity with evil leaves its mark. We cannot be silent or indifferent to it in our lives or assemblies. It may well be that some who are exercised about such circumstances are not in situations where they can readily effect change. God only requires faithfulness from us; He does not demand what we cannot do. At times, Naboth-like, we can only speak what we know to be true, even though there is little chance of changing the course of men.

We see not only her complicity with evil but also her

PRIORITY

of the natural over the spiritual. In her decision to leave Bethlehem for Moab is revealed her priority for bread over the Word of God. How amazing that this was reversed when the Son of God stood before Satan in the wilderness (Luke 4:4). It is far more important to her to have material things than to abide by the simple principles of the Word of God and possibly suffer loss. How Boaz stands in marked contrast with this thinking.

In her counsel to Orpah and Ruth she advises them to return to their own lands and their own gods. In her thinking it was more important to have a husband in Moab than to know Jehovah in Israel! How solemn and searching! Is it possible that by my life or actions I am advising my children that the prospects in the world are brighter than the prospects with God? Could I be chasing them back to the gods of the world, the gods of gold, commerce, success, popularity, instead of making the Lord attractive to them?

In her proposal to her daughters-in-law she shows her priority for the natural over the spiritual. Her age and time are all against any hope of "peace" for the girls (1:12, 13). Moab alone could furnish what they needed. Naomi mourned over the lack of physical ability to meet their need, failing to remember the God Who alone could bring peace.

Are our eyes on the natural channels for blessing? Do we leave God out when we consider the great need there is for help in assembly life and in gospel testimony? Do we grieve over our limitations yet forget that God is able? Are souls like Orpah going elsewhere because we feel we cannot meet their needs?

In contrast to Naomi, Ruth's confession in vs. 16-18 reveals that her priorities were the exact opposite to all that Naomi cherished. It may well be that her confession was the very beginnings of the work of restoration in Naomi's soul. Bear in mind that Naomi was still moving on purely natural lines: there was bread to be had in Israel. It was the spiritual work in the heart of Ruth that began stirrings in Naomi.

MINISTRY

In the first chapter, Naomi undertakes a ministry of discouragement. Widowhood reaches new depths as it prefers to remain in barrenness and sends souls back into darkness. The chapters that follow display a progressive enhancement in her ministry. In ch. 2 it is a ministry of encouragement for service. In ch. 3 it is a ministry of instruction for communion, while ch. 4 shows her in the ministry of nurturing for growth.

Her pathway back to God begins, as all recovery does, with her

HONESTY

The woman who buried her sons and her husband now buries her name. "Call me not Naomi . . ." The past was a total loss. She owns the failure and emptiness of it all.

There is also the confession of the bitterness of her folly. "I went out . . ." She does not blame husband or circumstances. She takes full responsibility for her action. Blessing can only come when we stop looking to the character of the day and our difficulty and own our failure.

Over her years in Moab she wrote "barren." The Lord brought her home empty. She had nothing to show for her time away from God except for loss.

May we learn from Naomi that spiritual widowhood begins with complicity with evil, is strengthened when our priorities are reversed, results in a ministry of discouragement and despair, and can only be reversed by honest confession of our condition before God.

* * * * *

SPIRITUAL ADJUSTMENT

By John J. Stubbs, Scotland

In the book of Acts we have three characters in whom we see illustrated the need of adjustment. Every believer at some time or other needs to make way for adjustment and to value it. Without recognizing the need of it and giving place to it in our lives there can be no progress spiritually and certainly no living to please God. It has been nicely said that the largest room in the world is the room for improvement! Well let us look at these characters and see some important lessons.

ADJUSTMENT AS TO THE WILL OF GOD

Peter in Acts 10 had to be corrected as to the impartiality of God's dealings in grace. He could not then see that God was going to bring blessing to the Gentiles. Hence the reason for his vision of the sheet coming down from heaven, in which were creatures that as a typical Jew, which he was formally, Peter would not normally have eaten, but God spoke to him saying, "Rise Peter kill and eat," but Peter said, "Not so Lord. . . ." What a thing to say! His very words were a contradiction to the title he used with his lips. *Not so Lord!* What happened next? The voice of God from heaven came to him again and said, "What God hath cleansed, that call thou not common (unclean)" (v. 15). God said in effect, "Peter do you realize what you are doing? You are persisting to call common that which I have commanded you to slay and eat." He was thus disobeying the Word of God. It was not until the Spirit rebuked him in v. 20 and told him to be "doubting nothing" that he went with the men to the Gentile home of Cornelius. Thank God he learned the lesson and bowed to the will of God in taking Gentiles also into blessing. Peter had to make a number of adjustments in his life. He was rebuked by God on the mount of transfiguration. See Matt. 17:5. He had to learn the absolute supremacy of Christ. In the previous chapter he was rebuked by Christ (ch. 16:22-23). He had to learn the necessity of the death of Christ. In Acts 10 here he is rebuked by the Spirit, for he has to learn the will of God in going to Gentiles for gospel blessing. As if this was not enough he is rebuked yet again by the apostle Paul as we see in Gal.

2:11-14. Did Peter say, "I have had enough" or "That's me finished now." Many would have done so, but not Peter. He was prepared to make any adjustment necessary if it advanced him further in the things of God and made him a better christian. Let it be the same with us.

ADJUSTMENT AS TO THE WORK OF GOD

John Mark, though a young man, accompanied Paul and Barnabas in the early stages of their first missionary journey, but sadly at a most significant point he left them at Perga (Acts 13:13). Why did he do this at a time when it would seem they needed him most? Various reasons have been put forward as to the cause. Some have said it was the comforts of his home back in Jerusalem which came before him. Others have ventured to suggest it was because of the hardness of the work – 160 miles – about an eight-day journey lay before them between Perga and Antioch in Pisidia. It seems more likely that because of his previous association with Peter (cp. I Peter 5:13) that he was influenced by him in relation to being restricted to the Jews and disagreed with this new plan of going to the Gentiles with the gospel. It was certainly for no good reason that he left these two servants of God as is clearly implied in the comment by the Spirit in Acts 15:38, "Who departed from them from Pamphylia, and went not with them to the work." We learn, however, from Col. 4:10 that Paul directs the assembly at Colosse to receive him, thereby proving that John Mark was restored to the esteem and the fellowship of Paul, and had been adjusted as to the work of God. Although John Mark had failed as a servant he put himself right in his attitude toward God's work. How is it with us? Are there adjustments that we have to make as to the work of God? Is our work for God consistent with the word of God? Can it be truly described as "The work of the Lord"? (I Cor. 15:58) These are searching questions. Another question to ask is, Am I in sympathy with God's work done in God's way and on His lines? Can it be that someone reads this article who has left others to do God's work at a time when they were sorely needed. If so be prepared to make adjustments and get back to the place you once occupied and be like John Mark and be restored to your former usefulness.

ADJUSTMENT AS TO THE WORD OF GOD

Apollos in Acts 18:24-28, in spite of his limitation of knowledge ("Knowing only the baptism of John"), was a good man and fervent in what he did know, but he had not been initiated in the great truths of christianity. Through the accurate teaching of the godly couple Aquilla and Priscilla he was encouraged to move on to better things. He might well have objected to Aquilla and Priscilla putting him right and considered they had no business to do so. After all they were just a humble simple pair and he a learned Jew. Apollos had no such thoughts, but cast aside the pride of his position, and listened to them.

Indeed he made room for the word of God in his life. He was a far better man for adjusting his mind and heart to God's truth. Scripture says, "Better is a poor and a wise child than an old and foolish king, who will no more be admonished" (Eccles. 5:13). How stubborn we can be at times, but we should never get beyond being instructed or corrected. Apollos was a man who did not refuse further light. Later after being adjusted it is said of him that he, "helped them much which had believed through grace" (v. 27). It is the man who is willing to be helped who will be a help to God's people. If then there are areas in our lives that need adjusting, to be brought into line with the word of God, let us do it no matter what demands it makes upon us or the cost involved. If we do so we shall be blessed and a blessing.

* * * * *

PERSONAL TYPES OF THE LORD JESUS (Part VI) JOSEPH

By Dr. J.N. Case

Joseph is a very full and striking type of the Lord Jesus. Stephen, in his address to the Jews, traces a parallel between Joseph and Moses on the one hand and Christ on the other. As those two had been rejected by the fathers, so they, their children, had rejected their true Messiah – Jesus of Nazareth. And Jacob, speaking by the Spirit, points to Joseph as a type of the One Who was to come. His language was: "His bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: (from thence is *the Shepherd, the Stone of Israel*)."¹ What Joseph was to the house of Israel, in nourishing and supporting it, the Lord Jesus is, in a spiritual sense, to "the whole Israel of God."

I look upon this type as a delightful unfolding of the inspired sentence: "The sufferings of Christ, and the glories that should follow." The "sufferings" and the "glories." All the teaching of the type naturally falls under one of these heads. I love to dwell on these types, for they give one such an enlarged conception of Christ's person and offices. In the doctrines of the New Testament we have, as it were, the outlines of the picture, but in the types and prophecies of the Old Testament the picture is filled in.

JOSEPH IN HIS HUMILIATION

Joseph was at once the special object of his father's love and of his brethren's hatred. There were several causes why they hated him. He informed his father of their bad conduct; he was their father's favorite; he was dreaming, and expecting to occupy a place above them all. Thus they were envious of him, and that led them to sell him into

Egypt. Of all the contemptible vices of human nature, envy seems about the worst.

For similar causes the Jews hated Christ. God once and again acknowledged Him as His well-beloved Son, and every miracle of Christ was a further proof that He was what He claimed to be – God's only begotten Son. But the Jews, in their mad hatred, would not be convinced, and they actually said: "He casteth out demons by Beelzebub, the prince of demons." It is hard to decide which was the more amazing – their wickedness or their folly. The Lord Jesus, also, was a constant witness against their sins, rebuking them fearlessly and openly. This added fuel to their hatred, so that they did not rest till they had compassed His death.

Joseph was sent by his father to his brethren to see how they prospered. It was while on this mission that he was sold as a slave. Jesus came forth from the Father to His own, but they received Him not. He came *as the expression and proof of God's love*, to a guilty world, but His coming only stirred opposition and hatred in the hearts of the carnal Jews. It was by the suggestion of Judah that Joseph was sold as a slave; by a disciple bearing the same name was our Lord betrayed.

Not only was Joseph rejected by his brethren, but his righteous character stirred the hatred of an Egyptian, and led him to Egypt's dungeon. And so with Christ. Jew and Gentile, Pharisee and Sadducee, religious and profane, buried their differences in their common hatred of God's beloved Son. They wickedly and foolishly united in one great confederation to seek the overthrow of Jehovah's Anointed. The Jews could not have put Christ to death without Gentile consent and instrumentality. As we have seen, it was because of envy Joseph's brethren sold him, and Pilate easily saw that it was of envy the Jews sought the death of Christ. But on his brethren lay the guilt of Joseph's betrayal and suffering, and on the Jews, specially, lay the sin of having crucified their Lord.

Doubtless it was to hinder the fulfillment of Joseph's dreams that his brethren sold him. But the dreams of Joseph presaged the determination of Jehovah, and the Almighty's purpose can never be thwarted. The very method they use to hinder their fulfillment is the very means that God employs to bring them to pass. So much for rebellious short-sighted man!

The Jews, in murdering the Lord Jesus, only had one object in view, to be forever rid of the troubler. They had no thought of accomplishing God's purposes; nevertheless this is what they did. For by Christ's death the way was opened up for the carrying out of God's purposes of love to a lost race, and, by the same means, the opportunity was given for the carrying out of God's great pivotal design – the exultation of Jesus of Nazareth as a Prince and Saviour. Admirable

grace and wisdom! Man's greatest sin has been used of God to accomplish His purpose, and to bring mankind the greatest blessing it is possible for God to give, or for man to receive. But we come to our second half of the subject:

JOSEPH IN HIS EXALTATION

And what an exaltation! Taken from the dungeon to be made ruler of Egypt! But God's working is to be traced in all this. We would like to quote the glowing words of Psalm 105:16-22, but must ask you to turn them up and read them. In like manner God exalted Christ. Joseph became the revealer of God's purposes to the king's servants, when in prison, and to Pharaoh himself. The Lord Jesus was the perfect revelation of the mind and heart of the Father. "God . . . hath in these last days spoken unto us in His Son."

In the very place that Joseph was cast out and humbled, he was afterwards raised to great dignity. Pharaoh exalted him and he did it in a king-like way. He arrayed him in royal robes, put a ring on his hand, and a chain around his neck; he made him ride in the second chariot; heralds went before him crying: "Bow the knee! Bow the knee!" Pharaoh put everything under Joseph: "Only in the throne will I be greater than thou," was the one exception. Earth was the witness of Christ's humiliation, and earth shall yet see His glorious exaltation, for, with His redeemed, He shall reign over this very earth. We can scarcely read of men being called to "bow the knee" to Joseph without being led in thought to Phil. 2:10. Christ, as Son of Man, will have everything put under Him – the Father Himself excepted (I Cor. 15:27). He has received a commission to bring back a revolted world to God. And ere long every creature in heaven, or earth, and under the earth, shall "confess that Jesus Christ is Lord, to the glory of God the Father."

In his treatment of the people Joseph showed both grace and wisdom; he proved himself a *statesman* who possessed more than earthly wisdom. During the years of famine he preserved them, and yet without using the least pressure, he obtained themselves and all their possessions for the king. But when they had given their all up to Pharaoh, of his own accord he gave it back again, only requiring a fifth part of their produce as an acknowledgement of the rights of the king. To appreciate the sagacious and humane conduct we must read the story, not in the light of modern Western democracy, but in the light of ancient Eastern despotisms.

Zaphnath-Paaneah was the new name given to Joseph. Several meanings have been attached to this name, but the weight of evidence seems to be "the food of life." This is both beautiful and appropriate, whether viewed historically or typically. Then Pharaoh also bestowed on Joseph a bride, and the bride became his, even while rejected by his brethren.

The application of all this to the glorious Antitype is clear. In resurrection, the Saviour has received the name which is above every name. He is, indeed, "the Bread of Life" to our souls. Again: while rejected by the earthly people, He is receiving from the Father a people to be His heavenly bride. The Church is united to the glorified Christ. Yes, He is glorified! His personal sorrows and sufferings are forever past, and He is now on the throne of God. Our Lord, our Head, is exalted, and we are exalted in Him. This is the barest hint of the lessons to be learned from Joseph's Egyptian Bride.

But was Joseph to be forever separated from his brethren? No, indeed; that was far from the purpose of God. In their extreme need they came to Egypt, and after passing through much soul-exercise Joseph makes himself known to them, and ultimately he bestows upon them the best portion of the land. Every step in the bringing together of Joseph and his brethren is pregnant with spiritual instruction. But very briefly we must seek to indicate the application of it typically.

Abraham's natural seed are not cast off forever; they will yet be a united nation in their own land. The Jews will soon learn that Jesus of Nazareth Whom their fathers rejected and murdered, and Whom they have continued to hate and refuse – that He was and is *their only Messiah*. The One Whom they consider as judged of God for His sins, was at that very time bearing away their iniquities, and such will be their sorrowful, heart-broken confession. Joseph's brethren had their consciences awakened, and confessed their sins to each other, before he made himself known unto them. What tender grace Joseph displayed to his sorrowful, repentant brethren. His one aim seemed to be to set them at rest in his presence. This scene naturally suggests Zech. 12:10. Ere long there shall be a literal fulfillment of this Scripture. Yes, the children of those Jews who crucified the Christ, shall soon "look upon Him Whom they have pierced, and mourn for Him." As Joseph's brethren were given the best place in Egypt, so Israel's land shall yet be the most fruitful of all the earth, and they shall be the first among the nations.

The history of Joseph teaches us, that humility goes before honor, bitter before sweet, the cross before the crown. This is a principle in God's dealings with all His own in all ages. Let us recognize it, for it will be the key to many a trial that will meet us as we are journeying through the wilderness. Like Joseph and his great Antitype, may we endure the cross and despise the shame. So that with Him and the elect of all ages, we may prove that "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory"

GOOD RESOLUTIONS (Part VI)

SINGING

By Robert E. Surgenor

Psalm 69:30 – **"I WILL praise the name of God with a song."** Singing! What a heartwarming occupation for the redeemed soul! The first actual case we have of this means of expression is found in Exodus 15:1, "Then sang Moses and the children of Israel this song unto the Lord." The *time* of their song was when they realized their salvation. The mighty waters of the Red Sea had just closed in on their enemies – and release from bondage was theirs. The *tone* of their song was hearty, glad, united, personal, and comprehensive. The *theme* of their song was what Jehovah had done and would do for them. The last song we have in Holy Scripture is connected with a sea also, but instead of a sea of turbulence destroying their enemies, it is a sea of tranquility and purity, a sea of glass with no enemies in that fair abode above. They, too, like the children of Israel in Moses' day, suffered tribulation from the oppressor, but now all is well, their souls are in the glory "and they sing the song of Moses the servant of God, and the song of the Lamb" (Rev. 15:3).

It would seem that the true atmosphere for the bursting forth in song would be joy. It was not a joyful event when Jacob stole away from Laban unawares, thus Laban complains, "Wherefore didst thou flee away secretly, and steal from me, that I might have sent thee away with mirth; and with songs" (Gen. 31:27). When Israel experienced captivity due to their disobedience, they sat down by the rivers of Babylon and wept. Their joy was gone and they hanged their harps upon the willows and lamented, "How shall we sing the Lord's song in a strange land" (Psalm 137:1-4). Solomon, in his wisdom, recognized the cruelty of singing songs to a heavy heart. He compared it to one taking away a garment in cold weather and as vinegar upon nitre, which upon pouring not only spoils the nitre (potash), but the effervescence caused by the mixture being a picture of the irritation produced by songs sung out of season to a heavy heart (Prov. 25:20). I often wonder in our gatherings, are we playing the part of the hypocrite, singing the hymns because of necessity, seeing some brother gave them out, or is our singing the true result of an inner joy bursting forth in praise unto our God.

Even in adverse circumstances, the soul that is enjoying communion with God can sing. Thus we find our blessed Lord with His own, singing a hymn after instituting the Supper, ere leaving the Room (Matt. 26:30). We believe that hymn was the Great Hallel, Psalms 113 to 118. How touching it must have been to His Father as the song ascended to the throne of God from that room. "The stone which the

builders refused (His rejection) is become the head stone of the corner" (His exaltation). The hour had come for which He came, and the song ascends, "This is the day which the Lord hath made; we will rejoice and be glad in it." "Bind the sacrifice with cords, even unto the horns of the altar" (Psalm 118:22, 24, 27). Thus He was bound four times, corresponding to the four horns of the altar: (1) bound in the Garden, (2) by Annas, (3) by the high priests and scribes, and (4) finally, bound by nails at Calvary. Even though His soul was exceeding heavy, we are reminded of Hebrews 12:2, "who for the joy that was set before Him endured the cross." Again we find the Great Singer, with death, hell, and the grave behind Him, praising God in song. "I will declare Thy name unto My brethren, in the midst of the congregation will I sing Thy praise" (Heb. 2:12 R.V.).

Another instance of singing in adverse circumstances is found in the jail at Philippi. Paul and Silas, with their backs torn and bleeding from the Roman whip, their feet made fast in the stocks, are found not moaning, not crying for mercy, not complaining, but rather praying and singing hymns unto God (Acts 16:22-25 R.V.). I believe they were like Peter and the other apostles in Acts 5, rejoicing that they were counted worthy to suffer shame for His Name – and so great was their joy they just had to praise God in song. Is it not wonderful what God's salvation can do in the most adverse circumstances!

Paul, in his first Corinthian Epistle, conveys the proper nature of assembly singing. "I will sing with the spirit." In other words, with my whole being. "I will sing with the understanding." That is, in a language understood by all in the assembly, the reason being that singing not only serves as a sacrifice unto God, but also to the edification of others (ch. 14:15). Paul places christian singing into three categories: (1) "Psalms," meaning songs composed out of experiences with God, (2) "Hymns," being songs specially directed to God and to Christ, and (3) "Spiritual songs," would be ordinary truths put into verse form (Eph. 3:16). All were to be sung with grace in their hearts to the Lord, the grace of God being the realm in which the songs of praise would rise to His throne.

As we look at Psalm 69, we find it to be one of at least sixteen Messianic Psalms. It is the Psalm of the trespass offering (vs. 4), bringing before us His great work of reconciliation and restoration. It is one of four Lily Psalms, associated with Springtime and the Passover, and portrays our Blessed Lord as the Lily of the Valley – the Cross. It is our Lord Who purposed in His holy heart to praise the name of God with a song, but we believe upon the Spirit moving David to write these sacred words, it was the resolution of David to do so too. Thus he pens, "I WILL praise the name of God with a song" (vs. 30). How blessed! for all that God is, is conveyed in His Name. David's song would not be for entertainment, for brethren, this is not the God-given

object for song. David's song was about God, it was to God, and it was for God. His praise magnified God – it brought God closer and made others think more about Him. David mentions the value God placed on such praise, "This also shall please the Lord better than an ox or bullock that hath horns and hoofs" (vs. 31). Having horns, the bullock would be mature. Hoofs denote it to be a clean animal. The world's songs are silly and sensual. In contrast, the songs of the redeemed are mature in thought and clean in spirit. The quality of the song, as far as God is concerned, is not whether the singer has a "tuned" voice, or whether they can sing "parts." Oh no, for much of this fancy, tricky singing, displaying musical ability, is only the product of the flesh. We do not need a musical director. We do not need a well-tuned choir. But what we do need is a melodious well-tuned heart, an over-flowing soul, and a joyful spirit. Then we will be able to put our good resolution upon the altar for God, and exclaim like David, "I WILL praise the name of God with a song."

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IN DEFENSE OF THE KING JAMES (AUTHORIZED) VERSION (Part II)

Traditional or Modern – Literal or Free Translation – Which?

By James Walmsley, Venezuela

The history of the Versions and their translators is a most interesting one, and it would not be possible, in this article, to give an adequate account of any part of this involved and extremely interesting process. The following references to the transmission of the New Testament may prove to be of interest to some, and it is hoped that they will awaken in a younger generation a desire for further study of this captivating subject. Very much of this history is still veiled to us but those parts that have been ascertained, besides being authenticated history, are of supreme importance to every believer as, through the sacrifices and sufferings of past generations of christians, they reveal to us how it is that we come to possess the complete Word of God in our own language.

Alexander Souter cautiously states, "Yet if the 'Sator' inscription at Pompeii is genuine (D. Atkinson, *Journal of Eccl. History*, 1951) it shows that a Latin form of the Lord's prayer was in use before A.D. 79."

The same writer also reveals concerning the Old Latin (Italic) version, that, "the existence of a (relatively) complete New Testament in Africa first comes into clear view in the writings of Cyprian (died 258), who quotes a Latin Bible abundantly and accurately. The fact

that on close study the translation used by him shows secondary characteristics confirms the conclusion that in Tertullian's time a Latin New Testament already existed in Africa, and suggests that it is the result of a long period of translation commenced not later than 150."

Cathcart, "Ancient British and Irish Churches," says, "In southern France, when in 177 A.D. the Gallic christians were frightfully massacred by the heathen, a record of their suffering was drawn up by the survivors and sent to their brethren in Asia Minor." Later he adds, "These apostolic christians in southern France were undoubtedly those who gave effective help in carrying the Gospel to Great Britain."

John W. Burgon, writing about the early development and widespread use of a liturgical arrangement of the Scriptures, remarks, "A system which is found to have been fully recognized throughout the East and the West in the beginning of the fourth century must of necessity have been established very long before. It is as when we read of three British bishops attending the Council of Arles, A.D. 314. The Church (we say) which could send out those three bishops must have been fully organized at a greatly antecedent period."

J.N. Andrews and L.R. Conradi, "History of the Sabbath," quote, "D'Aubigne says . . . that precious manuscripts were brought to Iona (on the island of Hy, off the northwest coast of Scotland), where a theological school was founded and the Word was studied. 'Ere long a missionary spirit breathed over this ocean rock, so justly named 'the light of the Western world' British missionaries carried the light of the gospel to the Netherlands, France, Switzerland, Germany, yea, even into Italy." This is stated to be prior to A.D. 600.

Foulton, "Forum," June, 1887, maintains that "The Old Italic version, into rude Low Latin, of the second century, held its own as long as Latin continued to be the language of the people. The critical version of Jerome never displaced it, and only replaced it when the Latin ceased to be a living language, and became the language of the learned." Another author writes, "For nine hundred years, we are told, the first Latin translations held their own after the Vulgate appeared."

The Latin Bible, the Italic, was translated from the Greek not later than 157 A.D., (Scrivener, "Introduction," Vol. 2). Beza stated that the Italic Church dates from 120 A.D.

The history of the Waldenses has been traced back to the early centuries, and it is claimed that their Bible was of the family of the renowned Itala. Its very name, Itala, is derived from the Italic district, the regions of the Vaudois. Of the purity and reliability of the Italic version, Augustine, speaking of different Latin Bibles (about 400 A.D.) said: "Now among translations themselves the Italian (Itala) is to be preferred to the others, for it keeps closer to the words without prejudice to clearness of expression," ("Nicene and Post-Nicene Fathers," Christian Lit. Ed., Vol. 2). Later Diodati translated a famous edition,

which was adopted and circulated by the Waldenses, ("Waldenses," McClintock and Strong).

Most of the foregoing information in this section has been quoted from "Our Authorized Bible Vindicated" by Benjamin G. Wilkinson.

A note by a well-known author informs us that "Till the end of the fifteenth century, when printing was invented, the holy Scriptures, like all other books, were to be found only in manuscript. We owe the first printed Bible to Cardinal Ximenes. This was a great work, compiled from manuscripts in Spain, which was called (after Complutum, the Latin name of the place, Alcala, where it was completed) Complutensian." This work has the Old Testament in Hebrew, Latin and Greek in parallel columns, and in the New Testament, Latin and Greek. Although this costly and learned work was the first that was printed, a smaller one, as to the New Testament, was published two years previously by Erasmus. In the middle of the sixteenth century R. Stephens published an edition in Paris. His 3rd edition was the first to be published with a critical apparatus and his fourth edition, 1551, first introduced the verse numeration still in use. Later in the sixteenth century Beza published five editions of the New Testament, accompanied by a translation of the Greek. The history of this period, which is essentially that of the reformers, should be required reading for all the Lord's people, especially in the times in which we live. A list of some of the great men who laboured to transmit the original Scriptures into English, may be of interest here. Among the many who laboured in this field are the following: John Wycliffe, William Tyndale, Miles Coverdale, John Rodgers, then more recently, Fell at Oxford, John Mill whose text (1707) was that of Stephens but with a critical apparatus giving the readings of 78 MSS, and many others.

A well-known writer, referring to the work of Griesbach, affirms that, "he sees it right to distinguish from each other three families or classes of readings or of MSS: the Alexandrian, the Constantinopolitan, and the Western." The Alexandrian is also called Egyptian, and the Constantinopolitan is also called the Byzantine text. This latter is acknowledged to be the Greek New Testament text in general use throughout the greater part of the Byzantine Period (312-1453). The following remarks still retain their validity, even though they were written about 100 years ago: "But it does not seem to me that the critics have really accounted for the phenomena of MSS. We have now a vast mass of them, some few very old, and a great many more comparatively modern. But it seems to me the oldest, as Sinaitic and Vatican, bear the marks of having been in ecclesiastical hands. I do not mean that the result is seriously affected by it, for their work is pretty easily detected and corrected, and thus is not of any great consequence; but, as it is easily detected, proved to be there. After all research, it cannot be denied, I think, that there are two great schools

of readings. The same MS may vary as to the school it follows in different parts. Thus Griesbach says A was Constantinopolitan in the Gospels and Alexandrian in the Epistles, to use conventional names."

Many do not understand what is meant by the expression "Textual Criticism." In the Introduction to the Greek New Testament according to the Majority Text, this is put simply: "The process of reconstructing the original wording of the Greek New Testament is known as textual criticism. The history of this discipline is long and complicated. But the most basic question that must be answered has always remained the same. That question is: 'How should the surviving materials be used in order to recover the exact wording of the autographs?'"

The following extract, taken from an Introduction to the New Testament (New Translation), will help us to realize something of what is involved in textual criticism. "The meddling of ecclesiastics has been one chief source of questionable readings, partly wilful, partly innocently, the attempt to assimilate the Gospels, which was wilful, and then, more innocently, arising from the passages read in ecclesiastical services, such changes as "Jesus" put for "He" where it was needed, as in these services "he" at the beginning referred to nothing; and "Jesus" was then introduced by copyists into the text. The attempt to make the Lord's prayer in Luke like that in Matthew is another instance; so, if we are to believe Alford and most other editions, the leaving out "first-born" in the Sinaitic and Vatican and some others, (which I note because it affects the oldest MSS), because it looked as if the mother of our Lord had other children; and such like instances. But these do not make any great difficulty. Other MSS and versions (which are earlier than all MSS) with a little care, make the real state of the case plain; but no MSS are early enough to escape these handlings. So that the system which takes merely the oldest MSS as authorities in themselves, without adequate comparison and weighing internal evidence, necessarily fails in result. Conjectures are not to be trusted, but weighing the evidence as to facts is not conjecture."

In an article reproduced with the permission of Prof. Z.C. Hodges and Dr. J.F. Walvoord, Editor of *Bibliotheca Sacra*, published by the Faculty of Dallas Theological Seminary and Graduate School of Theology, it is stated: "Yet it is almost a truism in textual research that the oldest manuscript does not necessarily contain the best text." In confirmation of this statement a quotation is made from the writings of Prof. Aland, "But we need not mention the fact that the oldest manuscript does not necessarily have the best text. P47 is, for example, by far the oldest of the manuscripts containing the full or almost full text of the Apocalypse, but it is certainly not the best." (*The Significance of the Papyri for Progress in New Testament Research*).

REMEMBRANCE

(Thoughts And A Letter Submitted By An Overseer)

Remember when . . .

You received Christ as your Saviour? The sunshine that *lightened* your soul, the joy that *flooded* the soul?

Remember when . . .

You were baptized – the happy song was yours to *keep*

"Oh happy day, that fixed my choice
On Thee my Saviour and my God!"

Now do you

Remember when . . .

You saw separation – from the world, from the religions of the world, from shackles and irons of all the systems of men –

– *Free* –

To keep in simplicity this blessed remembrance of Him until He come. – OR – Is the lustre starting to wear off??

Dear Brethren and Sisters, kindly read these lines, written to an elder, who saw this young lady – saved – then baptized – then expressing her desire to be added to the assembly. These few lines should stir all our hearts to a fresh, and a new appreciation of *Him*, Who will soon return to take us home!

Thursday, March 20/86.

Dear _____,

Greetings in the Name of our Lord and Saviour Jesus Christ.

I'd like to thank you for the letter I received from you; it was a beautiful one!

Indeed it was a "thrill" to remember my Lord for the first time. It just makes you appreciate so much what he's done for you. I was always thankful, but this is the ultimate; the feeling that washes over you as you sit quietly remembering what he's done and thinking, "All for me!" No words could ever be penned of how I felt. I never dreamed it could be this great!

. . . . "Being numbered with the apostles" was, as you called it, also a "thrill." You feel as if, I'm really part of these people, part of the church!

Right now, I'm just so happy and things are just all "rosy," but I know the devil is right there, seething, and trying desparately to find a way to turn me away, but with God's help, I'll stay close to the Lord. I know, though, that there will be valleys, but "I will fear no evil, thy rod and thy staff, they comfort me." (Psalm 23) I also know you're praying for me and I really appreciate it.

*Thanks for telling me of Psalm 100:2–4. I love it; the whole Psalm!
Hope to see you soon,*

QUESTIONS AND ANSWERS

By Harold S. Paisley

Question: It has been often stated that the Son left the "bosom of the Father" to lie upon the "bosom of His earthly mother." Is this a correct statement?

Answer: We are always on safer ground to use Scriptural words in speaking of the wonderful down stooping of the Blessed Lord from Heavenly scenes to earthly conditions. It is our understanding that the above statement in the question is not a true meaning of the "bosom of the Father." The present tense expresses permanent Being. He Who was, is and ever shall be, in the bosom of the Father." He is most intimately united with His Father at all times. The term denotes the Sonship of the Lord and the deep affection with which the Father always regards Him. It is a term to set forth the nearness of the Son to the Father, a place which He held even in the days of His flesh (John 1:18).

Question: What is Worship?

Answer: The question is short but the answer could never be fully given until the day when all the redeemed will worship the Lamb in the Glory. However we will seek to give some explanation of this the greatest of all our occupation, and yet so little enjoyed. The Lord Jesus sat upon Jacob's well and spake of the great truth of worship, not with the learned doctors of the law, but with a poor Samaritan woman. In one single sentence He swept away the old system and foretold the hour when true worship would not be a local happening, but universal, and that true worshippers would worship the Father in spirit and in truth. He also added the wonderful statement "the Father seeketh such to worship Him." (John 4:21-26). The term worship is often used as a synonym of praise or thanksgiving. Praise is the lauding of God for His works and is ever well pleasing, but it is not the full manifestation of worship. Thanksgiving is obviously the expression of gratitude for some gift bestowed. Again worship is more than prayer, for in prayer we do not give but rather ask for needed gifts from God. How can we describe worship? It springs from the complete occupation of heart with the Father and His Well Beloved Son, our Lord Jesus Christ. When the soul is transported into the realm of contemplation upon His Person then adoration and heart devotion to God will pour forth. The heart rises above the joy of redemption, gratitude for mercy, and thanksgiving for blessing, and centers all thought and affection upon the Blessed Person of the Blesser Himself, thus bowing in humble adoration for Him, and not the blessings

received. This occupation with the intrinsic worth of Christ, His radiant glories, attributes, virtues, His excelling excellencies and His surpassing beauty, draws the soul after Him in speaking to the Father the things which we have found alone in His Son. As purged worshippers may His Father receive from our heart and hands that true worship which is a sweet savour unto Himself.

There is a dearth of worship amongst God's people today as individuals, and hence the poverty of assembly worship is often evident on the precious occasion when we gather around Himself to remember Him and to show His death until He come. What an opportunity to worship in the beauty of holiness.

Question: Some are teaching the possibility of a saved person becoming possessed of an evil spirit. Is there any foundation for such an assertion?

Answer: This teaching, which is commonly taught by certain sects, does not have any Scriptural support whatsoever. A believer may so act as to grieve the Holy Spirit of God and lose his spiritual joy and power, and may manifest a wrong attitude to his fellow saints, but the very Scripture that warns against grieving the Holy Spirit tells us that we "are sealed with the Holy Spirit of Promise unto the day of redemption" (Eph. 4:30). A believer may fall into the snare of the Devil, or may give place to the Devil (I Tim. 3:7, Eph. 4:27) but this does not involve or suggest demon possession. The teaching therefore should be utterly rejected as not becoming to the doctrine of Christ.

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REPORTS – UNITED STATES

Byfield, MA - The conference, though smaller in number, was characterized by refreshing ministry.

East Boston, MA - The Bible Readings were helpful as the truths of the Lord's coming for His saints and with His saints were considered.

Hardwick, VT - Following the Byfield conference, brother Walter Gustafson spent four nights with the assembly. Also, they enjoyed hearing a report of the work in France from brother Dennis O'Hare, ere he left for home on May 31.

Brookfield, CT - The Connecticut Assembly Bible Readings were held here on May 18. Brother Walter Gustafson remained for four nights of ministry.

East Aurora, NY - Following the East Boston Bible Readings, brother David Oliver joined brother Paul Kember for a week of profitable Bible Readings on the Assembly.

Hickory, NC - A large number from other assemblies gathered for the conference held over the Memorial Day weekend.

Tampa, FL - Marjory Avenue Gospel Hall - Brother Eugene Higgins spent a Lord's Day with the assembly recently. While there, a young man visiting from another state, professed to be saved after hearing the Gospel preached Sunday evening.

Dunkerton, IA - Brother Gary Sharp is commencing two weeks of children's meetings on July 7. Then, following their annual one-day meeting on September 14, he is expected for two weeks speaking from his chart on Future Events.

Garnavillo, IA - Over 500 gathered for the conference held on the first weekend of June.

Marion, IA - Gospel meetings conducted by brethren Robert Surgenor and William Lavery closed on May 7 with one young girl professing to be saved.

Omaha, NE - Gospel meetings held by brethren John Slabaugh and Joel Portman closed on May 25 with five professing, two of which were from Gospel Hall background. The conference was a time of spiritual refreshment. Brother James Webb remained for ministry.

Monrovia, CA - Following the Garnavillo, IA conference, brother John Slabaugh was going to join brother Thomas Baker in gospel meetings in this area.

Forest Grove, OR - Since the first of the year, the assembly has seen three or four profess faith in Christ. Since their conference, two more young people have professed, which has given great joy to the Christians here.

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REPORTS – CANADA

Gander, Nfld. - Brother Albert Ramsay spent two weeks giving help in ministry in different assemblies throughout the island of Newfoundland.

Freetown, PEI - Brethren Robert McIlwaine and Peter Orasuk of the Charlottetown Assembly had some gospel meetings in the Gospel Hall.

Kensington, PEI - The conference held over the Queen Victoria birthday weekend was well-attended with a variety of practical ministry given.

Nineveh, NS - Brethren Albert Hull and Albert Ramsay saw five professing to be saved, two of them older sons of a Christian father.

Yarmouth, NS - Brethren Leslie Wells and Kenneth Taylor are having two weeks of ministry meetings in the Hubbard's Point area for the encouragement of young believers.

Yarmouth, NS - Brother Albert Hull with the help of brother Peter Orasuk of the Charlottetown, PEI Assembly are exercised to pitch a tent after the beginning of July.

Salisbury, NB - Brother Murray McCandless is exercised to have tent meetings in this district for the summer. This is an area where he has seen signs of encouragement.

Collingwood, Ont. - Brethren Arnold Adams and John Gray gave appreciated visits to the assembly here. The latter also was with the saints at Barrie.

Kapuskasing, Ont. - Brother Edward Doherty had two weeks of helpful ministry, speaking from his chart on Egypt to Canaan.

Sarnia, Ont. - Nearly 500 were in attendance at the conference held at the end of May.

Toronto, Ont. - Bracondale Gospel Hall - Eight professed to be saved in the gospel series held by brother Eric McCullough with the help of brother Paul Robinson of the Mimico Assembly. Two were saved on the last Lord's Day of the series.

Seneca Gospel Meetings - Prayer meetings are being held the second Tuesday of each month at 7:45 in different assemblies that are sponsoring the special three-week series that is to be held in the Seneca College the end of October. Brethren Sydney Maxwell and Eugene Higgins will be preaching the gospel in this effort.

Glen Ewen, Sask. - Brother Dennis O'Hare gave an account of the work in France. He also stopped in Toronto, calling at the assemblies at Mimico, Bracondale and Pape Avenue.

Melfort, Sask. - Brethren Paul Kember and James Webb are expected to start tent meetings on July 6.

Vancouver, BC - Victoria Drive Gospel Hall - Brother Rowan Jennings of the Abbotsford Assembly gave five nights of ministry on the Book of Daniel, which was an encouragement to the saints.

Vancouver, BC - Brother Harold Paisley started in tent meetings on June 8 near the Expo Center with the tent filled to capacity, many of whom were strangers. This is a united effort on the part of a number of assemblies in the Vancouver area. On September 20, he is expected for tent meetings in Adelaide, Australia to be joined by brother Leo Strahan.

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REPORTS - FOREIGN

Ballymena, Northern Ireland - Brethren James Allen and James G. Hutchinson began tent meetings on June 1 with 600 in attendance on the first night, a number of them not saved.

Zambia - Brother W.D. (Bill) Halliday writes that his wife arrived in this country on May 17 and is settling in very well. Her health is much improved and he has been giving help in the assembly in Kalulushi in their Bible Readings in Ephesians, which have been well-attended by the believers. He further mentions that if any have old issues of assembly magazines and Bibles (*King James*) that he can put them to good use. Please note his current address in this issue.

* * * * *

CONFERENCES

Livonia, MI - Stark Road Gospel Hall - This year, the annual conference will be held in the Plymouth-Salem High School located on Joy Road in Plymouth, MI, approximately five miles due west of the Gospel Hall in Livonia. The dates will be October 25 and 26, *one week earlier than in previous years*. Further particulars in the September issue.

Akron, OH - Annual conference to be held on August 30 and 31 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, 1225 Wooster Avenue. All other meetings to be held in the Copley High School. Take Interstate 77 to Cleveland-Massillon Road, follow to Ridgewood Road, take right to School. Bible Reading on Saturday at 1:15 - Victory Over Sin. Breaking of Bread at 10:00. Please give advance notice of arrival time and number coming to be assured of accom-

modations. Corr. Thomas Wright, 1571-17th Street, Cuyahoga Falls, OH 44223. (216) 928-2093. School (216) 666-6501.

Beetown, WI - Annual all-day meeting on Labor Day, September 1. All meetings to be held in the Lancaster Senior High School, Lancaster, WI starting at 10:00. Corr. Marvin R. Studnicka, 1026 Ridge Avenue, Lancaster, WI 53813. (608) 723-7156. School (608) 723-2173.

Kansas City, MO - Annual conference to be held on August 31 and September 1 with Prayer Meeting on Saturday at 7:00. Bible Reading on James 2. Breaking of Bread at 11:00. All meetings to be held in the Gospel Hall, 4605 East Linwood Boulevard. Corr. Leon Scott, 3843 Agnes Street, Kansas City, MO 64128. (816) 923-4037. Gospel Hall (816) 924-6346.

Arlington, WA - Three-day conference to be held over the Labor Day weekend, August 30 and 31 and September 1 with Prayer Meeting on Friday at 7:30. Bible Readings on II Timothy. Breaking of Bread at 10:30. All meetings to be held in the Gospel Hall, 335 South Stillaquamish Avenue. Corr. John H. Portman, 26321-115th Avenue, N.E., Arlington, WA 98223. (206) 435-4364. Gospel Hall (206) 435-3797.

Clementsvale, NS - Annual conference (their 42nd) will be held on August 31 and September 1 with Prayer Meeting on Saturday at 7:30. Breaking of Bread at 10:00. Bible Readings on Psalm 22, 23 and 24. Corr. Ronald Berry, R.R. #1, Clementsvale (Annapolis County), NS B0S 1G0. (902) 467-3287.

Sault Ste. Marie, Ont. - Annual conference of the Ontario and Michigan Assemblies to be held on August 30 and 31 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, Wellington and Spring Streets. All other meetings to be held in the Lakeway Collegiate, 130 Wellington Street East. Bible Readings on John 15. Breaking of Bread at 10:15. Corr. Robert A. Clark, 462 MacDonald Avenue, Sault Ste. Marie, Ont. P6B 1H9. (705) 759-0968.

Kenora, Ont. - The assembly has decided to cancel their conference which has been held over the Labor Day weekend.

Sussex, NB - The eighth annual conference to be held on September 6 and 7 with Prayer Meeting in the Gospel Hall on Friday at 7:30. All other meetings to be held in the Sussex Regional High School. Bible Reading on Saturday on Philippians 3:1-13 and on Lord's Day on Philippians 2:1-11. Breaking of Bread at 10:00. Corr. Murray E. Budd, R.R. #3, Sussex, NB E0E 1P0. (506) 433-6284. School (506) 433-5025.

Huntsville, Ont. - Conference on September 6 and 7 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, Main Street. All other meetings to be held in the Huntsville High School, Brunel Road. Bible Reading each day at 8:45: Saturday – II Timothy 3; Lord's Day – John 15. Breaking of Bread at 10:00. Address correspondence to F.A. Cottrill, 562 Brunel Road, Huntsville, Ont. P0A 1K0. (705) 789-9334. School (705) 789-5594.

Dunkerton, IA - All-day meeting on Lord's Day, September 14 in the Gospel Hall, 301 Carroll Boulevard. Breaking of Bread at 9:30. Corr. Harold Stickfort, Route #1, 4303 Rice Road, Dunkerton, IA 50626. (319) 822-4549. Gospel Hall (319) 822-7498. *Note:* This is one week later than last year.

Arnstein, Ont. - Conference on September 13 and 14 with Prayer Meeting on Friday at 7:30. Bible Reading on Saturday at 8:45 and 10:30 on I Timothy 4 and 5 and on Lord's Day at 8:45 on Psalm 69. 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

Pugwash Junction, NS - Our beloved sister, **Mrs. Susan A. MacLeod**, passed into the presence of the Lord on April 8 at the age of 85. She was born on September 29, 1900 in Cape Tormentine, NB and along with her sister came to Wallace Bay, NS in 1920, where she first heard the gospel. She became convicted of her need of a Savior and on July 12, trusted Christ through the truth of John 5:24. Following the Port Howe conference held in October of that year, she obeyed the Lord in baptism and was received into the assembly at Pugwash Junction where she has maintained a faithful and consistent testimony for the past 65 years. Those left to mourn her passing are her husband, Robert, two sons and two daughters. Prayer is requested for a son and a daughter who are not sheltered by the blood.

Barrie, Ont. - **Parkside Drive Gospel Hall** - Our dear brother, **Maurice Patterson**, age 68, went to be with Christ on April 8. He was saved in 1949 and became part of the assembly at Strongville. Three years ago he was received into the fellowship of the Parkside Drive Assembly. He was a faithful brother, having a love for the Word of God and will be missed by the saints. His wife, Marjorie, and all of the family are gathered to His Name, except for one son, Allen, for whom prayer is requested along with his wife and eight grandchildren that they would be saved.

Grandview, IA - Our dear sister, **Mrs. Hazelle Anthony**, passed into His presence on April 28. She made her home in Muscatine while being part of the Grandview Assembly. For the past four years she was a resident of the Linn Manor Care Center where she made herself an asset, often cheering the residents with her musical ability. During this time she was in fellowship with the Marion Assembly.

Terril, IA - Our dear sister, **Mrs. Claudia Tonderum**, age 49, departed to be with Christ on May 8, after suffering with a lengthy illness. She was saved in August 1964 in meetings held by brethren Paul Elliott and Robert Orr in Graettinger, IA. After obeying the Lord in baptism she took her place in fellowship with the small assembly in Cylinder, where she continued until the Lord took her Home. The very large number that attended her funeral provided a choice opportunity to preach the gospel.

Vancouver, BC - **Victoria Drive Gospel Hall** - Our esteemed sister, **Miss Helen T.D. Gardner**, passed into the presence of the Lord on May 9. She was born in Vancouver on July 8, 1915, and was saved while hearing the gospel at a Sunday School picnic on July 1, 1931. In 1933 she was received into fellowship in the old Cedar Cottage Assembly continuing there until the new hall was built in 1957 which is known as Victoria Drive, where she remained until her Homecall. Helen was a faithful and kind sister and her deportment was most commendable. For many years she taught Sunday School.

Cedar Falls, IA - Our esteemed brother, **Jay de Neui**, age 86, passed on to the Father's house on May 18. He was saved on July 12, 1928 in a tent meeting conducted by the late brother Oliver Smith in Austinville. "There is life for a look at the crucified one," which was sung at the close of the meeting was used to confirm to his soul that the only hope he had for heaven was in the fact that Christ had died for his sins on the cross and was his substitute. He then hurriedly left the tent and sought his wife to tell her that he, too, was now saved. The assemblies at Cedar Falls and Stout will miss his fatherly care as he sought to give counsel that would preserve the testimony to the honor of the Lord. His wife, and four daughters with their husbands, are in assembly fellowship. A number of grandchildren should have a place in our prayers. The very large funeral which was held in the Stout Gospel Hall was taken by brother Leonard DeBuhr with the help of brother Russell Nesbit, Jr.

Words in Season

THE BIBLE FAMILY MAGAZINE



WHAT THOU WILT

Do what Thou wilt! yes, only do
What seemeth good to Thee:
Thou art so loving, wise and true,
It must be best for me.
Send what Thou wilt; or beating shower
Soft dew, or brilliant sun;
Alike in still or stormy hour,
My Lord, Thy will be done.
Teach what Thou wilt; and make me learn
Each lesson full and sweet,
And deeper things of God discern
While sitting at Thy feet.
Say what Thou wilt; and let each word
My quick obedience win;
Let loyalty and love be stirred
To deeper glow within.
Give what Thou wilt; for then I know
I shall be rich indeed:
My King rejoices to bestow
Supply for every need.
Take what Thou wilt; beloved Lord,
For I have all in Thee!
My own exceeding great reward
Thou, Thou Thyself shalt be.

Frances Ridley Havergal

AUGUST, 1986

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**PRAYER IS VALUED FOR THE FOLLOWING GOSPEL EFFORTS
BEING CARRIED ON IN EITHER TENTS OR GOSPEL HALLS
DURING JULY OR AUGUST**

Saugus, MA - Brethren David Oliver and Eugene Higgins. **Hartford, CT** - Brethren Frank Pearcey and Eugene Higgins. **Hatboro, PA** - Brethren Eric McCullough and Walter Gustafson. **Cumberland, MD** - Brother James Smith. **Craigsville, WV** - Brethren Robert Surgenor and William Lavery. **Albion, MI** - Brother Norman Crawford with the help of brethren from the assembly at Jackson. **Cass City, MI** - Brethren William Metcalf and Jack Nesbitt. **Grandview, IA** - Brother Allan Christopherson. **Corvallis, OR** - Brethren Gaius Goff and Jonathan Procopio. **Kelligrews, Nfld.** - Brethren Gordon Williamson and Kenneth Taylor. **New Glasgow, N.S.** - Brother Lorne Mitchell along with brother George Patterson of the Clinton, Ont. Assembly. **Yarmouth, N.S.** - Brother Albert Hull helped by brother Peter Orasuk of the Charlottetown, P.E.I. Assembly. **Grand Falls, N.B.** - Brethren Gerard Roy and Larry Buote. **Lake Edward, N.B.** - Brother David Kember of the Clinton, Ont. Assembly. **Salisbury, N.B.** - Brethren Albert Ramsay and Murray McCandless. **Midhurst, Ont.** - Brethren Harold Paisley and Timothy Walker. **Stratfordville, Ont.** - Brother Stephen Kember of the Sarnia Assembly and Wade Steers of the St. Thomas Assembly. **Timmons, Ont.** - Brethren Murray Pratt and Bruce Rodgers. **Portage LaPrairie, Man.** - Brother Norman Mellish. **Melfort, Sask.** - Brethren Paul Kember and James Webb.

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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NO. 8

INDEX OF ARTICLES

Cameos On Character – Boaz (Part III)	A.J. Higgins, M.D.
Reception	W.J. Nesbitt
Personal Types – Moses (Part VII)	Dr. J.N. Case
Servant Of The Lord	John McDowell
Defense of KJV (Part III – Conclusion)	James Walmsley
Bread Of Life	Selected
Questions And Answers	Harold S. Paisley

* * * * *

HE SHALL REIGN

*"Remove the diadem, and take off the crown
until He come whose right it is; and I will give it Him." (Ezekiel 21:26-27)*

Amazing is the sight my wondering eyes behold.

I see One lifted high upon a Cross to die

In pain and grief untold.

He strangely wears a crown; but 'tis of mocking thorn.

Was éer such kingly mien by mortal vision seen?

Was éer such sorrow born

Who can the Suffrer be? For His are looks of grace.

Prayer breathes He for His foes despite His own sore woes.

Love fades not from His face.

It is the Nazarene! And He is truly King!

With His resounding praise, in everlasting lays

Celestial courts shall ring.

For He Who on Cal'vry died for ever lives again.

Alone is His the right, in glory and in might

Eternally to reign.

A.H. Storrie

CAMEOS ON CHARACTER from the book of Ruth BOAZ – MARCHING TO A DIFFERENT DRUMMER

By A.J. Higgins, M.D.

FAITHFUL TO THE DIVINE PLACE

The famine which revealed Elimelech's thinking, revealed Boaz's faithfulness. The fields which Elimelech deserted for Moab Boaz guarded for God. The nation Elimelech left, Boaz remained with. The philosophy which swayed the one was as nothing to the other.

How easily Boaz and the faithful remnant could have justified a move. The famine was because of the failure of others. Why should they suffer? Yet Boaz stayed in the land.

Perhaps these introductory lines are being read by someone going through famine conditions; perhaps even a famine not of their own making. The testing time has come. Other fields seem greener; other prospects brighter. You have searched your heart before God and feel that the famine is not of your doing. Others are leaving; the march is on. Be a Boaz and march to a different drummer!

Boaz is not mentioned directly in the first chapter of Ruth, yet he emerges from the famine conditions a mighty man of wealth. Famine did not impoverish him; it enriched him.

But faithfulness amidst defection did not produce a proud or haughty spirit. Here was a man who was not haughty but humble, not arrogant towards others but appreciative of others. Look at him in chapter 2 as the man

FAITHFUL TO DIVINE PRINCIPLES

Over one hundred and fifty years had passed since Moses had given directions about reaping the corners of the field. That, coupled with the recent famine, swayed many farmers. Now was the time to make up for lost years. Surely the good crop was from the Lord to compensate for faithfulness during the long years of famine. This was not the time to worry about the corners of the field and the poor, now was the time to gather in. So went the drum beat of the day.

Boaz marched to a different drummer. In the field of Boaz all is carried out along scriptural lines. Was he the loser? Did he somehow suffer because divine principles dictated his business? Will this antiquated thinking somehow limit his usefulness?

Trace with me briefly the staggering results of a man careful for minor details. Because the corners of his field were still open for the poor and the widow, a poor widow named Ruth is able to find her needs met in his field, which leads to the restoration of Naomi. Following this is the union of Boaz with Ruth and the preservation and furtherance of the Davidic line which led to Christ. The salvation of a

soul, the restoration of a backslider, the establishment of the lineage all spring from minor details observed by Boaz.

Do we exist in a dream world when we think that we increase our usefulness for God by sacrificing divine principles? Are we so naive as to think that somehow God is out of touch with our age and we must improve upon His methods? The drumbeat may be loud, it may be popular, and it may be compelling, but we can march to a different drummer.

FAITHFUL TO DIVINE PRECEPTS

The events of chapter 3 of Ruth are well known. Naomi knows exactly where Boaz can be found. It is harvest time and Boaz is on the threshing floor. Ruth takes her place at his feet and submits her claim: Boaz is to bring to a crisis the issue of their redemption.

She receives the promise from his lips and proof from his hand. With her six measures she makes her way back to her mother-in-law. The words of Naomi are both soul-thrilling and touching: "The man will not be in rest until he have finished the thing this day." Here then was a man whose character brought confidence to others; his behavior in the famine bred belief in prosperity; his consistency in the light engendered certainty in the crisis. Boaz was a man as good as his word, even if it meant personal cost. Notice in chapter 4 he is

FAITHFUL TO DIVINE PATTERN

Boaz is a man who is careful that all be done openly in the gate; that all be done righteously before the minimum of ten men; he deals compassionately with the nearer kinsman who refuses to redeem. He could have spat in his face but spares him the public shame. It was his prerogative.

Another may refuse to play the part of kinsman redeemer. He may march to the loud and clear drum beat of his day. The monotonous compelling beat is all too familiar. It has not ceased through the long ages. The tune is entitled "self," and Boaz has no ears for it.

Redemption of the widow meant raising up the name of the dead. Boaz would have to lose his name. The price was too great to pay for the nearer kinsman. Redemption of the field meant being linked with a gentile in reproach and shame. The nearer kinsman would gladly count out any price in silver and gold, but this coinage was beyond his means. The kinsman who sought to preserve his name is today nameless, but Boaz is remembered. The kinsman who sought to avoid reproach is today forgotten in the shame of his reluctance, but Boaz is honored.

Could lesson be more clearly taught? Can truth be more forcibly impressed upon our consciousness? The drumbeat is loud; its music call is attractive. God alone can minister grace to walk to a different drummer.

RECEPTION

By W.J. Nesbitt, N.I.

One desires in this brief article to examine certain aspects of *Reception* as found in the holy scriptures.

RECEPTION of sinners by the Lord Jesus Christ (Luke 15:2)

The moment that we received the Lord Jesus Christ as our own and personal Saviour we were saved by the grace of God. "As many as received Him to them gave He power to become the children of God." (John 1:12) Few perhaps had any thought of the fact of Christ receiving them at that same moment. Nevertheless, it is blessedly true, that Christ received us to the glory of God. (Romans 15:7) The believer in Christ is thus eternally secure. None can pluck us from His omnipotent hand. We were brought into fellowship with Him at that moment and found the words of the murmurers to be indeed true, "That this Man receiveth sinners and eateth with them." We have since enjoyed a feast of fat things at the Father's table in fellowship with the Father and our beloved Lord and Saviour, Jesus Christ. He said, "Him that cometh to Me I will in no wise cast out." (John 6:37) He waits in grace to receive all who put their trust in Him. One thinks of the moment that Zacchaeus came down from the sycamore tree and received Christ joyfully. Not only did He receive Zacchaeus but that very day in a real and literal sense He went as his guest and ate with him. Should any who are not saved read these lines, kindly remember that whatever your past life or circumstances may have been, without Christ you have no hope of heaven. Religion and respectability will not fit any sinner for heaven. You need to be born again. Those who receive the Lord Jesus Christ as their Saviour are born into God's family. There is no other way that you can be saved from eternal judgment and fitted for eternal glory. As a lost and guilty sinner, just as fit for hell as any sinner already there, repent before God this very moment and believe on the Lord Jesus Christ as your personal Saviour. You will then be able from your heart to sing sincerely with us –

"Just as I was He received me, seeking from judgment to flee,
Now there is no condemnation, this is the Saviour for me."

RECEPTION of a recently saved person (Acts 9:26-28)

Saul of Tarsus was saved about noon one day on the road from Jerusalem to Damascus. He was an inveterate opponent of the Christians as well as the Christian faith. God had mercy on him as in his ignorance and unbelief he relentlessly pursued those who belonged to Christ. A great light, above the brightness of the sun shone round about him. The Lord spoke to him from the glory above. He

realised that Jesus of Nazareth was indeed the Messiah, the Son of God sent to be the Saviour of the world, and that He was now exalted at the right hand of God, as preached by the apostles. Immediately he confessed Him as Lord believing in his heart that God had raised Him from the dead. He was gloriously saved and rejoiced as he later penned the words, "The Son of God Who loved me and gave Himself for me." (Galatians 2:20) He was not depending on the greatness of the light he saw. Others travelling with him also saw it and were not saved. They did not hear the voice that spoke to Saul. He was depending on the greatness of the Saviour in Whom he had put his trust. A great background of a reckless life and great experiences of awakening by nearness to death and other means is of no saving value if Christ is not received as Lord and Saviour. He that hath the Son hath life and he that hath not the Son of God hath not life. Many are deceived with a great experience, sometimes even an unusual one, but have missed Christ. Reader, is there a moment in your life when Christ was received as Saviour in the consciousness that He alone fully met your need by His once for ever sacrifice on the cross? As in the case of every true conversion, Saul immediately manifested that he was born of God. His conduct and company were changed and the whole course of his life altered. Many today claim to be converted and still continue in the same old dead form of religion as well as the organizations of the world. Indeed some of such are experts in the sports and pleasures of the world. They thus make a mockery of salvation as they deceive themselves much more than others. Saul delighted to speak of Christ and suffer for His Name. Nevertheless, later when he reached Jerusalem, the assembly was hesitant as to his reception. No doubt they heard his story which was sound in every detail. They were lacking in confirmation as to his life and conduct from the moment of professing faith until he met them. One admires their carefulness. He did not turn away in a huff because he was not immediately received. God brought Barnabas on the scene and he was able to testify to the great change wrought by God in his salvation and manifested in his life. When received into fellowship in the assembly "He was with them coming in and going out at Jerusalem." (Acts 9:28) This is as it should be with every believer. It is sad when any in the assembly want to associate it with the divers and strange doctrines around us by hob-nobbing with religious denominations and evangelical campaigns.

The whole assembly receives into fellowship, and there is no such thing as reception to the Lord's supper. The believer is received into the assembly fellowship to enjoy its privileges and share its responsibilities and sorrows. Whilst the overseers interview the applicant and bring their findings to the attention of the whole assembly, anyone in the assembly who knows any valid reason because of unrighteous

conduct, false doctrine, unpaid debts, unclean marital relationships, etc., has a right and responsibility to bring this to the attention of those who are ignorant of the fact, in order that all may be examined in the fear of God and the assembly testimony preserved. Spiritual overseers will be thankful to find others in the assembly who have a genuine care for its welfare.

RECEPTION of a restored believer to the assembly (II Cor. 2:6-10)

The man who was practising the sin mentioned in I Corinthians 5:1 was rightly put away from the fellowship of the assembly as a wicked person, according to apostolic instruction. In this way the assembly was cleared before God as well as the world. Excommunication from an assembly should also have in view the restoration of the disciplined person. It does not always have that result. Indeed the repentance of such is as real in the soul as the repentance wrought at conversion. In this case the man was truly restored and in danger of being swallowed up in overmuch sorrow. The time had come for the assembly to confirm its love towards him. There is usually no trouble with the reception into fellowship again of one who has been truly restored to the Lord. The time necessary to see this result will vary in almost every individual. Restoration will be manifested by godly sorrow. No doubt humility of mind and heart and a frank acknowledgement of the sin judged will be in evidence. The idea of announcing a person out of fellowship and receiving such the following Lord's Day or in a month or so is foreign to the teaching of scripture. The restored believer when received will not usually need to be told to walk humbly before the saints. Such will have learned that they are not fit for a public place before the saints and will find work that they can do in a quiet and inconspicuous way. When a person has been scripturally judged they should never be received as long as they refuse to come clean about the sin and justify the assembly in its action. When dealt with for covetousness involving embezzlement, there should be a clear confession as to the amount involved and restitution made. The assembly that departs from the word of God in matters of discipline and reception can hinder the much needed blessing that it seeks, even in the salvation of precious souls.

(To be continued)

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Faith takes God's Word and locks it up in the innermost chamber of the heart, and there it remains as hid treasure. The happy possessor of this treasure is rendered thoroughly independent of the world.

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PERSONAL TYPES OF THE LORD JESUS (Part VII)**MOSES***By Dr. J.N. Case*

On first thought we might judge that Moses stands in too great a contrast to Christ to be a type of Him. But a little search will prove that the contrast is between the two dispensations rather than the two persons. "The law was given by Moses; grace and truth came by Jesus Christ."

Jehovah's words to Moses were: "I will raise them up a Prophet from among their brethren, *like unto thee*." In the epistle to the Hebrews his typical character is again seen (Heb. 3:1-6). Christ as the apostle, the sent One from God to man, was typified by Moses; as the High Priest returning from man to God, Aaron foreshadowed Him.

We may view Moses as a type of the Saviour in the following particulars: In his birth and early history; as the deliverer and ruler of Israel; as a Mediator; as a Prophet.

IN HIS BIRTH AND EARLY HISTORY

Moses was born at a time when his people were oppressed and downtrodden. When Jesus was born, the Jews were under the power of Rome: Herod, an unprincipled king, governed them. Moses' parents evidently had Divine instructions that a more than ordinary future was in store for their son. His mother "saw he was a goodly child." This is more than a mother's usual appreciation of her offspring. It is explained in the New Testament as "fair to God" (Acts 7:20, Greek). With this God-given conviction of the child's glorious future, his parents hid him as long as they could, but unable any longer with safety to do so, they committed him to God and the Nile. "Them that honor Me I will honor," is a Divine principle, so that faith was not put to shame. The very palace of Pharaoh, the one who sought his life, became his home.

And very clearly to Mary and Joseph was intimated the wonderful nature and the exalted destiny of Him Who should be born of her. Pharaoh endangered the life of Moses; Herod sought the life of Jesus. A like motive influenced both – fear of losing their crowns. Many were destroyed by both, but in each instance the child escaped. Thus does God take the wise in their own craftiness.

Moses was born "one of the people"; so was the Christ. But Moses had the training of a king's son – every comfort and luxury would be his portion. Not so our Lord. He was born in a poor man's family; no king's daughter waited to receive Him. He was one of the poor in all His experiences and surroundings. He was not the reputed son of a king, as Moses, but the reputed son of a carpenter. And the Gospels clearly indicate that at the carpenter's bench the Son of God actually labored (Mark 6:3). What a dignity and honor this has forever put upon manual labor!

AS THE DELIVERER AND RULER OF ISRAEL

To save his people, Moses voluntarily renounced the wealth of Egypt and all the honors and pleasures of Pharaoh's court. "For us men and our salvation" the Lord Jesus laid aside His glory, came down to earth, and "became obedient unto death, even the death of the cross."

The first attempt to deliver his people was unsuccessful. He was scorned and rejected by the very ones who should have received him. So with the Antitype. "He came unto His own, and His own received Him not." Their rebellious, defiant cry was, "We will not have this man to reign over us." Stephen, with great effect, pressed home the similarity of the treatment of Moses and Jesus of Nazareth. But this same man, whom at first they rejected, shall one day be manifested as the Deliverer who shall "*turn away ungodliness from Jacob.*"

Egypt represents this world, and Pharaoh – Satan, its prince and god. Pharaoh was a hard master and oppressed the Israelites, but the service was freedom and happiness compared to the slavery of those who are slaves of sin and Satan, and such every unregenerate man is.

Moses was the greatest miracle-worker in the Old Testament. God thus demonstrated to friend and foe that He had sent him. Likewise miracles, many and great, were performed by the Lord Jesus, the Father thus attesting that He had sent Him to be the Saviour of the world. But there is a striking contrast in the nature of the two series of wonders: those of Moses were chiefly acts of judgment; those of Christ were purely acts of mercy.

Jannes and Jambres, as leaders of the magicians, withstood Moses and endeavored to bring down his miracles to the level of their own enchantments. The Scribes and Pharisees opposed the Lord Jesus, blasphemously affirming that His miracles were wrought by power of Beelzebub, the prince of demons. And as, at last, the very magicians acknowledged that Moses wrought his miracles by the power of God, so the very demons were constrained to confess that Jesus was the Son of God.

By the sprinkled blood of the Passover lamb, the Israelites' firstborn were preserved from the destroying angel; by the blood of Christ, our Passover-victim, sacrificed for us, all who believe on Him are delivered from the wrath to come.

From that point onward Moses became their recognized leader. They "were all baptised unto Moses in the cloud and in the sea." The cloud over head and the waters on each side, as it were, covered them up, and when they emerged on the other side it was a typical resurrection. Moses, not Pharaoh, was henceforth to be their law-giver and leader. So with the true Christian. In our baptism, we show that we have died to sin, the law, and the world. The flesh no longer has any claim upon us, we have died to it; we are no longer of the world, therefore its prince is no longer our master. Henceforth Jesus Christ

is our Lord. This practical aspect of baptism is too often forgotten among believers, though the point is made much of in the Word of God. Our constant question should be, "Lord, *what wilt Thou have me to do?*"

MOSES AS A MEDIATOR

Of the giving of the law it is said: It was ordained by angels in the hands of a mediator. Israel felt their need of a mediator, and God provided Moses. Referring to the giving of the law, Moses once said: "I stood between the Lord and you at that time, to show you the words of the Lord; for ye were afraid by reason of the fire, and went not up into the mount." And every sinner, who in any measure knows himself and God, feels the same need. Man must have a mediator – one to interpose and act on God's behalf to him, and in his behalf with God. Such a mediator has been provided in the person of the Lord Jesus. He is the only possible One (I Tim. 2:5).

Moses was the mediator of a covenant of works; Christ of a covenant of grace. Thus it is spoken of as "a better covenant." The law cursed and condemned, without the least mercy, anyone who violated the least of its commandments. The Gospel tells of One Who has borne the curse of the law, so that all who receive Christ go free. The Law, though it was the ministration of death, was glorious, but the Gospel, the ministration of life, is much more glorious.

Through all their wanderings, Moses was the channel of blessing to the nation. The manna, the quails, the water from the rock, all came through him. In this he was a faint foreshadowing of our Lord Jesus. For every blessing a guilty world and an ungrateful church receive comes through the cross of Christ. Well may saved ones sing –

"Our every joy on earth, in heaven,
We owe it to Thy blood."

The intercession of Moses as mediator saved the people from judgment. *They had sinned grievously in the matter of the golden calf*, and a righteously angry God threatened them with destruction. But hark to those earnest, God-like pleadings of the man Moses: "Oh, this people have sinned a great sin, and have made them gods of gold! Yet now, if Thou wilt forgive their sin – and if not, blot me, I pray Thee, out of Thy book which Thou hast written." That is, Moses offered himself for death that the nation might be spared. But such a sacrifice could not be accepted.

But at Calvary we see One Who was accepted. Worse than ten thousand deaths befell our adorable Substitute. He died beneath the stroke of judgment, and we are delivered from wrath through Him. He lives again to intercede for us, to save us from sin's power, to save us to the heavenly inheritance. Moses could not bring them into the

land, but our Redeemer will not give over His work till all His people are "safe at home within the veil."

AS A PROPHET

God's revelation of Himself has been progressive. At the beginning He was known as Elohim, the triune, omnipotent Creator. The attribute herein revealed was power, might force. To the patriarchs He revealed Himself as *El Shaddai*, the all-sufficient God, the One Who supplied the wants of every living thing. But to Moses He manifested Himself as Jehovah, the self-existing, unchangeable, and eternal One – God in covenant relationship with His people. And all the revelations under the old covenant were but additions to this last named glorious title, as Jehovah-Tsidkenu, Jehovah Shammah.

Moses was preeminent as a prophet. No man of old was admitted to the familiar intercourse with Jehovah which Moses enjoyed. But not till Christ came had we a full revelation of God. All the others were partial and fragmentary. Not till the incarnation was God made known in that highest, yet dearest, of all relationships – *Father*. "No man hath seen God at any time; the Only Begotten, which is in the bosom of the Father, *He hath declared Him*."

This is the characteristic revelation of God in this age. Only in the Son could God reveal Himself as Father, and only as we are "in Christ" can we call God our Father, for He is first of all the Father of our Lord Jesus Christ, and then the Father of all who believe on Christ.

Favored as Moses was, even to him God could only show His "back parts," the less glorious parts of His character. But in Christ we have the last, highest, and perfect revelation of God. All that we can ever know of God is to be seen in Christ, for He has shined forth giving "the light of the knowledge of the glory of God in the face of Jesus Christ."

Moses and the prophets were like the moon and stars in the night, their testimony was infinitely better than total darkness, yet it was night only, but now in Christ, we have the sun at noon-day.

Fain would we speak of the wife and children whom God gave Moses in his rejection, and other points, but space fails us. Personally, we might learn many practical lessons from the life of Moses. I point out one: God ever trains His instruments for special work, and the training is oftentimes long and painful. With Moses two-thirds of a long life was taken up in fitting for service. Eighty years training for forty years work. To us it seems all out of proportion. Yet it was God's way, and that is ever the best. May we, too, be prepared to undergo any training necessary, that we may be vessels meet for the Master's use, and prepared unto every good work.

THE SERVANT OF THE LORD

By John McDowell, Brisbane

The seven words which have been translated in our New Testament (Authorized Version) as "**SERVANT**" make an interesting study with some very helpful and practical lessons.

- (1) "Diakonos," (Matt. 23:11). "He that is greatest amongst you shall be your servant." Here we have the thought of **Humility**.
- (2) "Doulos," (Phil. 2:7 and Rom. 1:1). The word is a Bond-Slave, bringing before us the thought of **Subjection**.
- (3) "Oiketes," (Luke 16:13). "No servant can serve two Masters." Here the household servant is in view and would remind us of the need for **Devotion**.
- (4) "Pais," (Matt. 12:18). "Behold My Servant," quotation from Isa. 42. Here it is One of the Family, the Child; and suggests the thought of **Dignity**.
- (5) "Huperetes," (John 18:36). The word found here is the Under-rower, and would suggest the thought of **Unity** (pulling together).
- (6) "Sakir," (Luke 15:17). "The hired servants" may suggest merely working for wages or personal gain, reminding us of **Reward**.
- (7) "Therapon," (found only in Heb. 3:5). Linked with the thought of **Faithfulness**.

What wealth of material we have in these brief observations. We commend them to you for further study and, more importantly, the practical working out of the truths embodied in them, so that we may be worthy of such a title as, "The Servant of the Lord" (II Tim. 2:24), for the Glory of God and the eternal blessing of Saint and Sinner.

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IN DEFENSE OF THE KING JAMES (AUTHORIZED) VERSION (Part III)

Traditional or Modern – Literal or Free Translation – Which?

By James Walmsley, Venezuela

The multiplicity of modern versions in the English language has led to much confusion and the adoption, for public reading, of versions that are of doubtful value. New versions sometimes make their appearance on the market, with the assurance that they are based on a "new" or "revised" text. This is always certainly true, though the number of changes in the corresponding English version may far

outstrip the number of minor changes introduced into the Greek text. The great majority of readers naturally assume that every alteration made to such English versions has the support of underlying changes in the Greek. This is not always the case. As far as this writer is aware, nothing is done by Bible Societies or Publishers, interested in the dissemination of the Scriptures, to correct this erroneous concept. It can be shown that as recently as the third edition of the 25th edition of the Greek Text, published by the United Bible Societies, that the text of I Cor. 1:1-9, is basically that of the Stephens text (1551). The only changes made affect the order of the words "Jesus Christ," verse 1, which is now "Christ Jesus," and the elimination of the word "both," verse 2. Otherwise the reading of this passage is identical in both publications. The King James version approximates to a literal translation of these verses except that it has "coming" for "appearing" in verse 7, while the modern translation, "Today's English Version," published in conjunction with the 25th edition of the Greek text, is really a free translation. The predominating importance of a literal translation, as opposed to a free translation or paraphrase, has been lucidly expressed in the following terms: "We believe with the very fullest conviction the divine inspiration of the holy Scriptures as the revelation of the infinite wisdom of God, and the expression of His gracious character in Jesus Christ. But since no one is able to grasp the whole expanse of this revelation and often a meaning beyond the comprehension of the translator lies hidden in a sentence, which would be lost in a free translation but may be found in a more literal one, through deeper teaching of the Holy Spirit – it is evidently necessary to reproduce the original text as in a mirror. Yet of course the limits of this literalness or exactitude must not be drawn so close as to render the sentence translated into another language altogether incomprehensible, and to remain consequently destitute of meaning," (Preface to the German Testament, J.N.D.).

The New International Version has gained popularity with many evangelical christians, who seem disposed to accept it and its notes as being of the highest standard. This is to be deeply regretted, especially in view of the fact that this version casts doubt on the closing verses of Mark's gospel, where there is a note that states, "The two most reliable early manuscripts do not have Mark 16:9-20." At John 7:53 there is a further note to the effect that "The earliest and most reliable manuscripts do not have John 7:53-John 8:11."

The case concerning the last part of Mark 16 will be made clear by the following brief quotation, "The heart of the problem is, namely, the fact that Codex B (Vaticanus) of the Vatican Library, and Codex Aleph (Sinaiticus) brought from Mount Sinai in 1859, do not contain the last twelve verses of Mark's Gospel. This was the principal reason why Tischendorf, Tregelles and Alford denied their genuineness. So

when Westcott and Hort issued their revised text of the New Testament, they assured us that "the original text terminated abruptly, from whatever cause . . . the rest was added at another time and probably by another hand."

The following note, taken from the Introduction to the New Testament (New Translation) is worthy of consideration here. "The three greatest questions are 1 Tim. 3:16, the beginning of John 8, and the last verses of Mark 16. In the first I pronounce no judgment, as full dissertations have been written on it by many critics. As to John 8, I do not doubt its genuineness. Augustine tells us it was left out in some untrustworthy MSS because it was thought injurious to morality: and not only so, but in my examination of the text I found that in one of the best MSS of the old Latin, two pages had been torn out because it was there, carrying away part of the text preceding and following. As to the end of Mark, and its apparent independent form, I would remark that we have two distinct closes to the Lord's life in the Gospels: His appearance to his disciples in Galilee, related in Matthew without any account of His ascension, which indeed answers to the whole character of that Gospel; and at Bethany, where His ascension took place, which is the part related in Luke, answering to the character of his Gospel. Now Mark up to the end of verse eight, gives the Matthew close; from verse nine a summary of the Bethany and ascension scene, and facts related in Luke and John. It is a distinct part, a kind of appendix, so to speak."

John W. Burgon referring to Codex B and Codex Aleph, has written the following: "Let us endeavor, I say, to ascertain the character of the witnesses by a patient and unprejudiced examination of their evidence – not in one place – and throughout. If we find it invariably consentient and invariably truthful, then of course a mighty presumption will have been established, the very strongest possible, that their adverse testimony in respect of the conclusion of Mark's Gospel must needs be worthy of all acceptance. But if, on the contrary, our enquiries will conduct us to the very opposite result, what else can happen but that our confidence in these two MSS will be hopelessly shaken? What other alternative will be left us but to reject their testimony in respect of Mark 16:9-20, with something like indignation; and to acquiesce in the belief of universal Christendom for eighteen hundred years that these twelve verses are just as much entitled to our unhesitating acceptance as any other twelve verses in the Gospel which can be named?"

"Codex B comes to us without a history: without recommendation of any kind, except that of its antiquity. It bears traces of careless transcription in every page. The mistakes which the original transcriber made are of perpetual recurrence. In the Gospels alone, Codex B leaves out words or whole clauses no less than 1,491 times,

of which by far the largest proportion is found in Mark's Gospel. I can testify to the fact that the codex is disfigured throughout with repetitions." It should be noted here that in 1860, while temporary chaplain of the English congregation at Rome, Burgon made a personal examination of Codex B.

Burgon, referring now to Codex Aleph, continues, "Tregelles has freely pronounced that 'the state of the text, as proceeding from the first scribe, may be regarded as very rough.' But when 'the first scribe' and his 'very rough' performance have been thus unceremoniously disposed of, one would like to be informed what remains to command respect in Codex Aleph? Is, then, manuscript authority to be confounded with editorial caprice, exercising itself on the corrections of 'at least ten different revisers,' who from the sixth to the seventh century, have been endeavoring to lick into shape a text which its original author left 'very rough?'"

Herman C. Hoskier in "A Study and an Indictment," assures us that there are more than three thousand real differences between the texts of B and Aleph, in the four Gospels alone!

After noting some of the more apparent differences and omissions that occur in these MSS, Burgon resumes, "We are by this time in a condition to form a truer estimate of the value of the testimony borne by these two manuscripts in respect of the last twelve verses of Mark's Gospel. If we were disposed before to regard their omission of an important passage as a serious matter, we certainly cannot any longer so regard it. We have by this time seen enough to disabuse our minds of every prejudice. Codices B and Aleph are the very reverse of infallible guides. Their deflections from the truth of Scripture are more constant, as well as more licentious by far, than those of their younger brethren.

In his address to Bishop Ellicott, Burgon summarizes the evidence in favour of these twelve verses: "Your ground for thus disallowing the last 12 verses of the second Gospel is, that B or Vaticanus and Aleph omit them – that a few late manuscripts exhibit a wretched alternative for them – and that Eusebius says they were often awry.

"Now, my method on the contrary is to refer all such questions to 'the consentient testimony of the most ancient authorities.' And I invite you to note the result of such an appeal in the present instance. The verses I find are recognized:

(1) in the second century by: the Old Latin and Syriac versions; by Papias, Justin Martyr, Irenaeus and Tertullian,

(2) in the third century by: the Coptic and Sahidic versions; by Hippolytus, Vicentius at the seventh council of Carthage; by the 'Acta Pilati'; and by the 'Apostolical Constitutions' in two places,

(3) in the fourth century by: Cureton's Syriac and the Gothic versions, besides the Syriac Table of Canons; by Eusebius, Marcarius

Magnes, Aphraates, Didymus, the Syriac 'Acts of the Apostles'; Epiphanius, Leontius, Ephraem, Ambrose, Chrysostom, Jerome and Augustine."

Professor John A. Broadus of the Southern Baptist Seminary also wrote an able and convincing paper refuting the assertion that the style and language of the passage in question argued for its spuriousness. Professor Broadus tells how it occurred to him to use the preceding twelve verses (Mark 15:44-16:8) for critical study, and he discovered here seventeen peculiar words not found elsewhere in Mark! ("A *reductio ad absurdum*," Baptist Quarterly, July 1869).

"The remarks on 'style' when the authorship of some portion of Scripture is to be discussed are commonly observed to degenerate at once into what is really quite a different thing. Single words, perhaps some short phrase, is appealed to, which (it is said) does not recur in any part of the same book; and hence it is argued that the author can no longer be the same. According to this argument, the recurrence of the same words constitutes identity of style; difference of style in such a sense compels us to infer diversity of authorship. Each writer is supposed to have at his disposal a limited number of "formulae" within the range of which he must work. He must in each chapter employ these formulae, and these only. He must be content with one small portion of his mother tongue and not dare to venture across the limits of that portion, on pain of losing his identity' (Dr. Kay)" – quoted from "The Last Twelve Verses according to the Gospel of Mark."

Further testimony is borne to the authenticity of Mark 16, by the Roman Catholic theologian Gerhard Hartmann, S.J., quoted by C. Zwemer. He says, "He pays special attention to the Greek words of the passage in question and shows how all arguments based on them fall to the ground when we examine the structure as well as the vocabulary of Mark. One by one Hartmann examines the words that supposedly are an argument against genuineness and turns every alleged difficulty into a witness for the authenticity of these closing verses!"

The shortcomings of the King James Version have often been manifested, so that it is not necessary to repeat them here. It should be borne in mind, however, that the K.J.V. has the advantage of approximating to a literal version of the Bible. Its literal character is enhanced when the casual reader takes into account the italicized words which, when omitted, give the reader an even more accurate knowledge of the actual words of the original. The advantage of a literal translation over a free or paraphrased one has been touched on above. The main objections to the continued use of the K.J.V. is the use of the old pronominal forms "thou," "ye," etc. Some find this a difficulty, though generations of christians of average ability have mastered the

use of these forms. Some, who have a knowledge of a second language, French or Italian or other languages, are familiar with the equivalents of these Old English forms, and are able to appreciate more than most the fact that these represent language that is expressive of intimacy and reverence. No doubt, for this reason, many have sought to retain forms that in the modern world are considered to be archaic. These forms are undoubtedly old, but many God-fearing saints set a premium on reverence, and are thus prepared to spend the small amount of time necessary to master the use of forms that are really very few in number.

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"I AM THE BREAD OF LIFE"
(John 6:35)

Selected

If a person is neither feeding, digesting, nor hungering, he is in an unhealthy condition; if he feeds, and the process of digestion follows in natural order, he hungers again. Just so is it with the things of God and the children of God; and in order to health, each of these three operations has its proper time and place.

A man who eats nothing must sink in decay, while another who cannot digest his food suffers from a train of attendant maladies, not one of the least (because of the bad effect it has around) is *discontent*; he is discontented with himself, and with all about him. So is it with divine things; if I cannot digest what I have taken, the food does me no good; not that the fault is in the food, it is *in myself*.

A hungry man does not find fault with his food, because he is hungry, and the plainer the food the more easy is it of digestion, and even a crust is acceptable to a hungry man. To be complaining of my food is neither hungering, digesting, nor feeding, and a saint in a healthy condition of soul himself will not be finding fault with others or with the meetings, he will be helping them both by the flow of health in himself.

It is not a sign of a healthy state for the appetite to need "pampering," or for us to desire that the manna should be made up into pleasant morsels by *natural skill*. (See Numbers 11.) It is a sign of health to be hungry, and the soul that digests most regularly is the one you will most frequently find again hungry.

If you see a saint who is never hungry, may you not conclude that something is wrong? If all were right would he not digest? would he not then hunger again and again? And if we are in secret with God, we shall be found at that place where food is dispensed.

Only such souls "grow," according to I Peter 2:2-3, and only such help others. The manna was to be gathered *each day*. Your supplies

must come directly from the Lord Himself, and what you were supplied with yesterday gives you no power for today, and if the Lord did supply us with more than was necessary for each day such are we that we should immediately become independent of Him; it would take us out of the path of faith. He does not do this; He will have us dependent on Him.

This world is as really destitute of food in itself for the redeemed as was the wilderness for Israel; hence the need of "bread from heaven." It is by a strength ministered from above they are enabled to live, because they partake of a suited supply from thence. If I am longing for "the cucumbers, and the melons, and the leeks, and the onions, and the garlick" (Numbers 11), I am sighing for Egypt's food, and not for the supplies of God. These feed *the flesh*, while the Word feeds the *new man* and judges the flesh with all its desires – condemns it and no longer owns it. "As the living Father hath sent Me, and I live by the Father; even so he that eateth Me, even he shall live by Me" (John 6:57). But as Israel needed the manna, so do you and I need a *daily bread*. Be careful that you do not loath this "light food;" if you do, be assured that your heart has already gone far into the land where you will presently be – "among the flesh-pots of Egypt" where you may, alas! "eat bread to the full," but where all you get can only minister to and nourish *the flesh*. "For to be carnally minded is *death*" (Romans 8:6).

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GENESIS 26:18

Selected

Isaac dug again the wells of his father. The Philistines had filled them up and they had to be re-opened. You will observe that Isaac did not have a prayer meeting and ask God to send down an angel with a shovel. Re-opening clogged spiritual wells is our responsibility. Prayer will accomplish many things but not everything. Moses at the Red Sea was praying when he should have been proceeding, and God put an end to that (Exodus 14:15). Joshua on his face after the defeat at Ai was bidden to get up. It was time to find out who was at the bottom of all the trouble. God will raise Lazarus but will not roll the stone away from the sepulchre. We must break up our fallow ground and stir up the gift of God within us. We waste time in prayer meetings trying to persuade God to assume our responsibilities. No use asking God to make us humble when we are told to humble ourselves. Well-digging is not a pleasant pastime, and repentance, confession, and restitution are not enjoyable, but they get to the heart of the trouble. And when the well is dug, the water will flow.

* * * * *

QUESTIONS AND ANSWERS

By *Harold S. Paisley*

Question: *Kindly explain the words of the Lord Jesus, "If a man abide not in Me he is cast forth as a branch and is withered, and men gather them and cast them into the fire, and they are burned."*

Answer: The question arising from these words is not one of salvation and security but rather of fruitfulness and communion. The Lord was not cancelling His previous teaching concerning the eternal security of the believer, but to unfold truth of the greatest practical importance to all who have been thus blessed.

The language of this verse carefully read will prevent any mistaken understanding of the meaning. "If any one does not abide in Me, he is cast out as a branch and is withered." Such a branch as that is useless and is simply cast by men into a fire to be burned. To bear fruit apart from abiding in fellowship with Him is as impossible as to be saved apart from Him. A severed branch of any other tree in Israel might prove useful for another purpose, but vine branches are useless when ceasing to bear fruit. The words of the Lord Jesus have reference no doubt to Ezk. 15:3-4. "Shall wood be taken thereof to do any work? Behold it is cast into the fire." The verse is not a doctrinal statement relating to man's future destiny, but a parable to illustrate the importance of fruitbearing in the lives of His people here and now.

Question: Is there a danger of eloquence taking the place of the simple declaration of the great facts of the Gospel? The Lord Jesus Himself used simple words in His preaching, so that the common people heard Him gladly.

Answer: In pondering over our contributor's question I was wondering how many words the Lord used when here, and upon investigation was amazed at the result.

In reading the Gospels through carefully I found that the recorded spoken words of the Blessed Lord total 1744, a higher figure than I expected. In separating them into syllables the arrangement was worth consideration. There are 54 proper names used, leaving 1690 other words. These are made up of 722 of one syllable, 689 of two syllables, 232 of three, 53 of four, and only 3 of five syllables. It is most significant to notice that only 279 words are more than two syllables.

All these words would fill a small book of 20 ordinary-sized pages. It is no wonder that they marvelled at the gracious words that proceeded out of His mouth. Never man spake like this. It is strong proof of the Divine Inspiration of the Holy Scriptures that the Son of God,

the Alpha and Omega of all language, should use such simple words to tell out the most profound truths.

In all this He is the perfect example for all who speak the Word. May those who hear us take knowledge of us that we have been with Jesus (Acts 4:13). The answer to the question is evident as we consider Him and "Remember the words of the Lord Jesus" (Acts 20:35).

* * * * *

REPORTS – UNITED STATES

Augusta, ME - The conference held in mid-June was a time of cheer to the small assembly here.

Springfield, MA - The monthly Bible Reading for the Connecticut area assemblies was held here on June 29 with brethren Eugene Higgins, James Smith and David Oliver present to help. I Timothy 2 was considered. These Readings will resume again in September.

Cumberland, MD - Brother David Oliver spent a few nights with the saints here taking up the truths presented in Acts 2:41-42. He later visited the assembly at New Creek, WV with appreciation.

Stockton, MN - Brother Robert Orr being joined by brother Richard Bruley of the LaCrosse, WI Assembly had two weeks of gospel meetings closing on June 20. Not too much interest.

Burwell, NE - Brother Roy Weber along with brother Talmage Southard of the Stout, IA Assembly had some tent meetings in late June and early July. Several younger brethren joined in holding Children's Meetings in the mornings.

* * * * *

REPORTS – CANADA

Gander, Nfld. - Brother Bryan Funston called here and at four other assemblies, which the saints seemed to appreciate.

Avonport, N.S. - Brethren James Martin and Wilson Jennings are continuing in gospel meetings with three already having professed faith in Christ.

Pugwash Junction, N.S. - The three-day conference held over the first weekend of July was well-attended with a variety of helpful ministry being given. Brethren Oswald MacLeod and John Hawthorne were spending some time visiting the different assemblies.

Barrie, Ont. - Brother Jack Noble gave encouraging ministry in a recent visit to the assembly.

Clinton, Ont. - **Joseph Street Gospel Hall** - The assembly had appreciated visits from brethren Arnold Gratton, John Gray, Robert Surgenor and Alexander Dryburgh. The Christians are engaged in door-to-door tract distribution in surrounding towns.

Owen Sound, Ont. - Brother William Metcalf had a few nights of ministry which was a cheer to the saints.

Thunder Bay, Ont. - Brother Robert Boyle spent a week with the assembly taking up the life of David, which was much appreciated.

Valens, Ont. - Brother Lorne Langfeld had two weeks of children's meetings.

Austin, Man. - Brother Fred Krauss was with the assembly for three nights of helpful ministry.

Brandon, Man. - Brother Robert Boyle along with brother Alan Ritchie from this assembly are visiting the surrounding districts with tract distribution.

Calgary, Alta. - **West Hillhurst Gospel Hall** - A happy spirit prevailed at the conference held over Queen Victoria's birthday. There was a baptism on the last day of the conference.

Vancouver, B.C. - The gospel meetings conducted by brother Harold Paisley in connection with EXPO 86, resulted in a nice number trusting the Savior. Many strangers attended and God granted favorable weather for this concentrated effort on the part of a number of assemblies.

Westbank, B.C. - **Highway Gospel Hall** - The assembly had a conference over the first weekend of July. Brother Harold Paisley was responsible for the Bible Reading on I Thessalonians 4.

* * * * *

CONFERENCES

Hardwick, VT - Conference to be held on September 20 and 21 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, 27 Lower Cherry Street, Hardwick. All other meetings to be held in the Hardwick Elementary School. Bible Readings on Romans 7 and 8. Breaking of Bread at 10:00. Corr. William D. Scott, Route #1, Box 1144, Hardwick, VT 05843. (802) 472-6257. School (802) 472-5411.

Hitesville, IA - Conference on September 20 and 21 with Prayer Meeting on Friday at 7:45 in the Gospel Hall. All other meetings to be held in the Aplington High School, Aplington. Bible Reading on Lord's Day on I Corinthians 15:1-23. Breaking of Bread at 10:30. Corr. Dr. Larry L. Brandt, 509 Lincoln Street, Parkersburg, IA 50665. (319) 346-1084. School (319) 347-2394.

Chapman Valley and Parry Sound, Ont. - Joint conference to be held in the Gospel Hall, Chapman Valley on September 20 and 21 with Prayer Meeting on Friday at 7:30. Bible Readings on: How can we know the guidance and control of the Holy Spirit in our lives?, The Christian's Priorities, and The Life of Jesus Christ as an example for His own. Breaking of Bread at 10:00. Corr. Herbert West, Lakeview Drive, Sundridge, Ont. P0A 1Z0. (705) 384-5280 (Chapman Valley) and George Yocum, Box 336, Parry Sound, Ont. P2A 2X4. (705) 746-8415 (Parry Sound).

Midland Park, NJ - Conference to be held in the Gospel Hall, 61 Prospect Street on September 27 and 28 with Prayer Meeting on Friday at 7:45. Breaking of Bread at 10:00. Corr. T. Edgar Chambers, 550 Franklin Terrace, Wyckoff, NJ 07481. (201) 652-4862. Gospel Hall (201) 447-0654.

Livonia, MI - **Stark Road Gospel Hall** - The dates and subject for the Bi-monthly Bible Readings for the 1986-1987 season to be held in the Gospel Hall, 9280 Stark Road are as follows: starting on Saturday afternoon at 4:00; September 27, January 24 and March 28 - Epistle to the Ephesians. No Bible Reading in November. Corr. James K. Vallance, 47100 Maplebrook, Northville, MI 48167. (313) 349-4258. Gospel Hall (313) 425-4910.

Austin, Man. - Conference to be held in the Gospel Hall, Bishop Street and Government Road on September 27 and 28. First meeting on Saturday at 2:00 for ministry. Breaking of Bread at 10:30. Corr. Lyle Knox, Box 151, Austin, Man. R0H 0C0. (204) 637-2115.

Manchester, IA - The 56th annual conference to be held on October 4 and 5 with Prayer Meeting on Friday at 7:45 in the Gospel Hall, Union and Wayne Streets. All other meetings to be held in the Middle School on Doctor Avenue. Breaking of Bread at 10:30. Corr. C.F. Foster, 129 Delhi Road, R.R. #2, Manchester, IA 52057. (319) 927-2963.

Clinton, Ont. - **Joseph Street Gospel Hall** - The 18th annual conference to be held on October 4 and 5 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, 143 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 in the Gospel Hall on October 4 and 5 with Prayer Meeting on Friday at 7:30. Bible Reading on Romans 12. Breaking of Bread at 10:30. Corr. Peter H. Dyck, Roseisle, Man. R0G 1V0. (204) 828-3509. Gospel Hall (204) 828-3484.

Baldwin City, KS - **Coal Creek Gospel Hall** - Annual all-day meeting to be held in the Gospel Hall, 1½ miles north of Baldwin City on Highway 1055 on Lord's Day, October 12. Assembly Prayer Meeting on Friday at 7:30. Bible Reading at 10:00 on Philippians 2. Breaking of Bread at 11:00. Corr. Delbert Hird, Route #3, Box 288, Ottawa, KS 66067. (913) 242-5360. Gospel Hall (913) 594-6628.

Sydney Mines, N.S. - **Cape Breton Conference** - This conference sponsored by the five Cape Breton Assemblies will be held on October 12 and 13 with Prayer Meeting on Saturday at 7:30. Bible Readings on Hebrews 1 and 2. Breaking of Bread at 10:00. All meetings to be held in the Sydney Mines Memorial High School. Corr. Norman McQueen, 7 Victoria Drive, Sydney Mines, N.S. B1V 3B4. (902) 539-4078. School (902) 736-6233.

Orillia, Ont. - Conference to be held on October 11 and 12 in the Orillia District Collegiate, West Street North. *No Prayer Meeting on Friday night.* First meeting on Saturday at 10:00. Breaking of Bread at 10:00. Corr. Andrew Adams, 452 Peter Street, North, Orillia, Ont. L3V 5A7. (705) 326-9698.

St. Thomas, Ont. - Conference on October 11, 12 and 13 with Prayer Meeting on Friday at 7:45 in the Gospel Hall, One Sunset Drive. All other meetings in the Central Elgin Collegiate School, Chestnut Street and First Avenue. No meeting on Saturday morning. Breaking of Bread at 10:00. Corr. Allen McCandless, R.R. #1, Port Stanley, Ont. N0L 2A0. (519) 769-2472. School (519) 631-4460.

Brandon, Man. - Annual conference to be held in the Gospel Hall, 1412 - 22nd Street on October 12 and 13 with Prayer Meeting on Saturday at 7:00. Bible Reading on Romans 7. Breaking of Bread at 10:30. 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 October 11 and 12 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, Fourth Avenue and Main Street, Maidstone. All other meetings to be held in the Legion Hall, Main Street, Maidstone. Breaking of Bread at 10:00. Corr. S.J. Foster, Box 51, Maidstone, Sask. S0M 1M0. (306) 893-2315 (Maidstone) and Edmund G. Barr, Box 52, Mervin, Sask. S0M 1Y0. (306) 845-2296 (Mervin).

Vancouver, B.C. - Victoria Drive Gospel Hall - Annual conference to be held on October 11, 12 and 13 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, 49th Avenue and Killarney Street. Corr. Tom Barr, 935 Gatensbury Street, Coquitlam, B.C. V3J 5H9. (604) 936-7162. School (604) 435-8121.

HOMECALLS

Roseisle, Man. - Our dear brother, **William Maxwell**, age 77, went Home on May 13. He was saved in his teens and was gathered to the Lord's Name in 1956. He loved the assembly and has left a good testimony. His wife, Flora, awaits that day of reunion.

Vancouver, B.C. - Fairview Gospel Hall - Our dear sister, **Mrs. Christian Leeson**, age 88, passed into the presence of her Lord on May 23, after a prolonged period of illness and increasing weakness. She was born in Woodside, Manitoba and was saved in Vancouver in 1920. In the following year, she was part of the number that gathered to remember the Lord at the inception of the Fairview Assembly, where she continued in unbroken fellowship for 65 years. Our sister is missed and will be remembered for her many years of hospitality and service to the saints and her interest in the gospel. She is survived by her husband, Stanley, now 95, and one sister, Mrs. James McConnell, both of the Fairview Assembly and a brother.

Westbank, B.C. - Highway Gospel Hall - Our dear brother, **Norman Fenton**, age 86, went Home to be with Christ on May 19. He was saved many years ago and as long as health permitted he attended the assembly meetings. For the past number of years he suffered from rheumatism and Alzheimer's disease. His wife, Marian, a son, two daughters, and a number of grandchildren and great grandchildren are left to mourn his passing. One son predeceased him in 1967.

Belfast, Northern Ireland - Our esteemed brother, **Samuel Reilly**, passed suddenly into the presence of the Lord on June 13. He was born in 1910 near Drum in County Monaghan. Both he and his wife were saved on March 29, 1939, at almost the same minute at a gospel meeting in a portable hall erected just across the border in County Cavan. They were soon baptized and received into the fellowship of the Drum Assembly. They moved to Belfast in 1942 and were in fellowship in the Adam Street Assembly for a few years, then in Donegal Road Assembly until they moved to the Newtonbreda district in 1959. He was part of the oversight in the assembly at Newtonbreda until his homecall. He travelled near and far to preach the gospel on Lord's days and was active in tract distribution and open air preaching and ministry in the assembly. He had a cheery disposition and made many friends. This was evident as the hall was packed with many outside before the commencement of the service. Many gathered again at the graveside. A sense of the Lord's presence was felt at both services. He will be much missed by his wife and family and the Newtonbreda Assembly.

Fresno, CA - Our beloved sister, **Mrs. May Royer**, went Home to be with the Lord on June 16, in her 89th year. She was born in Ireland in 1897 and saved there at the age of 14. After coming to this country she learned the truth of gathering to His Name, and has been associated with the assembly for over 60 years. She was a mother-in-Israel and their home was always open to the saints and servants of the Lord. Prayer is requested for her husband, John, now 91, and two daughters, Mrs. Flora Ann Leerhoff and Mrs. Ethel Argleben, who are in the Fresno Assembly.

Words in Season

THE BIBLE FAMILY MAGAZINE



He Who has saved – will save;
He Who has kept – will keep;
He Who has fed and led – will lead
The thousands of His sheep!

Wouldst thou be fed and led
O'er moor and fen, o'er crag and torrent
till the night be gone!
Cast aye thy lot with Him
Who seen as "Son of Man"
Is none the less "Immanuel" God the Son!

Thou! Son of Man so lowly here
Wast long e'er time began so high as Son of God,
And from Thy lowly guise exalted higher still
Art now enthroned in heaven as Lord of all!

Live thou for Him Who bled and died for thee!
This is true life no death thy soul shall see!
Live thou for Him Who ever lives for thee;
Thou shalt be His joint-heir eternally!

Anonymous

SEPTEMBER, 1986

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NOTICE

County Down, N.I. - Because of health complications, our brother W.D. (Bill) Halliday and his wife have had to return home from Africa, after he spent some time in the hospital at Johannesburg. His address is: 2 Ashley Park, Carryduff, County Down, NORTHERN IRELAND BT8 8DX.

CHANGE OF ZIP CODE

Thornhill, Ontario - Harold S. Paisley, 23 Glen Crescent, Thornhill, Ontario L4J 4K7. (416) 731-1982.

CHANGE OF ADDRESS

Longport, NJ - Mrs. Wm. H. (Martha) Ferguson, Gospel Hall Home, 2800 Atlantic Avenue, Longport, NJ 08403. Tel. (609) 487-0364.

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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VOL. 78

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NO. 9

INDEX OF ARTICLES

It Was For Me (Poem)	Annie Johnson Flint
Cameos On Character – Ruth (Conclusion)	A.J. Higgins, M.D.
Teaching Doctrine To Sunday School Students	James N. Smith
Reception (Part II – Conclusion)	W.J. Nesbitt
A Magnificent Palace	Selected
Three Lessons From Paul's Conversion	Bruce Collins
Song Of The Saints	John Ferguson
Personal Types – Joshua (Part VIII)	Dr. J.N. Case
Questions And Answers	Harold S. Paisley

* * * * *

VERY PRECIOUS

How very precious was the ointment poured
By one who loved so greatly her dear Lord.
That alabaster box she gladly broke –
Though one against her giving wrongly spoke:
"Why was this waste?" accusingly he said,
As he beheld her pour it on His Head.
Een as the spikenard scented all the room,
Christ heard the murmur, sensed its heartless gloom.
'A good work she hath done,' He then declared.
And to this day, we hear of her in God's Own Word.
A sweet memorial of her gift we read:
"She did it unto Me." He notes each loving deed.

Mabel Jean Jassie

IT WAS FOR ME

*The Son of God Who loved me and gave Himself for me. (Gal. 2:20)
"It is Christ for me, not Christ and me." (F.E. Marsh)*

Not my works can earn salvation,
Nor my efforts set me free;
Lost – what act of mine could save me?
Nothing I can do or be.
Grace of God and love of Jesus –
These have done it all, for me.

Not my gold can buy salvation
From its debt my soul to free
Naught can purchase my redemption,
Priceless still that gift must be;
By His blood, on Calvary flowing;
Jesus paid it all, for me.

Not my penance wins salvation,
Nor avails to set me free;
Naught that I can bear or suffer,
Though my body burned should be.
Penalties my sins demanded –
Christ has borne them all, for me.

On the cross the work was finished,
All I need to make me free;
For my sin to gain my pardon,
My great Substitute was He.
Not my dying, not my living,
But His death, His life for me.

When I take His great Salvation,
Then from sin He keeps me free,
For He comes to dwell within me,
All my life henceforth to be;
Since he rose, o'er death triumphant,
As He died, He lives, for me.

Annie Johnson Flint

* * * * *

CAMEOS ON CHARACTER from the book of Ruth RUTH – GAINING BY GIVING

By A.J. Higgins, M.D.

Varied and valuable are the themes which could be traced through the delightful book of Ruth. The title of this article however focuses

our attention upon the things which Ruth yielded up in the progress of her spiritual development. Note in ch. 1.

IN THE FAMINE SHE GAVE HER WORD

A decade earlier Naomi had travelled the same road with a husband and two sons. Now she travels it with two Moabitish daughters-in-law. She is able to persuade the one to return to her people and to her gods. The other, Ruth, is strangely different. From her lips that day along that dusty road came a confession of deep devotion. It is more remarkable when we consider that her confession displayed that she had overcome the power of example. A sister-in-law had returned, yet she would not. Naomi had succumbed to example; her sons had fallen here as well, but Ruth overcame. She overcame the prospects of nature. No husband awaited her in Bethlehem. The future naturally speaking was hopeless. Unlike Naomi, she would not move on natural, but on spiritual lines. The pressure of natural ties must have pulled strongly upon her, but here again she proved sufficient. Her confession revealed that she was willing to follow the same path, share the same provision, be linked with the same people, embrace the same promises, and live and die with the same prospects as the people of God. Her confession must have fallen like a trip hammer upon Naomi's conscience. How she had failed in all these things.

In chapter 2, we find that

IN THE FIELD SHE GAVE HER LABOR

Mark carefully the labor of Ruth in the field. She came to the field (vs. 3), she continued (vs. 7), she gleaned until even (vs. 17), and she gleaned until the end of barley harvest and of wheat harvest (vs. 23). Her labor was not intermittent and spasmodic. She gave her time and effort to the field of Boaz.

Who can rightly estimate what she received in return? She received his assistance for her service (vs. 8, 9); she received his assessment of her service (vs. 11); there followed his expression of appreciation (vs. 11, 12); and finally the assurance of her reward in vs. 12.

If this were all it would have been abundant. But there is another principle at work here that is of tremendous import. Ruth began by addressing an obvious need: she had to support an aged mother-in-law. She began by simply doing what had to be done. Doing this faithfully led to further liberty in Boaz's fields. Soon she is in Boaz's family, and the book ends with her in Christ's history. Whence this incredible progress to greater usefulness? It came to a poor widowed Moabitish damsel who began by addressing a need that was before her.

The principle here begs to be underlined. Allow me to pause for a moment and emphasize it to younger believers especially. How often

we wonder what thing the Lord would have us to do. Our eyes roam far afield looking for some great work. Exercise before God is essential, but the story of Ruth also points out how essential it is to do faithfully what is before us. As we serve the Lord acceptably in one sphere, He will open other doors for us.

In ch. 3 we see Ruth

ON THE THRESHING FLOOR SHE GAVE HERSELF

The widow who gave her heart and her hands in the previous chapters now gives herself fully to Boaz. She makes her way to his feet in the threshing floor, uncovers his skirt, and lays herself down. When he awakened at midnite she made her claim "spread thy skirt over thine handmaid, For thou art a near kinsman."

Her action represented the exercise of faith that gave herself to Boaz. He understood completely her request and action. She is no longer content with his fields and food alone. It is himself she now wishes.

There is a progression here that is quite the opposite of the way which we normally think. You see, it was in her labor in ch. 2 that she came to know him so well that she longed to give herself to him in ch. 3. We think of the consecration experience before service, and it should be. But is there not room for service leading us to know Him better and in turn awakening greater desires after Him? Is our service simply mechanical accomplishments of goals? Should there not be fresh unfoldings of the Lord of the field when we are laboring in His field?

The result of the giving of herself is quiet communion as she spends the night at his feet; an altered countenance (vs. 16); and an awaited consummation (vs. 18). She gave herself, but she received back proofs of love from his hands as well as promises from his lips.

The final scene that confronts us is in the last chapter. Ruth who has given her heart, her hands and herself, will now invest all her hopes in Boaz, and the great result is fruit from God. Could we make so bold to say that this was Ruth's very purpose for being. God brought her here to this point to hear a son who would carry on the line to David, the royal line. The field of service was important, the threshing floor experience vital; but the real thing God was after was the fruit of the last chapter. All else were steppingstones; vital and indispensable in her progress, but not the ultimate.

When her every hope was literally buried in Boaz, God brought His ultimate purpose for her to light. Of this one who had given all it is said and "the Lord gave her conception, and she bare a son."

May we learn true fruitfulness and fulfillment by yielding our all to Him.

TEACHING DOCTRINE TO SUNDAY SCHOOL STUDENTS

By James N. Smith

Over the past several months, Sunday School teachers from various areas have requested guidance in their exercise relative to subject matter for their classes. In particular, foundation doctrines were their concern. Their exercise is encouraging, as Sunday School work is a vital link in laying foundations for life, salvation, usefulness for God and eternity in the hearts of these young persons.

Publications are available for Sunday School work, such as notes written by Mervyn Paul (very helpful, especially for junior classes) and Gospel Folio Press. The present lesson suggestions are for the teachers' guidance and personal study, that therefrom you may orient the material to the particular comprehension level of your class. These lessons are primarily arranged for the age group of 11 to 16 years.

You will recognize, our lessons are of a suggestive nature, never intending to be exhaustive. I hope to provoke teachers into personal development of their own appreciation and ability with the truth of God. You will thus by conviction and intelligence be effective in implanting divine light into darkened souls. Someone has said, "To teach is necessary, to teach interestingly is sweetness, but to teach persuasively is triumph." This latter should always be our exercise.

In the will of the Lord we will consider the following subjects. Any other written aids you may have can only enhance your usefulness in these areas, so use them and build up your library with sound writers on sound doctrines. If you are just beginning to arrange a library, inquire from mature men the writers and their writings you should acquire, but remember, commentaries are aids, not substitutes for your personal development of truth from the word of God.

1. An introduction to the Trinity.
2. The Creatorship of our Lord Jesus Christ.
3. Creation's Days as a foundation against evolution.
4. The inspiration and arrangement of the Scriptures.
5. Several Gospel Doctrines, as:
 - The fall of man.
 - Redemption.
 - Justification.
 - Reconciliation.
 - Sanctification.
 - The eternal state.

The above will entail several months articles and others may be added.

May God be pleased to encourage every Sunday School teacher. Many believers in assembly fellowship today, some overseers and

other men I know called of God to full time service, look back to Sunday School teachers who wept and prayed over their souls and taught them the ways of God. These coming from homes where a Bible was seldom opened, consider the Sunday School class as the formative time when they learned the fear of God and God's ways in their salvation and service. "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15).

Lesson One

TEXT: GENESIS 1:1

PURPOSE OF THE LESSON:

Introducing God as He reveals Himself in Genesis 1. You will be stressing the equality of the persons of the Trinity, thus refuting erroneous theories such as Polytheism, Atheism, and Pantheism.

PRESENTATION OF TRUTH:

In language suitable to the age of your students, explain that the only word used for God in Genesis 1 is *Elohim* (35 times). This is a plural word and yet a singular noun. Note this plurality in verse 26 where we hear conversation within the Godhead. On a chalkboard try to illustrate this with a three-leaf clover. A three in one leaf (trinity). This concept of Trinity is not as clearly defined in the Old Testament as in the New Testament. Show from John 16: 7-16 the Father, Son and Holy Spirit working as one. Referring to your illustration, point out that without division or confusion we have one God in a trinity of persons (three parts but one leaf). Also that simultaneously, in each divine person we see the whole of divine nature (each section of the leaf is equal and consistent in material).

Now seek to make relevant this unity at work. Study the following and show our dependance upon each person involved.

Write on the board, the Trinity working in the fulfillment of divine purposes in the New Testament

- in salvation (II Thess. 2:13, Titus 3:4-6, Eph. 1:13)
- in eternal life (John 17:2, John 10:28, Galatians 6:8)
- in Christ's cross work (Matt. 27:46, Gal. 2:20, Heb. 9:14)
- in Christ's resurrection (I Cor. 6:14, John 10:18, I Peter 3:18)
- in believer's baptism (Matt. 28:19).

If you have a class of young believers, you may also want to point out the Trinity's work in the (1) coming of the Spirit, (2) sanctification of Saints, (3) gifts for the church, (4) function of the gifts in the church, and (5) in the development of worship.

Ever remember you are laying foundations for the Spirit's work in the student's mind and soul. Solicit their participation and comments on points needing clarification. Be reverent, be sincere, be simple and be graphic.

RECEPTION (Part II – Conclusion)

By W.J. Nesbitt, N.I.

RECEPTION of believers *socially* (Romans 14:1-15:7)

Some will be startled to know that this passage has nothing to do with the reception of believers into assembly fellowship. They have heard the words of ch. 15:7, "Wherefore receive one another as Christ also has received us to the glory of God," read so often from letters of commendation, that they place the passage in an assembly context. These are good words to quote provided that one knows that the context has to do with the reception of believers by believers in their own homes. Some were strong and some were weak. The weak judged the strong for eating meat. The strong despised the weak because they perhaps ate a dish of vegetables. Both were wrong as this conduct led to doubtful disputation which was not to edification. The principle clearly taught in the passage is that when we receive believers in our homes we should ensure that what is done as well as said is to advance their knowledge of Christ and of their most holy faith. It is sad when one publicly engaged in ministry of very high standard can later sit down in an overseer's home and spend much time telling foolish jokes to others gathered, particularly at the expense of those of other nationality than himself. This leads to loss of confidence not only in the ministry but also in the man. The home of the believer should be a sanctuary where divine standards are upheld and saints helped in godly ways. We need grace so that we may receive others to the glory of God. This shows that a high standard is expected in the home of the believer.

RECEPTION by letter of commendation (Romans 16:1; II Cor. 3:1-2)

It is clear from the above passages that a believer travelling from place to place should carry a letter of commendation. The apostle Paul did not need one to or from the Corinthian assembly which he had planted. Indeed the believers there were his letter. Others not known to the saints did need such a letter. Whilst the principle of a letter of commendation can be abused, it is nevertheless a scriptural one. We have seldom heard of abuse in this matter. When a believer is leaving one area to reside in another he should take with him such a letter. The same applies to Christians going on holiday to another district or country. Even when one had a letter the previous year a new one should be carried as much can happen in a short time. It is a good example for young believers and those who may not have heard a recent letter read. Phoebe was commended as a servant of the church and a succourer of many and of Paul also. Each believer should read the New Testament epistles and note what particular brethren and sisters were commended for. This would show that a

letter of commendation will vary as to the person concerned. Some assemblies use a printed letter, on which name and date are supplied by the signatories. This means that the most helpful and most consistent in attendance at assembly meetings get a letter similar to that given to the more careless and less exercised. Even when a believer is going to another district or country on a holiday or business, it is nice when it is pointed out if he has a gift in ministry, is helpful in Sunday School teaching, open-air or other assembly work. Where a sister is concerned, it is good to point out if she has been given to hospitality. This lets others who show her hospitality know that she is especially worthy of such attention during her visit. One would encourage all assembly correspondents when writing letters to quote the words of Romans 16:2, "That ye receive her in the Lord as becometh saints," in preference to the words of Romans 15:7. This lets those who listen to the letter know that the writer understands the difference in assembly and social reception. All manner of difficulty has arisen by bringing assembly reception into Romans 14:1-15:7.

RECEPTION of believers by the Lord to eternal *glory* (Psalm 73:24)

It will be a glorious moment for all believers when received to glory by the Lord *Himself*. He said, "If I go away I will come again and receive you unto myself." (John 14:3) He always meant what He said. He is coming again. He is coming soon. Time is short. The Lord is at hand. The coming of the Lord draweth nigh. He said, "Surely I come quickly." We respond and say, "Even so come Lord Jesus." He patiently waits for the moment already determined in the purpose of God when He will come and receive unto Himself the purchase of His own precious blood. In that moment we shall be "caught up" (raptured) to meet the Lord in the air. We shall be like Him for we shall see Him as He is. Then all our sorrows and tears will be gone and there will be no more disappointment. The reproach for the truth of God as well as the reproach of Christ will then be over. No more will those who are faithful to divine principles worldwide be forsaken by those who once had sweet fellowship with them, but who have turned to a more liberal and easy path. No longer will those who maintain a testimony in isolated areas be marked by a feeling of loneliness. What a great gathering when all the redeemed are in the glory. It will not be long until this blessed hope is realised. Departure will be accentuated as we get nearer to the moment. It will be made more difficult for those who adhere to divine principles in the assemblies. Even from within the effort to exclude godly and faithful men from the ministry where possible will increase as it has already done in some lands. Nevertheless, the Lord abideth faithful. The exercised child of God looks away from the frown of the worldly-wise and carnal believer

and moves forward quietly and faithfully in fellowship with God. His great hope and strength are found in unassailable sources, the blessed Lord Himself and the prospect of soon being with Him in the glory.

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A MAGNIFICENT PALACE

Selected

The Bible is like a magnificent palace constructed of precious stones, comprising sixty-six stately chambers. Each one of these chambers is different from the other and is perfect in its individual beauty. Together they form an edifice incomparably majestic, glorious and sublime.

In the book of Genesis we enter the grand *vestibule* where we are immediately introduced to the records of the mighty work of God in creation. This vestibule gives access to the *law courts*, passing through which we come to the *picture gallery* of the historical books. Here we find hung upon the walls scenes of battles, pictures of heroic deeds, and portraits of valiant men of God.

Beyond the picture gallery we find the *philosopher's chamber*, the book of Job. Passing on we enter the *music room*, the book of the Psalms. Here we linger, thrilled by the grandest harmonies that ever fell on human ears. Then we come to the *business office*, the book of Proverbs, in the very center of which stands the motto: "Righteousness exalteth a nation, but sin is a reproach to any people."

Leaving the business office, we pass into the *research department*, Ecclesiastes. Next we go into the *conservatory*, the Song of Solomon, where the fragrant aroma of the choicest fruits, flowers and the sweet singing of birds greet us. Then we reach the *observatory*, where the prophets with their powerful telescopes are looking for the appearing of the "Bright and Morning Star," prior to the dawning of the "Sun of Righteousness."

Crossing the courtyard we come to the *audience chamber* of the King, the gospels, where we find four lifelike portraits of the King Himself. These reveal the perfections of His infinite beauty. Next we enter the *workroom* of the Holy Spirit, the Acts of the Apostles. Beyond that the *correspondence room* of the Epistles, where we see Paul, Peter, James, John and Jude busy at their tables under the personal direction of the Spirit of Truth.

Finally we enter the *throne room*, the book of the Revelation. We are enrapt by the mighty volume of adoration and praise which is addressed to the enthroned King and fills the vast chamber. In the adjacent galleries and judgment hall there are portrayed solemn scenes of judgment and wondrous scenes of glory associated with the coming manifestation of the Son of God as King of kings and Lord of lords.

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THREE LESSONS FROM PAUL'S CONVERSION*By Bruce Collins, Iowa*

In Acts 9, we read of the miraculous conversion of Saul of Tarsus who is known to us as the Apostle Paul. Paul is the kind of convert who most of us who preach the gospel would like to have. After his conversion, he wanted the Lord's guidance as seen by his question in verse 6, "Lord, what wilt thou have me to do?" He was one who enjoyed communion with God immediately, since in verse 11 we read, "behold he prayeth." Verse 18 indicates that he was willing to identify himself with the Lord by being baptized, and in verse 20, he began to serve the One Whom he had called Lord by preaching Christ in the synagogues. Verse 22 indicates that he experienced spiritual growth, since we read that "Saul increased the more in strength." What a convert he was! In considering this chapter, there are three important things that have spoken to me that I would like to pass along.

STEPHEN WAS SUCCESSFUL

As we go back to Acts 7:58, we find that Paul witnessed the execution of the first new testament martyr. Stephen was doing the work of an evangelist as he preached faithfully to a very hostile audience. Since he was stoned for his effort, we could wonder if his preaching was worthwhile. However, the Lord strengthened him as he preached by faith, since Paul was listening, and the Lord intended to use Paul to preach the Gospel to the Gentiles.

I have often wondered if Stephen realized that in that hostile audience, there was one who was impressed with the fact that Stephen knew the Scriptures, with the fact that Stephen knew what he believed, and with the fact that Stephen had convictions for which he was willing to die. Paul had to know that Stephen was demonstrating grace where he would have wanted revenge. After all, Paul was committing people like Stephen to prison, and yet Stephen was asking the Lord not to lay this sin to their charge (Acts 7:60). Stephen never knew in this life that because of his faithfulness, Paul's conscience began to bother him (Acts 9:5), and that shortly, he would be reached by the Savior Whom Stephen had proclaimed.

Obviously, Stephen never saw great numbers of converts as did Peter, nevertheless, he was used in the salvation of the one who perhaps had the greatest impact on the early new testament church. Many who preach the gospel today see many reached and saved like Peter, and we thank God for them. Others of us are searching for one convert like Paul who will be able to do a work that we cannot do. It encourages me as an evangelist to know that Stephen preached when there were no immediate converts and when the audience all

turned against him. And yet that particular meeting was one of the most successful gospel meetings in the new testament because of the effect that it had on Paul.

PAUL IS A PATTERN

Those who profess to be saved should have the desire to make the same progress that Paul made. We find it discouraging and difficult to understand when those who are saved still want to go to the "church of their (not the Lord's) choice," when we find that they do not want to be baptized, and when we find that they are not praying or endeavoring to make the progress that Paul made. Paul no doubt made faster progress than many; nevertheless, some progress should be evident on the part of those who are truly partakers of divine life.

We see, then, that the young convert should have a desire to submit himself to the authority of the One Who has become His Lord at the moment of conversion. However, it is very evident today that many do not make progress. This is certainly discouraging to the evangelist or evangelists who brought the gospel to them; it is confusing to those in the world who know what a Christian should be, and it is certainly dishonoring to the One Whom the young convert has supposedly acknowledged as Lord.

ANANIAS WAS NEEDED

Paul had two men in his life who were keys to his early spiritual progress. One of them was Stephen as we have indicated above. The other was Ananias who faithfully did God's will in establishing Paul after he was saved. Most of us can identify one or more Stephens in our lives who kept the Gospel before us. However, if we have made any spiritual progress at all, we can likely identify at least one Ananias who took an interest in us after we were saved. While one person may meet both of these needs, often the evangelist does not have the time or the opportunity to be the pastor-teacher. While there are many who take the public role as pastors and teachers, Ananias did his work privately and quietly.

In order for Ananias to be used, he had to be obedient (Acts 9:11-17), he had to treat Paul as a fellow-believer (v. 17), and he had to instruct him as to baptism. Ananias provided the answer to Paul's prayer in verse 6 where he asked, "Lord what wilt thou have me to do?" Perhaps we would see more young converts making spiritual progress if there were more like Ananias among us. The work is not prominent, but it is rewarding. After all, where is the joy in making new converts for the Lord if later we do not see our children walking in truth (III John 4)?

In Paul's conversion, then, we can see that there is a pattern for the spiritual progress of new converts. Also, those of us who do evangelistic work can be assured that some of our "worst" meetings

may have been our "best" and that lack of numbers is not necessarily lack of success. In addition, we can be challenged to be like Ananias in the life of some new young convert remembering that the one we befriend may just be the one that God will use in a mighty way.

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THE SONG OF THE SAINTS

A WIS Reprint

By John Ferguson

There are two places where Israel had no song – Egypt and Babylon. In Egypt, their bondage was too great; in Babylon, their sorrow was too deep. It required the salvation of God to cause a song to rise from the hearts of the people. God heard that song, and remembered it. In the book of Hosea, where the restoration of Israel is foretold, God says: "Ye shall sing there as ye sang when I brought you up out of the land of Egypt."

This song reminds us of the song we sang when we first knew the salvation of God. What a happy day that was! Well did we sing: "O happy day that fixed my choice, on Thee, my Saviour and my God." We were ready then to obey God, and our ready obedience gave joy to His heart. Let us ask ourselves, how is it now with us? Are we as happy now as we were then? Do we find as much pleasure in being alone with God? The true test of spiritual progress is not our ability to speak in public, but the desire we have to be alone with God. What joy it gave us when newly saved to get a word from God for our souls! How is it now as to our desire to read His Word? It is by this that we may know where we really are. Is the song we once sang still in our hearts and on our lips? If the heart has departed from God it has no song. We may, as Rehoboam did when he substituted shields of brass for those of gold, try to keep up an appearance when in reality there is no song in the heart. God sees into our hearts, and, if we are not feeding on Christ, He hears no song that delights His heart.

In Babylon, they had no song. They said, "How can we sing the Lord's song in a strange land?" There are many of the Lord's people spiritually in Babylon. It is our happy privilege to be gathered unto the Name, outside the religious, sectarian, Babylonish confusion that abounds on every hand. How sad to see some who were once outside all this, making as if they would like to return thither! True, they still keep up a form of separation, but their conversation, their dress, their manners, their company, all shew that in heart they have returned to Babylon. They no longer abhor the sins of sectarianism: They say, Oh, we must not be too separated; we must go in and help them; our children must have something attractive; we cannot deny them innocent recreations and pleasures. Worldliness is encouraged.

The leeks, the onions, and the garlic of the former life are yearned for. The tendency to return to the things of Egypt and Babylon speaks all too plainly that the heart is not satisfied with Christ.

Let the clarion call of the Word fill our ears, "Come out from among them." Let us see to it that more, not less, separation marks our path. We cannot get too far away from Egypt or Babylon. When we are satisfied with Christ, His Word is sweet to our taste, and the song we began with will be heard still, and the poor worldling will see that we have a portion to which he is a stranger, and be attracted by the blessed Gospel that has brought such joy to our souls.

A fresh look at Calvary will retune the cold heart. The sorrows of the tree are enough to make our souls rejoice. Oh for a fresh vision of Calvary; then shall our song ascend into the Saviour's ears, and make His heart glad.

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"What is thy beloved more than another beloved?" (Song of Sol. 5:9)

All other greatness has been marred by littleness; all other wisdom has been flawed by folly; all other goodness has been tainted by imperfection. The Lord Jesus remains the only Being of Whom, without gross flattery, it could be asserted: "He is *altogether lovely*."

C.I. Scofield

*Fairest of all the earth beside,
Chiefest of all unto Thy Bride;
Fullness divine in Thee I see:
Wonderful Man of Calvary.*

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"Jesus . . . said, It is finished." (John 19:30)

There is not a single word that the Lord Jesus wished unuttered, or a single step retraced, or a single duty that had been omitted. He was the only Man Who walked with a firm, steady and rhythmic step, never faltering, never erring, but going on from strength to strength. He was the Just Man Whose path was as a "shining light, that shineth more and more unto the perfect day" (Prov. 4:18). *Adolph Saphir*

*And when, on that bright day, we rise
And join the anthem of the skies,
In heavenly song this note shall swell:
Our Jesus hath done all things well.*

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THE PERSON OF CHRIST

Submitted By Robert Surgenor

We cannot **adorn Him**, for He is altogether lovely, the chiefest among ten thousand (Song 5:10, 16). We cannot **enrich Him**, for in Him are hid all the treasures of wisdom and knowledge; He has riches in glory (Col. 2:9; Phil. 4:19). We cannot **engrace Him**, for He is full of grace and truth; of His fullness have all we received and grace for grace (John 1:14, 16). We cannot **improve Him**, for He is perfect in kingliness and kindliness, in loftiness and loveliness, in greatness and goodness, in holiness and helpfulness. We cannot **enlighten Him**, for He is the true light, which lighteth every man, the light of the world; and the light of life (John 1:9; 8:12). He is the light of the knowledge of the glory of God (II Cor. 4:6). His understanding is infinite (Psa.147:5). We cannot **confine Him**, for the Heaven of heavens cannot contain Him (I Kings 8:27). He is before all things, and by Him all things consist (Col. 1:17). He upholdeth all things (Heb. 1:3). We cannot **embellish Him**, for He is excellent as the cedars (Song 5:5, 15). His countenance is as effulgent as the sun (Rev. 1:16). He is the brightness of the Father's glory, radiant in everlasting light (Heb. 1:3; Isa. 60; 10:20). Isn't it wonderful to think that our Lord's majesty is **unrivaled**; His authority is **unbounded**; His beauty is **unblemished** and His glory is **unsullied**! How little we know of His divine fullness, but one thing we do know and it is this: that He fully **satisfies** the heart, **ravishes** the mind and **gratifies** the will. This is my Beloved and this is my Friend!

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PERSONAL TYPES OF THE LORD JESUS (Part VIII)

JOSHUA

By Dr. J.N. Case

Just as Melchisedek and Aaron are both needed to give a full view of Christ as Priest, so Moses and Joshua are required to give a complete type of Christ as Leader.

Hebrews 4:8 clearly proves that Joshua is a type of our Lord. In this chapter, Canaan and the Sabbath are types of spiritual and heavenly rest. Joshua brought Israel into a rest, but it was not perfect, and therefore was not permanent. But Christ will bring His people into the perfect and eternal Sabbath-rest of God. Ere long we shall fully have part in God's new-creation rest, and at the same time shall enjoy the anti-type of Canaan-rest which is cessation from conflict. We will view Joshua as a type from three standpoints: As a MAN, as a LEADER, as a WARRIOR.

AS A MAN

It will be seen that both bear the same name. *Jesus* is the New Testament name for Joshua (Acts 7:45; Heb. 4:8). In apostolic times it was evidently an ordinary personal name (see Acts 13:6; Col. 4:2). The name was given from time to time in honor, I presume, of the man we are considering. But with our Lord it is His personal name, His name as a man among men. The use thereof by the Holy Spirit is most instructive, but of it we may not enlarge. The name means "The Salvation of Jehovah," or "Jehovah the Saviour." We learn that it was specially given to the son of Nun; he did not always bear it (Num. 13:16). The name was prophetic of what Joshua would in due time accomplish in leading Israel into the land and saving them from their enemies. The name *Jesus* was also a *God-given Name to the Redeemer of men*. It was given Him before His birth. The one was the instrument of a temporal salvation to the tribes, but the other is the procuring cause of the eternal salvation of His people. Joshua delivered the people from earthly foes, the Lord Jesus saves those who believe on Him from sin, and all its consequences (Matt. 1:21).

Joshua, as born among the people when they were afflicted and downtrodden, shared in all their sorrows and sufferings, and Jesus Christ is a brother born for adversity. He knows by experience all the sorrows, afflictions, and trials of this earthly life. Christ is in heaven now, but He is there enriched with all the experience His sojourn on earth brought Him. Blessed enrichment! For He "Though exalted feels afresh, what every member bears."

Joshua was conspicuous for his love of truth and his courage. When, through fear, the ten spies gave a false report of the land, Joshua boldly stood forward and witnessed to the truth. Faith in the purpose and power of Jehovah enabled him to act. And in these characteristics he was but the shadow of Him Who is preeminently "the faithful and true Witness."

In all his career, nothing is recorded against Joshua, if we except the treaty with the Gibeonites, and this evidently was a fault of the head rather than of the heart. But the Christ of God never once took a wrong step or made a mistake. Whatever He did, in word or deed, was wrought in communion with the Father, and in the fresh unction of an ungrieved Spirit.

AS THE LEADER

Joshua received his call to this work directly from God (Num. 27:18). Of all the myriads of Israel's hosts, he was the one chosen of Jehovah to lead the people into the land. Prior to entering on his work, he received the gift of the Spirit as the all-necessary qualification for such service. As we read this we are reminded of the grand prophetic announcement of Isaiah: "Behold My servant, Whom I uphold, *I have*

put my Spirit upon Him," etc. The eternal Son is the elect servant of the Father in the glorious scheme of redemption. He, himself, testified that He was set apart, appointed, and sent by the Father (John 10:36). Our Lord's special reception of the Holy Spirit at His baptism, all will recall.

Not till the death of Moses did Joshua come to the front; till then, though the friend and companion of Moses, he was in comparative retirement. And the early part of Jesus' life was spent in obscurity of Joseph's home and workshop. Such is God's way with all His servants. *He trains in private before He uses in public.* This is God's way. May we know this by experience.

Next to Moses, Joshua was brought into closer communion with God than any of his fellows. He accompanied Moses when he went up into the Mount to receive the law, and remained the forty days awaiting his return; consequently he had no share in Israel's terrible sin. And when Moses pitched "the tabernacle without the camp," Joshua went with him and continued there, where God revealed Himself (Ex. 33:7, 11). And the Lord Jesus was ever separate from evil and in communion with the Father; He continued in His Father's love (John 15:10).

Moses, the representative of the law, could not bring the people into the rest of Canaan, but Joshua did so. What God could not do through the law, He does by Christ. And the Lord Jesus gives present rest to all who come to Him, and will ultimately bring all His own to the perfect rest above.

AS THE WARRIOR

Moses was a great leader, but not a warrior. Joshua was both. And as a general he was ever victorious. The promise given was definite: "There shall not any man be able to stand before thee all the days of thy life," etc. (Josh. 1:5). The wars in which he engaged were a series of brilliant victories. Even Ai was no real exception, for in the end, he completely triumphed over it. In this he strikingly foreshadowed the blessed Son of God, Who in the awful fight of Calvary, secured the overthrow of all our spiritual foes. For the believer, sin, death, and Satan are nullified (Rom. 6:1; I Cor. 15:54; Heb. 2:14). We are, now and here, put *in* to the place of "more than conquerors." If we are not so practically, the blame lies with us.

To enable Israel to enter the land, a mighty miracle was wrought. God thus bore witness to Joshua and honored him in the eyes of the people (Josh. 2:7). And so with the glorious Antitype; before entering on His conflict with Satan, at his baptism in the same river, the Father publicly acknowledged Jesus as His beloved Son.

Canaan is a type of the heavenly places where Christ is, and where we are in Him; Jordan rolling between was a figure of death. The passage through Jordan was a typical death and resurrection. Such

also is Christian baptism. Our Lord's baptism was a symbolic anticipation of His death and resurrection: of the time when he would in reality sink beneath the waters of judgment. Baptism, rightly understood, is an acknowledgement that we have died and been raised again in our Substitute. Personally we are on earth, representatively we are at God's right hand.

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QUESTIONS AND ANSWERS

By Harold S. Paisley

Question: How can the statement in Luke 1:15 concerning John the Baptist be understood – "He shall be filled with the Holy Spirit, even from his mother's womb?" Does this mean he was different from others being converted when born?

Answer: Whatever the term may mean, it certainly does not imply that he was born saved. No one has ever been born a child of God, for all enter the world sinners by nature. John was not filled with the Spirit as are present day believers. The words indicate that he was under the control of the Spirit from birth. He was a man of God appointed to a wonderful mission, being the Forerunner of the Blessed Lord. With a view to the greatness of his life's work it was essential that God should be with him in a special way. This, we judge, is the meaning of the clause in Luke 1:15. Doubtless John experienced salvation by faith when he came to the years of understanding. Being a man of like passions as we are, he later had doubts in a time of trial. There was only one born into the world whose nature required no change, the Person of the Blessed Sinless Lord Himself.

Question: It has been stated that the words of Isaiah 19:18-19 refer to the Great Pyramid in Egypt. Is this a Scriptural interpretation?

Answer: The words of the text read, "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord, and it shall be for a sign and a witness unto the Lord of hosts in the land of Egypt." It is evident that the present "Great Pyramid" is neither an altar nor a pillar, nor is it in any way connected with the Lord. To state that the Pyramid is referred to in the Word of God is going beyond Scripture.

The context of Isaiah 19 shows that Millennial conditions in Egypt are being described. After the judgment of God has smitten Egypt, the Lord will heal their land. In the wonderful blessing brought about by the Prince of Peace, the words of verse 25 will be fulfilled, "Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." The picture therefore of an altar to the Lord in Egypt and a pillar at the border of the land is yet future, and can have no Scriptural authority to anything presently existing in Egypt.

Question: Could you please explain the meaning of Balaam's prophecy concerning the fact that the coming Messiah shall destroy all the children of Sheth (Numbers 24:17)? If the children of Sheth is Israel, how then can all Israel be saved when the Messiah returns?

Answer: This query at first appears difficult and shows the thoughtfulness of the questioner. Mr. J.N. Darby in his excellent translation of the O.T., renders the expression, "the sons of Sheth" as "the sons of tumult." With this also agrees the R.V. which reads, "He shall break down all the sons of tumult." This seems to be the only satisfactory answer to the prophecy. The "sons of tumult" appear to be the agelong enemies of Israel: Moab, Edom, Ammon and Amalek as the context shows. These inveterate haters of God's chosen people will meet their doom when the Sceptre shall arise out of Israel to smite the corners of Moab and to break down all the sons of tumult. This must indicate the return of Christ to earth and the setting up of His Kingdom in power and glory.

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REPORTS – UNITED STATES

Madison, ME - Brother Oswald MacLeod spent a Lord's Day with the small assembly here, having a ministry meeting in the afternoon. He also called at East Boston, MA, Longport, NJ and Bryn Mawr, PA enroute home after the conference in Pugwash Junction, N.S.

Saugus, MA - After four weeks, the tent meetings conducted by brethren David Oliver and Eugene Higgins closed on July 27. Interest was good throughout and six professed to be saved, some from the contacts made in the cottage meetings held in early 1985.

East Windsor, CT - Tent meetings, conducted by brethren Frank Pearcey and Eugene Higgins, began on July 29. Interest has been encouraging and blessing has been seen. This is located between Hartford and Springfield, MA.

Hatboro, PA - Tent meetings conducted by brethren Walter Gustafson and Eric McCullough ended on August 3 with two professing to be saved.

Cumberland, MD - Brother James Smith has been preaching the gospel in the Gospel Hall. Some good contacts have been made and the assembly has been helped.

Albion, MI - Tent meetings which were conducted by brother Norman Crawford and the help of local brethren closed with one lady trusting Christ. They were encouraged as the result of this blessing.

Blue River, WI - Brethren J.A. (Joe) Milne, John Gray and Joel Portman were with the assembly for an all-day meeting held on August 3. The assembly convenes these meetings on the first Lord's Day of February, May and August. On July 20, two obeyed the Lord in baptism.

Cashton, WI - Brother Joel Portman began preaching the gospel in the tent on July 27. He is being helped by two local brethren, Richard Bruley of the LaCrosse Assembly and Arthur Ward of the Mt. Sterling Assembly.

Ontario, WI - Brother Paul Elliott had a few weeks of gospel meetings here with one young woman professing.

Arlington, IA - Brother Bruce Collins with help of his brother Victor of the West Union Assembly have been preaching in the tent since July 9. A number of strangers have been attending.

Cedar Falls, IA - Nine obeyed the Lord in baptism on July 13.

Dunkerton, IA - Brother Gary Sharp had a week of children's meetings here. He then went on to the Western Avenue Gospel Hall in Waterloo for a similar effort.

Garnavillo, IA - Brother J.A. (Joe) Milne, on furlough from Venezuela, spent a Lord's Day and a few nights with the saints here. He also called on other assemblies in Northeastern Iowa and Wisconsin.

Grandview, IA - Brother Allan Christopherson, with the help of a local brother, started tent meetings on July 6. Response has not been too encouraging from the people of the area.

Nora Springs, IA - In this town near Mason City, brethren Robert Orr and Paul Elliott have been preaching under canvas. Some blessing has been seen which has been a cheer to the Christians.

West Union, IA - The all-day meeting held on the Fourth of July was held in the high school gymnasium with the facilities of the cafeteria. Six were baptized on July 13.

Fergus Falls, MN - The assembly reports well-attended children's meetings held in the spring with older folks and parents coming out as well. Brother Richard Robertson was present for the final week, which was much appreciated.

Highmore, SD - Brethren Roy Weber and Eric McCullough expect to start tent meetings on August 10. This is a new district.

Taylor, NE - Brother Richard Van Mill of the Stout, IA Assembly and Thomas Stickfort of the Cedar Falls, IA Assembly are having gospel meetings. Taylor is around 13 miles west of Burwell.

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REPORTS – FOREIGN

Venezuela - Brother Sidney Saword with the help of his grandson, Kenneth Turkington, has been having meetings in Tinaquillo and San Carlos. Brother John Frith is having meetings in Yaritagua, and then in early September hopes to see the assembly formed in Carora. Brethren James Walmsley and Noel McKeown have been in the eastern part of the country and hope to see a new assembly formed in Araya on August 3. Brethren Bruce Cumming, Sidney Saword and Neal Thomson were at the El Mene conference the last weekend in July. Brother Cumming and his wife are leaving for furlough in Canada at the end of August. Brother Neal Thomson had ministry meetings at Repelona for ten nights before the formation of the assembly in early July. Brother John Frith was with them for the formation and stayed on a week to visit other assemblies in the region. Repelona is the first Indian assembly in Venezuela, with about 20 Guajiro Indians in fellowship. Though they have their own language, they also speak Spanish.

REPORTS – CANADA

Dartmouth, N.S. - Following the meetings in Avonport, brethren James Martin and Wilson Jennings came here for a brief season under the tent. Blessing has been seen already.

Salisbury, N.B. - Tent meetings conducted by brethren Albert Ramsay and Murray McCandless have seen a married couple as well as a young boy profess. They are still going on in the early weeks of August.

St. Leonard, N.B. - Two professed in two weeks of tent meetings held by brethren Gerard Roy and Larry Buote.

St. Louis de Kent, N.B. - A little interest was in evidence as a result of four weeks of gospel meetings held by brethren Gerard Roy and Leslie Wells.

Tracadie, N.B. - Conference held over the first weekend of August was marked by the Hall being well-filled. Brethren Albert Grainger, Sr. and Leslie Wells are starting gospel meetings on August 13.

Elmvale, Ont. - Brethren from the assemblies of Strongville and Waubauskene have been going to the weekly Farmer's Market to distribute tracts.

Gore Bay, Ont. - Brother Brian Owen had two weeks of children's meetings to be followed by a series in the gospel.

Kitchener, Ont. - Brother John Gray visited here as well as Grand Bend and the Stark Road Assembly in Livonia, MI.

Midhurst, Ont. - Brethren Harold Paisley and Timothy Walker are having tent meetings. Two young men have professed.

Owen Sound, Ont. - Brother Arnold Adams had a week of ministry meetings which was a cheer to the saints.

Thornbury, Ont. - Brethren Larry Steers and David Gray are having meetings one night each week in the Orange Hall. They are also visiting the homes in this town.

Timmins, Ont. - Some interest has been seen in meetings conducted by brethren Murray Pratt and Bruce Rodgers.

Toronto, Ont. - Brother J.A. (Joe) Milne is expected for some report and ministry meetings in late August.

Wallaceburg, Ont. - Brethren James Beattie and Larry Perkins are seeing interest in tent meetings.

Windsor, Ont. - **Partington Avenue Gospel Hall** - Three young men obeyed the Lord in baptism recently.

CONFERENCES

Shediac, N.B. - The assembly is convening their third conference on October 11 and 12 with Prayer Meeting on Friday at 7:30. First meeting on Saturday at 1:30. Bible Readings on both days at 1:30 – Philippians 2. Ministry at 3:00. Breaking of Bread at 10:00. All meetings to be held in the Gospel Hall, Ohio Road, Shediac. Corr. Robert F. Arsenault, 29 Carney Avenue, Moncton, N.B. E1C 4H4. (506) 389-3324. Gospel Hall (506) 532-2523.

Terryville, CT - Annual conference on October 18 and 19 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, Box 527C, Hard Hill Road, Route #1, Bethlehem, CT 06751. (203) 266-5397.

Cleveland, OH - Monticello Gospel Hall - Conference to be held on October 18 and 19 in the Gospel Hall, 4970 Monticello Blvd., Richmond Heights, with Prayer Meeting on Friday at 7:45. Saturday, ministry at 10:30 and 3:00. Bible Reading at 1:00 – Philippians 2. Breaking of Bread at 10:00. Corr. Arthur E. Pile, 5858 Briar Hill Drive, Solon, OH 44139-2305. (216) 248-0144. Also, William K. Smith, 3789 Delmore Road, Cleveland Heights, OH 44121. (216) 381-2815. Gospel Hall (216) 382-6178.

Blue River, WI - Conference to be held on October 18 and 19 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. On Lord's Day at 9:00, Bible Reading on Leviticus 1. Breaking of Bread at 10:30. Corr. to James C. Frazier, Route #2, Box 128, Muscodia, WI 53573. (608) 537-2977. On Monday through Thursday following the conference will be Bible Readings on Leviticus 2-5 in the Gospel Hall at 7:30.

Lindsay, Ont. - Conference on October 18 and 19 in the Gospel Hall, 5 Howard Avenue, with Prayer Meeting on Friday at 8:00. Bible Reading at 8:45 on Saturday – Hebrews 7 and on Lord's Day – Hebrews 8. Breaking of Bread at 10:30. Supper will be served in the Gospel Hall on Friday at 5:30. Corr. Cecil Everson, 18 Albert Street South, Lindsay, Ont. K9V 3G5. (705) 324-8041.

Wallaceburg, Ont. - One-day conference on October 19 in 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.

Edmonton, Alta. - Connor's Hill Gospel Hall - Conference to be held on October 18 and 19 with Prayer Meeting on Friday at 8:00 in the Gospel Hall, 9302 – 95th Street. All other meetings to be held in the Strathern Elementary and Junior High School, 8728 – 93rd Avenue. Corr. Cliff Webber, 14115 – 52nd Avenue, Edmonton, Alta. T6H 0P9. (403) 435-8725. Also, Norman Cummings, 15236 – 86th Avenue, Edmonton, Alta. T5R 4C3. (403) 484-1379. School (403) 468-5147 or 468-1074.

Livonia, MI - Stark Road Gospel Hall - Annual conference on October 25 and 26 with Prayer Meeting in the Gospel Hall, 9280 Stark Road. All other meetings to be held in the Plymouth-Salem High School, Joy Road, Plymouth. Turn west on Ann Arbor Road from Interstate I-275 to Sheldon Road, south to Joy Road and west 1 mile to High School. Ministry meeting on Saturday at 10:00. Breaking of Bread at 10:00. Corr. James K. Vallance, 47100 Maplebrook, Northville, MI 48167. (313) 349-4258.

La Crosse, WI - Conference on October 25 and 26 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 (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.

Deer Lake, Ont. - Bible Readings on October 25 and 26 with Prayer Meeting on Friday at 7:30. First meeting on Saturday at 10:00. Subject – II Timothy. Breaking of Bread at 10:00. Ministry on Lord's Day afternoon. All meetings in the Gospel Hall, Deer Street, Port Sydney. Corr. Albert Grainger, Jr., Box 380, Vernon Street, Port Sydney, Ont. P0B 1L0. (705) 385-2326.

London, Ont. - Highbury Avenue Gospel Hall - Conference to be held in the Gospel Hall, 1196 Highbury Avenue on November 8 and 9. First meeting on Saturday at 10:30. Breaking of Bread at 9:30. Corr. Hugh R. Garnham, 843 Dalkeith Crescent, London, Ont. N5X 1S5. (519) 433-1825. Gospel Hall (519) 451-8233.

Avonport, N.S. - Conference to be held on November 8 and 9. All meetings (including Prayer Meeting) to be held in the Windsor Regional High School, Windsor, N.S. Prayer meeting on Friday at 7:30. 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 November 15 and 16 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, Victoria Street. All other meetings to be held in the Oil Springs Community Hall on Main Street. Breaking of Bread at 10:30. Corr. Arthur Whitton, R.R. #3, Oil Springs, Ont. N0N 1P0. (519) 882-1686.

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HOMECALLS

Cleveland, OH - Monticello Gospel Hall - Our beloved sister, **Mrs. J. Myron (Helen) Johnson** went to be with the Lord from the University Hospital in Richmond, VA on July 7. She was visiting her sister, trying to recover her strength following a serious illness which she suffered earlier in Cleveland. She was saved in Virginia as a girl of 15 through the preaching of the late brother Sam McEwen. For many years she was part of the assembly here and will be missed for her faithfulness and friendliness. She is survived by a daughter and two grandchildren.

Arlington, WA - Our dear brother, **Ed Martin**, age 68, went Home to be with Christ on July 26 after a short illness. He was saved in 1937 during meetings held in Everett by the late brethren Hector Alves and James Rae. He was in assembly fellowship in Seattle before coming to Arlington ten years ago. He had a genuine love for the Lord and His people. Remember in prayer his widow, Norma, and the family, as he will be greatly missed.

Bolton, Ont. - Our esteemed brother, **Warren A. Joyce**, age 56, was suddenly called into His presence on July 31. He was saved in 1951 and has served as the correspondent for the assembly for over 25 years. He was a nephew of the late brother Albert Joyce and brother Jack Joyce. Over 300 attended the funeral which was taken by brother Harold Paisley. His wife, two sons, and a daughter share in that blessed hope to be realized at the coming of the Lord.

Toronto, Ont. - Eglinton Gospel Hall - Our aged and esteemed brother, **David McDowell**, age 86, went to be with Christ on July 31. He was saved in 1915. For the past number of years he has been a resident at Bethany Lodge. His long life was marked by faithfulness. The large number who attended the funeral, including many of the elders of the assemblies in the Toronto area, could attest to that fact. His two daughters and ten grandchildren await His coming.

Cambridge, MA - Our beloved sister, **Mrs. Gordon (Ida) Shaw**, age 79, went to be with Christ on August 5, after suffering from a terminal illness for over a year. On April 12, 1938, she found the Savior through the truth of John 3:16. On May 23 of that same year, both she and her husband were baptized in the old Cliff Street Gospel Hall. She will be remembered for entertaining many in their apartment for dinner on Lord's Day. They were married 50 years on July 31. Both she and her husband who is blind have been most consistent in their testimony and faithfulness to *all* of the assembly meetings.

Words in Season



LOOKING UNTO JESUS (Hebrews 12:2)

Lord Jesus, unto Thee my eyes would turn;
Not to this changing world where many spurn
The love of God and count the blessed Name
Of Jesus but a word of common fame;
Not to my inward self where I can see
Enough of sin to drive me unto Thee;
Not to the faltering saints who, though they seek
To know the Lord more fully, still are weak;
But on Thyself, Lord Jesus, let me gaze;
Then only shall I know that all my ways
Are overshadowed by Thy changeless love,
And I made fit to dwell with Thee above.
Thus, may my heart's desire forever be
One constant, faithful looking unto Thee!

Mabel Jean Jassie

OCTOBER, 1986

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– **PRICE NOTIFICATION** –

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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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OCTOBER, 1986

NO. 10

INDEX OF ARTICLES

The Young Shepherd And The Lost Sheep	J.N. Darby
The Sweet Incense (Part I)	Ben Nicholson
Overseers (Part I)	George Graham
"The Well Watered Plains"	Poem
Personal Types – Solomon (Part IX)	Dr. J.N. Case
Questions And Answers	Harold S. Paisley

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*From the end of the earth will I cry unto Thee,
when my heart is overwhelmed. (Psalm 61:2)*

Power is the recompense of prayer. It takes us long to learn that prayer is more important than organization, more powerful than armies, more influential than wealth, and mightier than learning. Prevailing prayer makes men invincible.

*Perhaps the fight would not have seemed so hard –
Prepared, I might have faced the fray,
If on my knees in humble prayer
I had begun the day.*

THE YOUNG SHEPHERD AND THE LOST SHEEP

By *J.N. Darby*

Years ago I was asked to see a young man who was dying in a lonely district in Ireland. After walking for about an hour (for the roads in some places led over steep hills), I entered the little cabin and looked around. At first I found no sign of any inhabitant, except an old woman who sat crouching over the embers of a peat fire. She rose, and with the natural courtesy of the Irish poor, offered me the low chair, or rather stool, on which she had been seated.

I thanked her, and passing on to the object of my visit, discovered in one corner of the hut a heap of straw on which lay the poor sufferer. He was a young man about seventeen years of age, evidently in a state of extreme suffering and exhaustion, and it was to be feared in the last stage of tuberculosis. His eyes were closed, but he opened them on my approach and stared at me with a kind of wild wonder, like a frightened animal.

I told him as quietly as possible who I was, and for what purpose I had come, and put a few of the simplest questions to him respecting his hope of salvation. He answered nothing; he appeared totally unconscious of my meaning.

On pressing him further, speaking to him kindly and affectionately, he looked up, and I learned from the few words he uttered that he had heard something of a God and future judgment, but he had never been taught to read. The Holy Scriptures were a sealed book to him, and he was therefore altogether ignorant of the way of salvation as revealed to us in the gospel. His mind on this subject was an utter blank.

I was silent for a few moments while engaged in inward prayer and gazing with deep anxiety on the sad object before me. It struck me that I ought to try to discover how far his intelligence in other things went, and whether there might not be some hope of his understanding when the gospel message of salvation was told to him. I looked down upon him with an eye of pity, which I most sincerely felt, and thought he observed that compassionate look, for he softened towards me as I said: "My poor boy, you are very ill. I fear you suffer a great deal!"

"Yes, I have a bad cold. The cough takes my breath away and hurts me greatly."

"Have you had this cough long?" I asked.

"Oh, yes, a long time; nearly a year now."

"And how did you catch it? A Kerry boy, I should have thought, would have been reared hardily and accustomed to this sharp air!"

"Ah," he answered, "and so I was until that terrible night. It was about this time last year when one of the sheep went astray. My father keeps a few sheep upon the mountains and this is the way we live.

When he counted them that night there was one missing, and he sent me to look for it."

"No doubt," I replied, "you felt the change from the warmth of the peat fire in this close little hut to the cold mountain blast."

"Oh! that I did; there was snow on the ground, and the wind pierced right through me. But I did not mind it much, as I was so anxious to find father's sheep."

"And did you find it?" I asked with increased interest.

"Oh, yes, I had a long weary way to go, but I never stopped until I found it."

"And how did you get it home? You had trouble enough with that, too, I expect. Was it willing to follow you back?"

"Well, I did not like to trust it, and besides, it was dead beat and tired. So I laid it on my shoulders and carried it home that way."

"And were they all at home rejoicing to see you when you returned with the sheep?"

"Sure enough, that they were," he replied. "Father and mother, and the people around that heard of our loss, all came in the next morning to ask about the sheep, for the neighbors in these matters are mighty kind to each other. Sorry they were, too, to hear that I was kept out the whole dark night. It was morning before I got home, and the end of it was that I caught this cold. Mother says I will never be better now; God knows best. Anyways, I did my best to save the sheep."

Wonderful! I thought, here is the whole gospel history. The sheep is lost, the father sends his son to seek for and recover it. The son goes willingly, suffers all without complaining, and in the end sacrifices his life to find the sheep, and when found, he carries it home on his shoulders to the flock, and rejoices with his friends and neighbors over the sheep which was lost, but is found again.

I explained to this poor dying youth the plan of salvation, making use of his own simple and affecting story. I read to him the few verses in Luke 15 where the care of the shepherd for the strayed sheep is so beautifully expressed, and he at once perceived the likeness, and followed me with deep interest while I explained to him the full meaning of the parable.

The Lord mercifully opened not only his understanding, but his heart, also, to receive the things spoken. He himself was the lost sheep, Jesus Christ the good Shepherd, Who was sent by the Father to seek for him, and who left all the joys of that Father's heavenly glory to come down to earth and search for him and other lost ones like himself. Just as the poor boy had borne without murmuring the freezing snowstorm and the piercing wind, so has the blessed Saviour endured the fierce contradictions of sinners against Himself, and the bitter scorn and insults heaped upon Him, without opening His mouth to utter one word of complaint, and at last laid down His precious

life, that we might be rescued from destruction and brought safely to our everlasting home. Neither will He trust His beloved ones, when rescued, to tread the perilous path alone, but bears them on His shoulders, rejoicing, to the heavenly fold.

The poor sick lad seemed to drink it all in. He received it all; he understood it all. I never saw a clearer proof of the power of the divine Spirit to apply the Word of God.

He lived only a few days after our first meeting. I had no time to read or explain to him any other portion of the Scriptures. At times we could hear nothing but stifling cough. At times he slept heavily for a little, but whenever he was able to think or listen, these verses in Luke 15 satisfied and cheered him. He accepted Christ as his Saviour, and earnestly prayed to be carried home like the lost sheep on the heavenly Shepherd's shoulders. He died humbly, peacefully, almost triumphantly, with the Name of Jesus, my Saviour and my Shepherd, the last upon his lips.

* * * * *

THE SWEET INCENSE (Exodus 30:34–38)

By Ben Nicholson, Sydney, Australia

The Sweet Incense is a beautiful type of our Lord Jesus Christ, from His birth to the place within the veil which He now occupies in the presence of God.

It is also a type of Him as our Great High Priest. Since His ascension (Hebrews 4:14), we have a Great High Priest that is passed into the Heavens, Jesus the Son of God, where He not only maketh intercession (Hebrews 7:25) but He now appears in the presence of God for us (Hebrews 9:24). The fragrance of His glorious Person is a perpetual incense before the Lord (Exodus 30:8). His finished work and His present work not only fills all Heaven but it also envelopes us who have been made accepted in the Beloved (Ephesians 1:6). What transcending grace this really is! As we ponder the sweet incense as a type of Him and His High Priestly work, may we understand its significance more fully.

The ointment of spikenard, another type of our Lord Jesus, is a subject worthy of the closest study. The ointment was contained in an alabaster box, and a price was placed upon it by Judas. The odour filled the house. The High Priestly work of our Lord Jesus cannot be contained. There are no measurements given for the sweet incense, a price could not be placed upon it, and His fragrance fills all Heaven. We are reminded of the house in Bethany where two men sat, one of whom, just a few weeks before had been dead four days and in the grave, the other man sitting there had been a leper and the loathsome odour of that foul smelling disease had permeated the house, but now the dead man had been raised and the leper cleansed.

Someone came and broke the alabaster box of ointment of spikenard to anoint the Lord Jesus and the whole house was filled with the odour of the ointment; likewise every trace of sin and guilt that was against us is forever removed from before the eye of a Holy God by the precious blood of Christ, and everything obnoxious about us is gone forever. The house and Heaven also are filled with the fragrance of the sweet incense of our blessed Lord Jesus Christ.

THE COMPONENTS

The sweet incense has five components – three sweet spices, frankincense and salt. The number five in the Scripture speaks of grace and power, and both are seen in Him, our Lord Jesus Christ. The individual components of the incense display both His grace and power and all are so well manifest by His High Priestly work. The incense is called a composition (v. 37), a confection (v. 35) and a perfume. What a perfume it really is, never was there a perfume like it before and there has been none like it since. In John 7:46 it speaks of the Officers who had been sent to apprehend the Lord Jesus; they said with awe and wonder, "Never man so spake like this man." They had heard Him in the Temple as He stood up and said, "If any man thirst let him come unto Me and drink, he that believeth on Me as the Scripture hath said, out of his belly shall flow rivers of living water." These words, with the perfume of Heaven, had reached their hearts, and never before had such words fallen on the ears of these men, reaching and satisfying their deepest needs. This encourages those who preach the Gospel that it is very needful to spend time in His Presence, enjoying for ourselves the perfume of Heaven, only then will our message convey the sweetness and the fragrance that comes from above. Such a message will meet the need of the poor unsaved to whom we preach, for He alone can satisfy the longing, empty soul and fill it with Heaven's peace and fragrance.

The Lord Jesus returned to Nazareth where He had been brought up and as was His custom, He went into the Synagogue on the Sabbath day and stood up to read the Scriptures. All eyes were on Him and they wondered at the gracious words that He spoke. No doubt you could have heard a whisper in the Synagogue that day. They had caught the fragrance of the perfume of Heaven in those gracious words, but sadly unlike the Officers who had been sent to arrest Him, these Nazarenes failed to trust Him and do what the Lord had advised Moses to do in Exodus 30:34, "Take unto thee sweet spices." How sad they failed to take Him as Saviour and Lord. Dear fellow believers, as we read the Holy Scriptures and catch the fragrant perfume of Him Who came down from Heaven bringing with Him the blessedness of that place, can we not simply let Him in; He alone satisfieth the longing soul and filleth the hungry with good.

"Sweetly the sounds are falling, open the door for Me,
If thou wilt heed my calling, I will abide with thee."

"THE CONFECTION"

The Incense is also called a confection (v. 35); this is a modern expression meaning to be with, mix with, to go along with, and what was true of the type was also true of our blessed Lord, He whose delights were with the sons of men (Proverbs 8:31). In the world today we hear of defection in many lands where men in responsible positions defect, leaving valuable information, property and even people at the mercy of the lawless and the enemy. This is very sad, but when the same sorry decline creeps into the Assemblies of the Lord's own dear people, it is a matter of great concern. Companies where once the precious truth regarding the "gathering centre of His own" was once cherished and held tenaciously is now giving place to the cry to move with the times, compromise a little here and a little there to make the company more attractive to the world. So we have the spirit of defection from the plain simple truth of God creeping in; let the cry go forth loud and clear to men of God to arise and stand for the precious truths concerning Him and His assembly gathered to His Name. Such a company cannot be left to the lawless and the enemy; our happy portion is the confection and this cannot be taken from us. This confection is our Lord Jesus Who has taken up His abode with us and in us; His Word tells us He is with us collectively and individually. He took part of flesh and blood to be with us and how our hearts rejoice at His Word (Hebrews 13:4). He hath said, "I will never leave thee nor forsake thee." There never will be any defecting by Him and of His gathered-out company. We have His own Word saying "there am I in the midst of them." The confection also points us forward to that Eternal Day when, according to John 17, "That they may be with Me where I am that they may behold My Glory which Thou hast given Me." What a confection it really is.

THE INCENSE AND OUR PRAYERS

The Sweet Incense is frequently associated with the prayers of the Godly throughout the Scriptures, as we so often sing, "To all our prayers and praises Christ adds His sweet perfume, and love the censer raises their odours to consume." It is good to remember that when we pray privately and the brethren pray publicly, our Great High Priest is making intercession; He takes all the dross from our prayers, all the shortcomings, and even the sin of our wandering thoughts which seem to crowd into our minds when we seek to draw near to God with our burdens, and He not only removes the dross from what we say to our God but He adds the sweet incense, He Himself adds it to every word of our requests and to every word of our thanksgiving. What an encouragement this is to help us pray to

our God Who loves to hear and answer prayer. Words in prayer directed at our fellow believers are removed, such statements never reach the throne of God; our Great High Priest in grace removes them from our prayers and adds the sweetness of the incense to them and presents them to God in all His Own blessed perfection. So let us continue to pray. A dear old brother whose English was not so good frequently prayed in the Assembly prayer meetings. The dear old man would get all jumbled up in his statements and a well meaning brother tried to help him and said to him that his prayers at times were a bit mixed up and that he put some things back to front, and the old brother replied, "Yes, I do know that my prayers go up to my Heavenly Father upside down but the answers always come down the right way up." Praise God for that!

(To be continued)

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OVERSEERS (Part I)

By George Graham

We speak of God's local assembly in Jerusalem, as seen in Acts 2, as the pattern assembly, and we believe rightly so. It was the first assembly and was comprised of baptized believers. Of these we read, "They continued stedfastly in the apostles' doctrine, or teaching, and in the fellowship, in the breaking of bread and the prayers" (Acts 2:42). The God of heaven, the only living and true God, gave to Moses, the man of God, the pattern for the tabernacle in the wilderness (Ex. 25-40); and to David, the man after God's own heart, the pattern for the temple to be built in Zion, the city of the living God (I Chron. 28). We believe in Acts 2 He has given to us by His Spirit in His Word the pattern for the local assembly in this present age. Later in the epistles, especially Paul's epistles, we have the development of government and godly order in the local assemblies. If in Acts 2 we have the pattern assembly, then in Phil. 1:1 we have the model assembly. Notice it is comprised of saints, bishops (elsewhere translated overseers – Acts 20:28) and deacons (elsewhere translated ministers or servants – I Cor. 3:5). All were saints, but not all were overseers or deacons. Please notice Paul does not write to the bishop but to the bishops, and we will look at this later. The godly simplicity of the Word of God has been corrupted by the minds of men. Where in the holy scriptures do we find such names as pope, cardinals, and archbishops or archdeacons? Such is the vast religious system of man's making. It is ordered and controlled by man and is contrary to the Word of God. This gives us to see how far men, religious men, have departed from the plain, simple teaching of the Word of God.

We want to get to the subject before us and see what the Word of God has to say, as this is of paramount importance. There are three

interchangeable terms used for these men in the New Testament: elders, overseers and shepherds. Elders suggest maturity (not a novice – I Tim. 3:6), overseers speak of rule and authority, shepherds, of care and affection. What we see in the vast religious system is far removed from the Word of God. We will search in vain to find *the bishop* ruling over a number of churches or assemblies. It is the other way around; we have a number of bishops or overseers in one assembly. This is confirmed in Acts 20. We have Paul at Miletus sending for the elders (not elder) in the assembly in Ephesus, later called overseers (verse 28). We have Paul instructing Titus to appoint elders (not an elder) in the various assemblies on the island of Crete (Titus 1:5). There is always a plurality. This is not an office or official position, but a work in God's assembly to which men are called and fitted by God, and looked at as a stewardship (Heb. 13:17; Titus 1:7).

These men are not self-appointed, neither yet are they appointed by men. These men are chosen, fitted and raised up by the Spirit of God. I believe we can gather this from Acts 20:28 R.V., where we read, "Take heed unto yourselves, and to all the flock (the assembly) in which the Holy Spirit hath made you overseers." We believe a brother is called and prepared by God for this work, just as another may be called and fitted as an evangelist. I Tim. 3:1 (Newberry) reads, "This is a faithful saying, if any man earnestly desireth overseership he desireth a good work." The desire we believe to be implanted by the Spirit of God. It is not a matter of pushing oneself, or forwardness, that leads to confusion and is altogether contrary to the Word of God. One might ask, if that is so, what about Acts 14 where we read about Paul appointing elders in the churches? What about Titus being appointed by Paul to appoint elders in the churches on the island of Crete (Titus 1:5)? The four assemblies mentioned in Acts 14 had been recently planted as the result of their labours in the gospel. Now on their way home to Antioch from whence they had been commended to this work, we read, "They returned to Lystra, and Iconium and Antioch confirming the souls of the disciples – and when they had appointed elders in every assembly – they commended them to the Lord, on Whom they believed." We believe Paul could see or discern in these men some of the qualifications he later mentions in his epistle to Titus as being requisite to overseership in God's assembly. The qualifications for such are plainly stated in I Tim. 3 and in Titus 1. It is not age, but moral and spiritual qualifications. A man may be old (I Tim. 5:1), but that does not mean he is an elder, or a man may be younger (I Tim. 4:12), "Let no man despise thy youth." Moral and spiritual qualifications are what really matter as we have already pointed out. Someone might ask, "Have we such men among us?" We thank God for those in whom we see at least a measure of what God requires, and we would seek to encourage such, as Paul did, to continue in this good work.

We have looked at the call of these men; let us look now at the qualifications. The standard is high, but it is God's standard, and we should never be guilty of lowering it to accommodate any. We live in a day of compromise; let us never be guilty of compromising the truth of God.

These qualifications are to be found in I Tim. 3:1-7 and Titus 1:5-9. The first thing mentioned is his personal life, then his home, and again he must have a good testimony in the world (I Tim. 3). In Titus 1, he is a man of character, a steward of God, holding fast the faithful word as he hath been taught, so that he may be able to exhort and to convince the gainsayers. Let us look a little at I Tim. 3. The first thing mentioned is "blameless." It doesn't say faultless; we all have our faults. The only perfect man Who ever lived without fault or flaw was the Man Christ Jesus. What is meant by blameless? The word means not open to censure, irreproachable, according to W.E. Vine's Dictionary of New Testament Words. In other words, a man of sterling character, a man at whom no one can point the finger and reproach him. He must be an example to the flock (I Pet. 5:3), the husband of one wife, not the husband of a wife, i.e. a "one woman man." It doesn't mean that he must be married; if so, what if he has no children? Coming down to verse 4, it says, "One that ruleth well his own house, having his children in subjection with all gravity." Then we have a parenthesis, "For if a man know not how to rule his own house, how shall he take care of the church of God?" If the man fails to take his place as head in his own house or home, and his children under his care are unruly (Titus 1:6) then he is disqualified. If he is weak and cannot order his own home and children according to the word of God how could he possibly stand for godly order in the assembly? If he fails to check what he knows to be wrong in his own house or home, he will surely let things slide in the assembly of God. In verse 7 we read, "Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." It is essential that he have a good testimony before men. I knew of an overseer in one of God's assemblies, a road-building contractor, who had to declare bankruptcy through no fault of his own. He immediately declared it to his brethren, took no further public part in the assembly, and after some years was able to pay off his debts to his creditors. That's what any real christian would and should do. As the people of God, and more so, one who takes the place of an overseer in God's assembly, we should be honest and upright in all our transactions. We should never be guilty of shady or questionable conduct. Don't let us forget, men not only hear us, they see us, and it becomes all of us to walk circumspectly. The children of Heth said to Abraham, "Hear us, my lord; thou art a mighty prince among us" (Gen. 23:6). What a testimony! Another thing mentioned is "Apt to teach." This

means he is a man of the Book. This is the only way of getting to know the mind and will of God for himself and the people of God.

May our overseeing brethren take heed to themselves, and then they will be better able to take care of the assembly.

(To be continued)

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"THE WELL WATERED PLAINS" (Gen. 13:10)

The thoughts of the carnal are filled with its treasure,
He lifts up his eyes but he lifts them too low,
His heart with earth's rule he can earth's prospects measure,
And thus can the path of the Pilgrim forego.

The well watered plains have a forceful attraction
To nature's void heart, that has wealth for its aim,
Its prosperous outlook has won the affection
Of many a Lot who its victim became.

Its likeness to Egypt of God independent,
Where river of Nile does continually flow,
A contrast to Canaan whose hills all resplendent,
Need rain from the heavens to make the crops grow.

Dependance on God is to nature a stranger,
The worldling must store up some treasure below,
Although he may sing of the birth in a manger,
Of Him Who had not e'en one penny to show.

A "Lot" may with Abraham for a time travel,
With little conviction of what's right or wrong,
But can he the threads of temptation unravel?
Or stem the world's current of trial so strong?

The well watered plain, what an offer of riches,
One chance of a lifetime, can he this refuse?
Ah, see his next move toward Sodom he pitches,
Too soon to be vexed with its sights and its news.

Short lived were its joys and its once brilliant offers,
The fire and the brimstone were so soon to fall,
Lot's coveted storehouse, his overflown coffers,
Were lost in the flames, what a loss, he lost all.

But stay e'er we come to a hasty conclusion,
Lest we be like Lot in our outlook and aim,
If God's Glory fills not like Abram our vision,
The well watered plains will our carnal hearts claim.

The true Pilgrim's eye to a City's uplifted
 A stranger on earth he no portion did own,
 While the worldling toward the dark doomed cities drifted,
 The eye of an Abram was fixed on God's throne.

As Pilgrims and strangers with no earthly City,
 Our sights are set higher than this death-doomed land,
 Our hearts for earth-dwellers are moved with deep pity,
 As onward we move o'er the hot desert sand.

Soon, soon shall the pilgrimage-journey be ended,
 Soon shall the true riches give place to the sham,
 Ah what will it be when by Jesus commended,
 We swell with the ransomed the unending psalm.

R.H.

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PERSONAL TYPES OF THE LORD JESUS (Part IX)

SOLOMON

By Dr. J.N. Case

As types of Christ, David and Solomon should be studied together, for the one is the complement of the other. Both foreshadowed Christ as King: the former, our Lord as the rejected One who shall ultimately subjugate all nations; the latter, Christ in the glory and blessedness of the millennial reign. Let it be remembered that we are examining Solomon as a type, not as an individual. As a man he was a strange combination. Much might be said of him as sage, poet, philosopher, and inspired writer, but our subject is "Solomon as a type of Christ."

HIS NAMES

These, like all God-given names, are full of instruction. Both names were from the Lord and were prophetic of His person and reign. His best-known name, Solomon, means "the peaceful one." From David himself we learn that Jehovah gave this name before the birth of the child, and it was given as that which should characterize his reign. His other name was Jedidiah, "Beloved of Jah," or Jehovah. In the latter there is an evident reference to David's own name – The Beloved. God may have graciously designed the name as a daily reminder that his sin had been forgiven. Jehovah's love for Solomon must have been a special love, for, several centuries later, we find an inspired writer referring to it (see Neh. 13:26).

But it is plain that the names fit the Messiah infinitely better than they did Solomon. To the Christian, peace, as connected with the name of Jesus Christ, has immensely deeper significance than the peace

which Solomon's name foretold. At His birth peace was sung of; in His life peace was manifested; by His death peace was secured; in His resurrection peace was preached, and ere long, as the Prince of Peace He shall rule Israel and the nations.

And the unique love of the Father for His only begotten Son we can scarce imagine, much less write of. But we know that when on earth God once and again pointed out the Redeemer as His beloved Son, in Whom He was well pleased. And yet, mystery of grace, Christ's members share with Him in this matchless, eternal love of the Father. Alone, in the secret of His presence, with reverent hearts, we may well sing:

So dear, so very dear to God,
More dear I cannot be:
The love wherewith He loves the Son –
Such is His love to me.

THE BUILDING OF THE TEMPLE

This was the great work of Solomon's reign. It was a stupendous undertaking, and was thoroughly carried out. David made great preparations with a view to its erection, but it is Solomon's name that has ever been associated with it. For grandeur and costliness it stands at the head of all the vast structures the world has ever beheld. More than 150,000 men were employed in building it, and at the lowest possible calculation, it must have cost many millions.

It was made of blocks of stone prepared and fitted for their places before they were carried to the spot, so that we read: "There was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building." As stone to stone noiselessly came together, it would appear as some vast growth.

In light of the New Testament, this building stands forth as a type of another Temple which was to be reared: a House not made of stone and wood and gold, but a spiritual building, made of living stones, to be the eternal dwelling-place of God. Out of the quarry of nature the Lord is taking one from here and another from there, and fitting them into this grand heavenly temple. The Spirit of God is working silent, steadily, successfully toward that end. Christ is the foundation and chief cornerstone, and in Him "all the building, fitly framed together, groweth into an holy Temple in the Lord" (Eph. 2:20-22).

Inside, the stones were covered with cedar wood and gold, so it is briefly said, "*There was no stone seen*" (I Kings 6:18). In that simple word we have a hint of all that is meant in the New Testament by the believer being in Jesus Christ. Oh, blessed, thrice blessed face: God can never view His people except as "in Christ"! We are beautiful to God in all the comeliness of His Son – accepted as He has been accepted. But we must pass on.

SOLOMON BEGAN HIS REIGN BY EXECUTING JUDGMENTS

We feel some measure of regret for hoary-headed Joab, yet undoubtedly he deserved his doom. But for his position and influence with the army, David would have caused him to be put to death long before. And Adonijah was still nursing his designs on the throne; at least so Solomon interpreted his request, and he was probably correct. As long as he lived, peace was not secured, and so with the others whom Solomon caused to be put to death.

That the millennium will be ushered in by a series of judgments the Scriptures abundantly testify. In Christendom, and in Messiah's land at least, men will have taken sides for or against the Lord, and those found in open rebellion should be destroyed. To enlarge on this, space will not allow.

SOLOMON'S PROSPEROUS REIGN

Solomon was the first and last who, through all his reign, ruled a united people. Under him the kingdom reached its highest point of prosperity. Evidently God designed therein to give us a picture of the reign of Him Who is indeed "greater than Solomon." War and tumult marked the reign of David; peace and rest distinguished the reign of Solomon. He was able to say, "The Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrence." With this they enjoyed unparalleled prosperity and were correspondingly contented. In his day Israel was the dominant nation in the East; many kings around acknowledged the sway of Solomon, and to him paid tribute. Many sought unto him on account of his wisdom; they would seek to get some of the riddles and problems of life solved, which surrounded them as they do us in this later age.

The seventy-second psalm, as well as several others, was probably penned by Solomon. It gives in glowing colors a foreview of the reign of Messiah. In this kingdom righteousness shall have her due place. Justice shall be impartially administered under the King of Righteousness. No oppression on the part of the rulers, no injustice between man and man, yet with all this there shall be the mildest and best of laws, such laws as shall make for the welfare of the subjects. The beneficence of this King shall only be equalled by His righteousness.

The kingdom here depicted shall be a universal kingdom. Alexander, Charlemagne, Napoleon, and other ambitious conquerors have dreamt of a worldwide kingdom, but the dream has never become a reality. God had reserved this honor for His Son, the once humbled and crucified One. His kingdom shall be universal and eternal, i.e., it shall last as long as there shall be a state on earth.

We learn the effects of this rule when it is said, "Prayer also shall be made for Him continually; and daily shall He be praised." His peo-

ple's "God save the King" shall be no mere words. It will express their great desire that He may continue to rule them. And as their Saviour-King He shall be the object of their worship – "Daily shall He be praised."

God's word is a wonderful telescope; it brings near and makes real to the eye of faith distant scenes and circumstances. Other Scriptures bring out additional features of Messiah's reign. Some of these we may barely enumerate. Satan shall be restrained and not permitted to tempt men. Who can say how much of the sin and sorrow of the world this will do away with? Idolatry, with all its impurity and cruelties, shall be a thing of the past. And better yet, the true God shall be universally known and worshipped. At last, "the war drum shall throb no longer"; the need for armies shall have ceased. In a different way than most expect, shall the dreams of poets and philanthropists be fulfilled. The earth shall bring forth plentifully, so that all shall be satisfied. Now even the creation, through man's sin, groans. Human life shall be vastly prolonged, and, it would appear, will only be forfeited for aggravated sin.

And yet even this state will not be perfect, not on account of failure in the King, but on account of incorrigible man. During Solomon's life there were heard the mutterings of the storm which broke over the nation after his death. Probably towards the end of his reign, Israel had reasons sufficient for dissatisfaction. But a like result shall follow the reign of his great antitype, though there will be no cause for it in His rule. But like every other dispensation, it shall end up in judgment, because of man's sin.

During Christ's reign the heavenly people, His bride, shall reign with Him. But even now, in our own persons, we may anticipate the peace, the joy, the contentment of this coming era. To do it we must unreservedly give over the reigns of government into the hands of Christ. We must install Him as Lord of the will and the affections. In the searching words of the Spirit of God may we "sanctify in our hearts Christ as Lord."

"Take Thou our hearts and let them be
For ever closed to all but Thee:
Thy willing servants let us wear
The seal of love for ever there."

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If we remembered our dignity as children of God, we would seldom be found acting out of keeping with our true character. A king's son is, to a great extent, kept from unseemly companionships by the simple reflection that such conduct would be utterly out of the question for him. He remembers his dignity, and seeks to act in keeping with the same. So it is with the children of the heavenly calling and their heavenly relationships. To remember what we are is the first great step in learning what we ought to be.

SOWING IN TEARS

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

Sowing is always a work of faith and hope. Precious seed, that would give bread for today, is cast into the ground and lost for the present in the confidence that it will yield a much more abundant harvest in days to come. In a land where each sower was dependent on his own store, the sowing-time often called for stern self-denial. The hoard in the granary looked scarcely more than enough to last as food till next harvest, and yet the greater part of it must be given up for sowing, or there would be no harvest to reap. He that sowed sparingly would reap sparingly. It was a question of the seen present or the unseen future. So it is with our sowing in the service of the Lord. Much self-denial will be necessary if there is to be a plenteous sowing. But the promise holds good – "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" – and the abundance of the harvest will amply repay us for all the tears of the sowing time. Blessed be God, no unfavorable seasons can spoil that harvest. There are sometimes more tears over earth's harvest than over its seed-times, but His promise makes all sure, and we know that our labor is not in vain in the Lord.

Selected

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QUESTIONS AND ANSWERS

By Harold S. Paisley

Question: Could help be given on the origin of the division of the Bible into chapters and verses?

Answer: The original Hebrew and Greek Scriptures were not divided into such chapters and verses as we have them today. It is of great interest that the believers should have some knowledge of how and when this came about. The Bible was divided into verses in the 13th century by Cardinal Hugo. Later a Jewish Rabbi named Nathan arranged the Old Testament into verses in the 15th century. Robert Stevens, who was a French painter, arranged the New Testament into verses in the 16th century. The first English Bible printed with chapters and verses was the Geneva Bible in 1560, and thus it remains with us in this century. The arrangement is no doubt very helpful, but in some cases the subject has been left incomplete at the break, as those with spiritual understanding of the Word will readily detect. The Truth of the Bible is inspired by God Himself and is therefore perfect. The divisions are of man and bear the marks of im-

perfection. The first English Bible was printed at Worms by William Tyndale in the year 1525. Prior to this all copies of the Bible were written. Tyndale's Bibles were sent to England hidden in bales of merchandise, where the people eagerly welcomed and read the Word. Later Tyndale was arrested and imprisoned and finally burned at the stake by the instigation of the priests of the Roman Catholic Church, who were enraged at the Bible being made available to the "common people." Pagan enmity, papal fires, and modernism have each endeavored to deprive men of the Bible. But the Bible is triumphant and remains perfect, sufficient, invulnerable. It is the imperishable Word of God which liveth and abideth forever. It outlives all its enemies, silences all its opponents, and brings Eternal Hope and Salvation to all who own and obey its authority. Thank God for this priceless treasure, which we can read in our mother language, and preach with all confidence.

Question: What do the words of II Peter 1:20 mean, "No prophecy of the Scripture is of any private interpretation?"

Answer: In order to understand this verse the following verse must be considered in the same context. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit" (verse 21). This Scripture has been generally taken as the idea of the interpretation of Scripture. It is one of the strongholds of Romanism in its contention that the "Church" alone has authority to give the meaning of the Word of God. There is no such teaching hinted at here. The subject of the verse is the origin and source of the prophetic Word, which Peter states was not of the prophets own unfolding, but they came into existence by the direct operation of the Holy Spirit, by whom the writers were moved or carried along by God Himself.

NOTICES

Northern Ireland - Brother **W.D. (Bill) Halliday** has returned home from the Royal Victoria Hospital in Belfast to await the result of tests in view of serious surgery. Brother **J.E. (Eddie) Fairfield** is improving a little, but not able for meetings as yet. Brother **Samuel Thompson** is still bright and happy, but with advanced years, he is no longer able to preach. Brother **Wilfred Graham**, formerly of Uruguay, is much weaker in every way, also his wife.

CHANGE OF CORRESPONDENT

Bolton, Ontario - John J. Steen, 7 Marion Street, Caledon East, Ontario L0N 1E0. (416) 584-2834.

CHANGE OF MEETING NIGHT

Matoaca, VA - 6204 River Road. Weekly Prayer Meeting and Bible Reading - Thursday, 7:30.

CONFERENCES

Orillia, Ont. - Dominion Gospel Hall - The subject for the Bible Readings to be held in connection with the conference on October 11 and 12 will be I Corinthians 1 and 2.

Avonport, N.S. - The subject for the Bible Readings to be held in connection with the conference on November 8 and 9 will be the Epistle to the Philippians.

Lanse au Loup, Labrador - Annual conference to be held at the Gospel Hall on October 17, 18 and 19 with Prayer Meeting on Thursday at 7:30. Bible Reading on Saturday – III John. Breaking of Bread at 10:30. Corr. Francis Barney, Box 32, Lanse au Loup, Labrador AOK 3L0. (709) 927-5696. Also on October 20, a ministry meeting at Red Bay, Labrador at 7:30.

Hartford, CT - Charter Oak Gospel Hall - Annual conference to be held, Lord willing, on November 22 and 23 with Prayer Meeting on Friday at 7:30. Saturday – Bible Reading on John 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 27 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 27, to be held in the Gospel Hall. First meeting starts at 10:00 with a Gospel meeting at night. Corr. Richard Stickfort, Box 313, Stout, IA 50673. (319) 346-1857.

Phoenix, AZ - Annual Thanksgiving conference on November 27, 28, 29 and 30 with Prayer Meeting on Wednesday at 7:30. Bible Readings at 10:00 on Hebrews 11, 12, and 13. 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 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 29 and 30 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, 130 King of Prussia Road, Radnor, PA. Breaking of Bread at 10:00. Corr. Harold W. Stewart, 403 Revere Road, Lafayette Hill, PA 19444. (215) 825-0384. School (215) 688-6920.

East Boston, MA - The 34th conference, Lord willing, will be held on December 6 and 7, with Prayer Meeting on Friday at 8:00. Breaking of Bread at 10:00. All meetings to be held in the Masonic Temple, 47 Adams Street, Saugus, MA. Ministry welcomed from those who labor amongst us who walk according to scriptural principles relative to the Assembly and teach the same. Corr. Frederick E. Hill, 26 Sheafe Street, Malden, MA 02148. (617) 322-3274. Masonic Temple (617) 233-9804.

Matoaca, VA - A special weekend of meetings in commemoration of the 90th anniversary of the assembly is being planned for on December 13 and 14. First meeting on Saturday night at 7:30 for prayer and ministry. Breaking

of Bread at 9:30. Ministry at 2:00. All meetings to be held in the Gospel Hall, 6204 River Road, Matoaca – 5 miles west of Petersburg. Please notify number that will be coming, so that arrangements can be made for accommodations. This assembly was planted through the labors of the late brother Alexander Lamb with the first Breaking of Bread meeting on December 22, 1895. Corr. John R. Nobles, 21401 Hampton Avenue, Matoaca, VA 23803. (804) 590-2988.

REPORTS – UNITED STATES

East Windsor, CT - Tent meetings held by brethren Frank Pearcey and Eugene Higgins closed on August 24 with three professing to be saved. Attendance and interest was good throughout the series.

Cherry Hill, NJ - Brethren David Oliver and Eugene Higgins started tent meetings on August 31.

Midland Park, NJ - After having visited Pennsauken, Barrington and Longport, brother J.A. (Joe) Milne also called at Terryville, CT and East Boston, MA before leaving from here with his wife for Venezuela on August 29.

Waldwick, NJ - Brethren from the Midland Park Assembly finished a four-week gospel effort under canvas on August 29 with one trusting the Savior.

Tampa, FL - Marjory Avenue Gospel Hall - A young man of seventeen obeyed the Lord in baptism on August 31. The assembly had an appreciated visit from brother Jack Saword who gave an interesting account of the Lord's work in El Salvador.

Indiana, PA - Brother John Slabaugh is having a brief series of gospel meetings, which started on September 2, in the Gospel Hall.

McKeesport, PA - The assembly had appreciated visits from brethren George Graham and James Smith.

Akron, OH - Around 600 attended the conference held over the Labor Day weekend, many of which were young Christians.

Freeport, OH - Brother John Slabaugh, along with the help of brother Lorne Yade of the Welland, Ont. Assembly and John Thropay of the East Los Angeles, CA Assembly had four weeks of tent meetings with four professing. This is located about 75 miles south of Akron.

Lorain, OH - The Spanish-speaking assembly had a two-day conference over the Labor Day weekend, where ministry was given in both Spanish and English. Brother Thomas Baker spent some time with the saints.

Cashton, WI - Tent meetings conducted by brother Joel Portman with the help of local brethren have been encouraging with a number professing salvation.

Arlington, IA - Tent meetings conducted by brother Bruce Collins with the help of his brother, Victor, of the West Union Assembly went on for five weeks. They were encouraged to see a number from the town each night. One young man professed near the close of the meetings. Another lady showed concern.

Garnavillo, IA - Brother J.A. (Joe) Milne spent a Lord's Day and two nights with the saints here. He also called at West Union, Manchester, Cedar Falls and Marion. This was our brother's first visit to this area.

Manchester, IA - The all-day meeting held on the third Lord's Day of each month was a time of profit.

Nora Springs, IA - Several professed to be saved, some long prayed for, in five weeks of tent meetings held by brethren Paul Elliott and Robert Orr.

Sioux City, IA - The one-day conference held on July 13 was well represented by several assemblies. The Bible Reading on Prayer and Its Need was of particular interest.

Tipton, IA - Brother Allan Christopherson started in tent meetings on August 19, a nice place where he has put some effort into this district in times past. Tent meetings in Grandview closed after four weeks. It was a time of sowing with some good contacts made.

Waverly, IA - Brethren Robert Orr and Bruce Collins started in tent meetings on August 24.

Highmore, SD - Brethren Roy Weber and Eric McCullough were encouraged as to the response that was seen in the tent meetings. At least sixty attended and they intend to follow up this work.

Arlington, WA - The three-day conference held over the Labor Day weekend was reported considerably smaller than in previous years.

REPORTS – CANADA

Gander Bay, Nfld. - Following the conference held at Fogo over the Labor Day weekend, brother Alexander Dryburgh started in gospel meetings here on September 2.

Cascumpec, P.E.I. - Brethren Arnold Gratton and Robert McIlwaine were continuing after Labor Day in gospel meetings where a good interest has been seen. This community is located in the west end of the island.

Clementsvalle, N.S. - The Labour Day weekend conference was reported as a time of profit. Brother Walter Gustafson went on to Moncton, N.B. for three nights enroute to the Sussex, N.B. conference scheduled for the following weekend. Brother James McClelland and his family returned to their home in Clementsvalle after spending some time in Northern Ireland.

Sydney Mines, N.S. - Brother Kenneth Taylor spent a weekend with the assembly which was a cheer to the saints.

Waldec, N.S. - In this locality near Clementsvalle, brother Albert Hull with the help of brother Peter Orasuk of the Charlottetown, P.E.I. Assembly are seeing a good interest which has encouraged them to continue beyond Labor Day.

Salisbury, N.B. - Brethren Albert Ramsay and Murray McCandless had seven weeks of tent meetings with a nice number professing, who were outsiders. They were also encouraged to see strangers into the tent each night. From here they went to Hampton for the last week of August under canvas with signs of encouragement. This is a scene of former labors.

Sussex, N.B. - Around 400 attended the conference held over the first weekend of September. A good representation from the French-speaking assemblies located in that Province. Ministry was directed to Christian living, which was a help to the saints.

Clinton, Ont. - **Joseph Street Gospel Hall** - The saints were encouraged by visits by brethren David Gray and Albert Grainger, Sr. They were expecting brother Larry Steers for ministry in mid-September.

Delhi, Ont. - Brother Jack Nesbitt with the help of brother Stephen Kember of the Sarnia Assembly started tent meetings on August 10 and expect to carry on into September. A number of strangers have been attending.

Deseronto, Ont. - A young sister was baptized on September 7. Brethren James Clark and Arnold Gratton paid appreciated visits.

Kingston, Ont. - Brethren Timothy Kember and Eugene Badgley carried on here for five weeks with three meetings each week with some signs of encouragement.

Merlin, Ont. - Brethren Paul Kember and Marvin Derksen had tent meetings here from August 10 through September 7 with blessing.

Midhurst, Ont. - The series of tent meetings held in this new place by brethren Harold Paisley and Timothy Walker was the first of its kind in this district. A number professed and they were encouraged with the excellent attendance.

Newmarket, Ont. - Brother Lorne Langfeld had children's meetings at the end of August, which were very encouraging with a good number of parents attending.

Sarnia, Ont. - Brother John Slabaugh is expected to start meetings on October 5, speaking from his chart on "Coming Events."

Sault Ste. Marie, Ont. - This, their 70th conference, which was held over the Labor Day weekend was considered very helpful. A young man professed at the close.

Toronto, Ont. - A special gospel effort, sponsored by a number of the assemblies in the city, will be held for three weeks, each night of the week, starting at 7:45 on October 26 in the Minkler Auditorium, Finch Avenue (off of Highway 404) at *Seneca College*. Brethren Sydney Maxwell and Eugene Higgins will be preaching the gospel.

Winnipeg, Man. - **West End Gospel Hall** - The assembly is expecting brethren Jack Gould and Jack Nesbitt for a series of gospel meetings on October 19.

Melfort, Sask. - Brethren Paul Kember and James Webb saw some blessing in tent meetings held here in July.

REPORTS – FOREIGN

NORTHERN IRELAND –

Ballyclare - Brethren Norman Turkington and Samuel Ferguson are conducting tent meetings with encouraging attendance.

Lurgan - Brother Albert McShane along with brother David Gilliland of the Lurgan Assembly are seeing a nice number coming each night to the tent meetings.

Newtownhamilton - Brother W.J. Nesbitt had a week of ministry meetings, mainly for the instruction of those who professed in the recent series held in the Glenanne Gospel Hall, with many from surrounding assemblies in attendance. On the Friday night, eight of the new converts obeyed the Lord in baptism and have since been received into the fellowship of the assembly – six at Newtownhamilton and one each at Keady and Armagh. Two others had already been baptized and received at Glenanne. He is expected to start gospel meetings on September 17 in the Ebenezer Gospel Hall, in Bangor, County Down.

Carryduff – Brother James G. Hutchinson with the help of brother Samuel Thompson of the Knockbracken Assembly have been encouraged with attendance in the opening nights of meetings being held in a portable hall.

Kilkeel - Brethren Samuel McBride and Jack Lennox are having tent meetings with fair attendance.

Ballinamallard - Brother Eric Wishart is preaching the gospel.

Hillhead - Brethren John Hawthorne and James McClelland have seen one professing, a Roman Catholic, in tent meetings.

Castlecaulfield - Brethren Thomas McNeill and George McKinley have seen one profess in the early stages of meetings being held in a portable hall.

Donemana - Brother Brian Glendinning with the help of brother Samuel Smith of the Limavaddy Assembly hope to commence a gospel effort near here.

At **Fintona** and **Kilmore**, the annual conference meetings were times of refreshing with good and practical ministry and a sense of the Lord's presence and help. Also, at the **Clones** conference held on August 4, in **County Monaghan, Eire**. Good numbers gathered for each of these three conferences.

VENEZUELA - Brother J.A. (Joe) Milne and his wife arrived there on August 29. That same day, brother Bruce Cumming and his wife left on furlough for Canada.

AUSTRALIA and NEW ZEALAND - Brother Eric McCullough and his wife plan to leave on September 22 for about four months. They will be spending their time in the gospel and ministry meetings. When they visited there six years ago, a small assembly in Waikari, New Zealand was meeting in a school and have now built a new hall. They have asked him to open it with a series of gospel meetings.

HOME CALLS

Bolton, Ont. - Our dear brother, **Harold J. Ewart**, age 87, went Home to be with the Lord on June 9. He was saved on March 4, 1914 and was received into fellowship in Bolton a short time later. For 70 years he was a faithful brother in the assembly. He is survived by four daughters and one sister. One of his daughters is serving the Lord in Zambia.

Winnipeg, Man. - **West End Gospel Hall** - Our esteemed sister, **Mrs. Ellen Vanstone**, age 90, went to be with the Lord on July 21, while at home. She was born in Sanford, England and saved in Brandon, Manitoba in 1916. *Our sister was a godly woman and her prayers will be missed. Due to ill health she has been unable to gather with the saints as she would have wished, but her interest in the assembly never waned. Her husband, Samuel, went Home on August 12, 1970.*

Bay City, MI - Our dear brother in Christ, **Delbert Laverty**, age 89, passed into the Lord's presence on July 25. He was saved and received into assembly fellowship about 25 years ago. He was a faithful brother who attended all of the meetings. In fact, he was at the Prayer Meeting just two days before his Homecall.

Midland, Ontario - Our aged sister, **Mrs. Bertha Longhurst**, went Home to be with Christ on July 28 in her 89th year. She, along with her husband and daughter, were saved within the same week in meetings held in the Brock Avenue Gospel Hall, Toronto in January 1938 by the late brethren Albert Joyce and Herb Harris. She was in fellowship in the Toronto area until moving to

Midland about 25 years ago. Recently she was in Elim Homes. A faithful, quiet sister who was regular in attending the assembly meetings as long as she was able.

Midland Park, NJ - Our dear sister, **Mrs. Sarah Slater**, age 98, passed into His presence on July 30 in a nursing home in San Antonio, TX where her daughter, Margaret, resides. She was born in Londonderry, Northern Ireland and saved there as a young girl. Her husband, David, went Home on November 30, 1977. Burial was in Wyckoff, NJ.

Portadown, Northern Ireland - Our beloved sister, **Mrs. Margaret McNabb**, age 76, was called Home on July 31 after a period of suffering which was borne very patiently. She was saved about 54 years ago and later was baptized and received into the Portadown Assembly. A faithful sister, who was very much united with her husband in love for their Lord, their family, the assembly and the gospel. They spent some years in the Bleary and Craighill Assemblies, also 17 years in Australia where they were much loved by the saints. Upon their return to Northern Ireland, they remained in fellowship at Portadown until our sister's Homecall. A very large company attended the funeral which was a clear testimony of how much she was highly esteemed.

Waubauskene, Ont. - Our sister, **Mrs. Margaret Meikle**, went to be with Christ on August 10 in her 87th year. She was saved many years ago and was part of the fellowship at the Central and Junction Assemblies in Toronto, later at Elim Homes in Waubauskene. For a few years she has been in a private hospital.

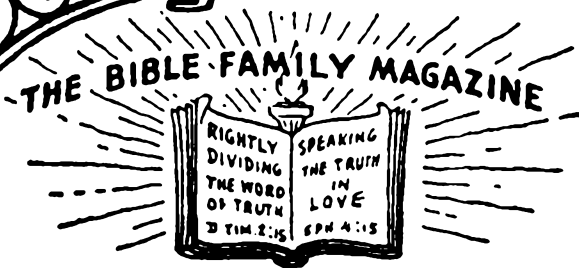
Clinton, Ont. - **Joseph Street Gospel Hall** - Our dear brother, **Foster Pepper**, passed into His presence in his 78th year on August 11, after a brief illness following a heart attack. As a young man, he was deeply stirred as to his need of salvation after hearing the gospel preached by the late brother Donald McGeachy. Through reading the words of a hymn at home, he was led to rest alone on the finished work of Calvary on January 18, 1932. He was consistently faithful to all of the meetings of the assembly, although not in good health for some years now. He leaves to mourn his loss, his wife, Myrtle, and one son, William, of this assembly. Also, six brothers and sisters, none of whom are saved.

Waterloo, IA - **Western Avenue Gospel Hall** - Our dear brother, **James Gillett**, age 64, went Home on August 15, following much suffering due to cancer. He was saved in 1940 and about seven years later he gathered outside the camp and took his place in fellowship with the assembly here. He was respected and had a good testimony as he sought to maintain faithfulness to the truth of God.

Sault Ste. Marie, Ont. - Our dear brother, **Armand Cedolia**, age 68, passed peacefully into the Lord's presence on August 27, after suffering a heart attack earlier in the summer. He has been in assembly fellowship for a good number of years, bearing a good testimony among the many unsaved who knew him. His wife, Minnie, three sons and one daughter, who await that day of reunion, mourn his loss, as well as fellow believers.

Tampa, FL - **Marjory Avenue Gospel Hall** - Our dear brother, **Henry Slager**, of New Port Richey, FL, age 84, went to be with Christ on August 31. He was born in Chicago, where he was saved over 57 years ago, after being invited to a gospel meeting. In 1967, he moved into the Tampa area. Here he became part of the assembly, where he was appreciated as a helper and overseer for many years. It could be well said of him that "he was a good man, one who loved the Lord and the place of His Name."

Words in Season



PRAYER

There is an eye that never sleeps
Beneath the wing of night;
There is an ear that never shuts
When sink the beams of light.

There is an arm that never tires
When human strength gives way;
There is a love that never fails
When earthly loves decay.

That eye is fixed on seraph throngs;
That arm upholds the sky;
That ear is filled with angel songs;
That love is throned on high.

But there's a power which man can wield,
When mortal aid is vain;
That eye, that ear, that love to reach,
That listening ear to gain.

That power is prayer, which soars on high,
Through Jesus to the throne;
And moves the Hand which moves the world,
To bring salvation down.

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NOVEMBER, 1986

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INDEX OF ARTICLES

'Flee From The Wrath To Come'	J.C. Ryle
The Sweet Incense (Part II)	Ben Nicholson
Elders (Part II)	George Graham
Teaching Doctrine (Lesson Two)	James N. Smith
Personal Types – Jonah (Conclusion)	Dr. J.N. Case
The Judgment Seat Of Christ	William H. Ferguson
Questions And Answers	Harold S. Paisley

* * * * *

INDEBTED

“Ten thousand talents once I owed,
And nothing had to pay;
But Jesus freed me from the load,
And washed my debt away.

Yet since the Lord forgave my sin,
And blotted out my score,
Much more indebted have I been
Than e'er I was before.”

Anon.

"FLEE FROM THE WRATH TO COME"*From an old tract**By J.C. Ryle*

Let others hold their peace about hell if they will – I dare not do so. I see it plainly in Scripture, and I must speak of it. I fear that thousands are on that broad road that leads to it, and I would fain arouse them to a sense of the peril before them. What would you say of the man who saw his neighbour's house in danger of being burned down, and never raised the cry of "Fire"? Call it bad taste if you like to speak of hell. Call it charity to make things pleasant and speak smoothly and smooth men with a constant lullaby of peace. From such notions of taste and charity may I ever be delivered! My notion of charity is to warn men plainly of their danger. My notion of taste is to declare all the counsel of God. If I never spoke of hell, I should think I had kept back something that was profitable, and should look on myself as an accomplice of the devil. Beware of new and strange doctrines about hell and the eternity of punishment. Beware of manufacturing a God of your own – a God Who is all love but not holy – a God Who has a heaven for everybody, but a hell for none – a God Who can allow good and bad to be side by side in time, but will make no distinction between good and bad in eternity. Such a God is an idol of your own, as really as Jupiter or the monstrous image of Juggernaut – as true an idol as was ever moulded out of brass or clay. The hands of your own fancy and sentimentality have made him. He is not the God of the Bible, and besides the God of the Bible there is no God at all. Your heaven would be no heaven at all. A heaven containing all sorts of characters mixed together indiscriminately would be miserable discord indeed. Alas! for the eternity of such a heaven! There would be little difference between it and hell. Ah, reader, there is a hell! Take heed lest you find it out too late.

Beware of being wise above that which is written. Beware of forming fanciful theories of your own, and then trying to make the Bible square with them. Beware of making selections from your Bible to suit your taste – refusing, like a spoiled child, whatever you think is bitter – seizing, like a spoiled child, whatever you think sweet. What is all this but taking Jehoiakim's penknife and cutting God's Word to pieces? What does it amount to but telling God that you, a poor, short-lived worm, know what is good for you better than He? It will not do, for you must take the Bible as it is. You must read it all and believe it all. You must come to the reading of it in the spirit of a little child. Dare not to say, "I believe this verse for I like it; I reject this verse for I do not like it; I receive this for I can understand it; I refuse that for I cannot reconcile it with my views." "Nay, but, O man, who are thou that repliest against God?" By what right do you talk in this way? Surely it were better to say over every chapter in the Word, "Speak,

Lord, for Thy servant heareth." Ah, reader, if men were to do this they would never try to throw overboard the doctrine of the eternal punishment of the wicked. "And these shall go away into everlasting punishment, but the righteous into life eternal" (Matt. 25:46). "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" (Isa. 33:14).

* * * * *

THE SWEET INCENSE (Exodus 30:34-38) (Part II)

By Ben Nicholson, Sydney, Australia

THE FIVE COMPONENTS – THE STACTE

While our Lord Jesus is continually making intercession for us in Heaven, He is also succouring and saving us here on earth. This is brought out beautifully in the components of the incense. The first sweet spice mentioned in this composition is the stacte and this word means "drop," or as the book of Job says, it means to "drop down." This is what the Lord Jesus did for us when He came down from Heaven to meet our need as sinners. Now as our Great High Priest, as the sweet incense, He comes down to succour and save each saint of God treading the pathway onward and upward to Heaven. As well as stacte meaning to drop down, it also means to distil, to be free of any contamination or impurities. Each drop, although many, would be absolutely pure; how like Him it really is – *fragrant, sweet, pure and small*. How precious that the drop is small, speaking to us of our Great High Priest Who is able in grace to enter into the smallest details of our lives, bringing with Him the sweetness and purity of Heaven. As the Lord said unto Moses in Exodus 30:34, "Take unto you sweet spices, stacte" so might each believer take it also unto themselves in every trial each day. He Who is able to help in every circumstance will bring with Him that sweetness and purity that will make our daily life joyful and fragrant.

"Door of my heart I hasten, if thou wilt open wide,
 Though He rebuke and chasten, He shall with me abide."

THE ONYCHA

The word onycha means "a lion." What a comparison this is. A tiny drop of stacte which tells of His grace, then the mighty strength of the lion. The quantity of stacte and the quantity of onycha was to be the same, which tells us how perfectly balanced our Lord Jesus was in His Own glorious Person. Each was to be of identical weight. As our Great High Priest we can come to Him in our weakness and need and experience His help and strength in every circumstance. In Hebrews 7:25 we read, "He is able to save them to the uttermost

all that come unto God by Him, seeing He ever liveth to make intercession for them." There is a delightful statement in Psalm 68:28 which says, "Thy God hath commanded thy strength." Another translation says, "Thy God hath sent forth strength for thee." Yes, the strength for every occasion will reach us at the required time, our God has already sent it forth from His Throne, through our Great High Priest, to meet our need. Praise God that His strength is always sufficient. Let us come boldly to the Throne of grace to obtain mercy and find grace to help in time of need. "He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Through the strength and fragrance of the onycha, He is able to save, able to do, and able to keep. It is up to us to come to the Throne of grace to obtain mercy for our frequent failure and to find grace; it is available for the asking.

GALBANUM

Galbanum means fat, nourishment and marrow. David said when he was in the wilderness of Judah, "My soul shall be satisfied as with marrow and fatness and my mouth shall praise thee with joyful lips," (Psalm 63:5). Our blessed Lord Jesus and His work as our Great High Priest is displayed in the galbanum. He is able to succour them that are tempted and tried, because He Himself hath suffered being tempted while here on earth. He was tried in all points as we, yet without sin. He was watched constantly when He was here, and many a dear child of God has this continual trying experience of being watched. They watched the Lord Jesus in the house as to His Person to try and find a fault with Him (Luke 14:1); they watched Him in the Synagogue as to His work (Luke 6:7); they watched Him in the Temple as to His words (Luke 20:20), and they watched Him in His suffering at the hand of men on the cross (Matthew 27:36). It is a most trying experience to be watched by those seeking to find fault with us. Yes, He was in all points tried like we are, hence the reason why He is able to succour all who are tried and tempted in so many ways and He will minister the succour and the nourishment we need for every occasion. Like David in Psalm 63:5, we will praise Him with joyful lips for the grace and help He gives. He can make bitter things sweet, crooked things straight, rough places smooth and darkness light. Such then is the spiritual nourishment we receive from our Great High Priest seen in the galbanum.

THE PURE FRANKINCENSE

Then we have the fourth addition to this combination of the incense. We read in verse 34 "with pure frankincense." The meaning of this word is "white." A possible reason for its name is the colour of the plant or the white smoke produced when it is burnt, a translucent white. There are no grey or black streaks in the smoke of the

pure frankincense and the meaning of the word incense is to "ascend like smoke." The meaning of the word "frank" is indeed just what it says – frank, open and free; nothing covered and nothing kept back. Thus was our Lord Jesus; before the eye of His God and Father, His heart and soul were open to that penetrating gaze. In His Holy life lived before God, men, and angels there was nothing covered and nothing held back. Adam a mere man was so unlike Him. In the Garden of Eden Adam had hidden himself amongst the trees because of his sin and disobedience, no frankness and openness there. May we examine ourselves to see if anything is hid in our hearts or lives that is questionable, may we be searched by His abiding Presence.

We may find it easier to contemplate taking unto ourselves the stacte that speaks of His grace, or the onycha that tells of His strength, or the galbanum, His succour, but to open our innermost being to the Holy One (Who is absolutely pure) can be a soul-searching experience for us. Yet He in all His purity is appearing in the presence of God for us, He enters into the smallest details of our lives to minister to us, to succour and save. What grace that really is, and meditating on this fact can have a purifying effect upon us. He, notwithstanding our fluctuations spiritually, continues in His infinite grace to be manifest there before God for us, and He continues to succour and save us down here, irrespective of the shallowness of our spirituality.

SALT

Salt speaks of freedom from corruption. According to the art of the apothecary, every single speck of the sweet incense was tempered or salted together. The whole of the incense knew the preservation from corruption by the salt. The stacte was free from contamination, here it is completely free from corruption. We totally reject the blasphemous remarks circulated at times that our Lord Jesus could have sinned if He so willed. Indeed He could not sin. He was the infinitely Holy Son of God from all Eternity to all Eternity. In His conception, birth, walk, death, burial and ascension to God's Right Hand, He was completely and entirely free from corruption of any kind, He was "Holy, harmless, undefiled and separate from sinners," and not only so, but He was absolutely pure. This English word "pure" does not tell us how infinitely pure and Holy He really is. The sweet incense therefore retains its sweetness, its fragrance and perfume because of its complete freedom from corruption. What a Glorious Person He really is! What a God we have and what a Great High Priest! As the smoke of the sweet incense ascends, there is no trace of any dark streaks in that translucent white smoke, a lovely type of Him in Whom we have been made accepted.

(To be continued)

ELDERS (Part II)

By George Graham

We want to look at the work of the overseer as spoken of in the holy scriptures. One thing we cannot fail to see in the reading of our New Testament is the fact and truth that overseership is a work and not an office. We have looked at the men briefly, let us now look at their work.

Peter, as an elder (John 21:15-17) writing to elders, in I Peter 5:2-4 R.V. says, "Feed or tend the flock of God which is among you, exercising the oversight, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but being ensamples to the flock." Tending the flock means caring and shepherding which entails labour and sometimes sorrow and tears.

Think of the good Shepherd, how much He suffered for His Own sheep, and He is our great example. He wept, He prayed, He sorrowed and He suffered.

Think of that dear saint of God, the apostle Paul, as he speaks to the elders of the church in Ephesus in Acts 20:18-35, "Ye know from the first day . . . after what manner I have been with you . . . serving the Lord with all humility of mind, and with many tears, and trials . . . how I kept back nothing that was profitable . . . and have taught you publicly, and from house to house . . . for I have shrank not from declaring unto you the whole counsel of God . . . I have shewed you all things, how that so labouring ye ought to support or help the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive. And when he had thus spoken, he kneeled down and prayed with them all. And they all wept sore, and fell on his neck, and kissed him." Here we have the picture of a true shepherd, one who had a real love and care for the flock of God.

We see this same thing manifested in the life of Jacob (Gen. 31:38-40). "This twenty years have I been with thee . . . Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes."

There always has been, and still is, the great need for such men among the people of God. Men, who out of love to Christ and their brethren, are willing to sacrifice themselves and their own interests. Many have settled down in smug complacency and consequently the testimony of God in many parts is languishing in weakness. In my early days as a christian it was a common thing to have two of the elders visit the home, read from the holy scriptures and pray. These were hard-working men, but willing to sacrifice comfort and leisure in order to help and encourage the saints, or like Paul, "Willing to spend

and be spent" (II Cor. 12:15). What a noble spirit! That's what it means to tend and care for the flock.

Think of some aged and infirmed and widows who, in their loneliness, would appreciate a visit. May the Lord speak to our hearts.

Peter continues, "Not by constraint, but willingly." It is not a matter of doing because it has to be done, but doing out of love to Christ. Is Peter speaking of conditions then present when he adds, "Not for filthy lucre, but of a ready mind," or is he by the Spirit of God contemplating what would soon come to pass? I am inclined to believe the latter. This deplorable condition developed in the second century A.D. as far as we have learned from church history.

The truth of oversight is introduced in the passage. There must be rule and order in God's local assembly, consequently there must be rulers. Then Peter adds, "Not overlording God's heritage," or not as an autocrat. We see this type of man (Diotrephes) in III John:9-10, a despot. We need men who know something of the fear of God in their souls. Then he adds, "Being ensamples to the flock." These men in a moral and spiritual sense go before the flock, leading, guiding and protecting. There is all the difference in the world between a shepherd and a drover. The shepherd leads, the drover drives. We don't need men like Diotrephes, men who love place and power, as such are carnal and unfit to bear rule in God's assembly. The Lord deliver and preserve us from all such.

One of our greatest needs in our day is men with shepherd hearts, who have a love and care for the flock of God. Never let us forget it is God's flock, and we are responsible to the Lord. Call to remembrance Heb. 13:7, where we read, "Remember them that had the rule over you, which have spoken unto you the Word of God; whose faith follow, considering their manner of life." These men, evidently now at home with the Lord, according to the Revised text, were godly men, examples to the people of God in life and ministry. Such men are of incalculable value in God's assembly. It is not difficult to listen to such and be subject. Let me emphasize, there must be rule and order in God's house and that after a godly sort. Otherwise there is confusion and disorder.

Such a condition would remind us of the days of the Judges, where we read, "There was no king (the king is the symbol of rule and authority) in Israel, every man did that which was right in his own eyes" (Judges 21:25).

The work of oversight in the assembly must not be taken lightly, for if overseers are lax and fail to rise to their responsibility it affects the whole assembly. The assembly, generally speaking, takes character from those who are bearing rule. If we are familiar with the book of Ezekiel, we cannot fail to see this. Think of the awful condition of things in those days, and the blame is placed upon the ancients,

elders, shepherds, prophets and princes, some practicing idolatry in secret.

No wonder Paul said to the elders of the church in Ephesus, "Take heed unto thyself" (Acts 20:28). Feed the flock of God is the exhortation given. If we would have a healthy (spiritual) assembly then we must have healthful teaching, a ministry that will tend to stablish, strengthen and settle (I Peter 5:10). The flock not only need to be taught sound doctrine, they need to be warned, as there are dangers on every side.

When Paul is speaking to the Ephesian elders in Acts 20, he warns them of two dangers to which the saints are exposed. One is without, "grievous wolves," the other is within, "men speaking perverse things." The flock must be protected from such.

Jude speaks of "certain men who have crept in unawares . . . ungodly men, turning the grace of God unto lasciviousness, and denying our only Master and Lord" (verse 4). Also Paul speaks of "false apostles" (II Cor. 11:13). In Gal. 1:6 Paul also speaks of "another gospel" troubling and perverting the gospel of Christ. Again in I Thess. 5:14 he says, "Now we exhort you brethren, warn them that are unruly."

The word unruly, according to the Revised Version and W.E. Vine's Dictionary of New Testament Words, means disorderly, those who are not walking according to the Word of God. Such are self-willed and need correction, and discipline must be carried out according to the Word of God. If not, then we have disorder and confusion. In Titus 3:10-11 R.V. we read, "A man that is heretical (factious) after a first and second admonition or warning refuse or reject." This individual has his own self-willed opinions, and generally erroneous, but won't bow to the Word of God. "Even the elder who sins has to be rebuked before all, that others also may fear" (I Tim. 5:20). Never let us forget, the assembly is the house of God, and we read, "Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever" (Psa. 93:5). It is the place where He dwells in the midst. His Word has absolute authority, and all must be done according to the Word of God. Our behaviour or manner of life should be in keeping with the house of God (I Tim. 3:15). Yes, warning must be given, but don't let us forget some have to be comforted, others supported and patience exercised toward all (I Thess. 5:14).

The work of the overseer in God's assembly is no easy task, and oft-times a thankless one. We would encourage our brethren, entrusted with the care of the assembly as stewards of God, to keep at it irrespective of the difficulties, for the crowning day is at hand (I Peter 5:4). May the Lord help us all to pray for these brethren that the Lord may give them wisdom, grace and all that is needed as they seek to labour for the glory of God and the spiritual well-being of the flock of God.

(To be continued)

TEACHING DOCTRINE TO SUNDAY SCHOOL STUDENTS

By James N. Smith

Lesson Two

- TEXT: 1) GENESIS 1:28 TO 3:22
2) GENESIS 3:22 TO 7:23
3) GENESIS 8:20 TO 11:9

PURPOSE OF THE LESSON:

Introducing the seven Dispensations of God's dealings with men, thus laying foundation for understanding God's program of coming events of prophecy, and for an appreciation of doctrine relative to the Gospel today.

PRESENTATION OF THE LESSON:

As in past lessons, this paper is intended neither to limit nor exhaust the present subject. Use the following as a guide and develop each section before seeking to present the material to your class. It may be wise to make this a class project, as suggested last month, perhaps emphasizing an event in the opening of the period and one at the close of the dispensation which will give it identity. A picture or drawing with the identifying scripture text would consolidate the thought for the students' memory.

For want of a better term, I will use the word "dispensation" to describe these divisions of time and responsibility. The word is "aion" in Greek and is translated "age" and "world" in our K.J.V. and concordances, for your reference work.

Man's relation to God is not the same in every age. An understanding of this and God's revealed purposes in these ages is an important factor in true interpretation of Scripture. The character of God is of necessity unchangeable in every age. His principles of revelation and government toward man in various dispensations are diverse and to recognize the passages of scripture which do not govern us is as important as knowing what does govern us. Our chief concern here is to learn the will of God and His glory for our day.

1. THE DISPENSATION OF INNOCENCE

Beginning with the creation of man and continuing for an unspecified period of time, this dispensation concluded with God's expelling of Adam and Eve from Eden under sentence of judgment because of their sin. From Gen. 1:26-30 and 2:16 & 17, we gather the qualifying conditions for Adam and Eve to live in fellowship with God in Eden. Sadly, they failed, and while we witness the greatness of God in His mercy and grace to the guilty pair, in the promise of a glorious Redeemer and the coats of skin, we also see God's righteous execution of the curse of the broken covenant. During this period God

established principles for marriage, headship, and the family unit, which the Holy Spirit confirms in the N.T. epistles to be observed by believers today.

2. THE DISPENSATION OF CONSCIENCE

For about 1800 years, commencing with man barred from Eden, this dispensation continued until the divinely sent deluge of judgment, in the flood upon the face of all the earth, from which only eight souls were saved. In the fall man committed himself to the lie of Satan "Ye shall be as God (Elohim) to know good and evil," as the government of his own will, rather than the merciful Word of God which he despised. In this time he was required to act according to his conscience, choosing good and rejecting evil. There was a God-fearing remnant through the line of Seth that sought to walk before God, choosing the good and honoring His Word. Your best examples for this would, of course, be Enoch and Noah. The general populace of the earth at that time are seen in Cain, Laban and Gen. 6:5 & 6. This would be an appropriate time to list on your board the New Testament passages and requirements for conscience today.

3. THE DISPENSATION OF HUMAN GOVERNMENT

Beginning with Noah and his family on a renewed earth and continuing more than 400 years, the history of this dispensation closes with God's judgment at the tower of Babel, in the confusion of languages, and dividing of the continents. Important institutions are introduced by God during this period. The most notable of, course, is God's covenant with Noah for the earth – that He will not again execute His wrath upon the earth with a global flood. Every rainbow is a fresh reminder and sign from God of this covenant. Capital punishment also is an important institution of that era for human government, and carried into N.T. teaching for government today (Romans 13:4). Spring, summer, fall and winter seasons seem to have been established at that time also. Along with these, instructions for eating meat as a dietary item seems for the first time introduced.

(To be continued)

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PERSONAL TYPES OF THE LORD JESUS (Part X)

JONAH

By Dr. J.N. Case

The distinctive incident in Jonah's life was on two occasions referred to by our Lord as foreshadowing His own death and resurrection (Matt. 12:38-41, 16:1-4), and though by many in the present day, the whole story is scouted as an historical fact, the endorsement thereof by the Son of God satisfies every loyal believer of its literal truth.

HIS NAME

Jonah means a dove, though some have thought hawk would have better suited him. But we are chiefly concerned with "the greater than Jonah," and to Him the emblem well points. From its use in Scripture we would say the dove symbolizes purity, meekness, harmlessness, and beauty; all of which characteristics and graces were blessedly combined and manifested in the life of the Son of Man, for He was "holy, harmless, undefiled and separate from sinners;" and though He was greater than the greatest ever born of woman, yet He was esteemed as the least and of Himself He speaks as the One Who was "meek and lowly in heart." Yet God and every God-taught soul sees in Him a beauty beyond compare. To Him we exultingly cry, "Thou art fairer than the children of men" (Psalm 45:2). Of Him we say, "My beloved is white and ruddy, the chiefest among ten thousand . . . Yea, He is altogether lovely" (Cant. 10:16).

JONAH'S MINISTRY BEGAN WITH ISRAEL

We have the briefest possible mention of the prophet before he was commissioned to go to the great Gentile city, yet we read enough to establish the above point. He prophesied in the days of Jeroboam II, and his word from the Lord was fulfilled (II Kings 14:25). And the Lord Jesus, as a man, was distinctly a Jew and a Prophet to the elect nation. It is as connected with the seed of Abraham that most of the Old Testament scriptures speak of Him. His own words on this point are emphatic: "I was not sent but unto the lost sheep of the house of Israel" (Matt. 15:24). But Israel, His own people, received Him not, and in resurrection He turns to the nations.

JONAH'S DISOBEDIENCE

This stands in marked contrast to the perfect and continuous obedience of the Son to the Father Who sent Him. His one object in coming was to do the will of God, and that will He carried out right to the bitter end. He "became obedient unto death, even the death of the Cross" (Phil. 2:8). Yet we may well rejoice that this fulfilling of God's will means our eternal salvation. As we have seen it was mainly in death and resurrection that Jonah typified Christ. The prophet was obliged to confess, "For I know that for *my sake* this great tempest is upon you." The exact opposite is true of the Lord Jesus. In looking back to Calvary, believers say, "We know that for our *sakes* that great tempest was upon *Thee*."

Jonah offered himself and was cast into the sea to allay the storm, thus becoming the means of saving all in the ship from temporal death. The Lord Jesus stepped forward and endured the waves and billows of Jehovah's wrath, which otherwise would have swallowed all of Adam's race. And thus He has become the procuring cause of the eternal salvation of all who on Him believe.

In the purpose of God, for His glory and our salvation, the death of Christ was absolutely necessary. The high priest in Christ's day perceived the necessity "that one man die for the people, and that the whole nation perish not." It is significantly added, "And this he spake not of himself; but being high priest that year, he *prophesied* that Jesus should die for that nation" (John 11:49-52). His words, as given by God, doubtless, had a deeper meaning than he knew or intended. The language of the type fits beautifully the antitype, "All Thy waves and Thy billows passed over Me" (verses 2, 3).

RESURRECTION

But the hour came when the fish had to disgorge its victim, and Jonah was cast forth unhurt on dry land. In God's providence the very destroyer becomes the preserver. All through the ages death had been the great conqueror; with two exceptions, the grave had swallowed up all the millions of the human family. But Christ in His death robbed death of its sting; in rising from the grave He wrested from it the victory. Oh how much is involved and implied in the great fact, that Christ is risen! The work He came to do was accomplished; atonement had been accepted of God; sin, Satan, death, the grave, for the believer was all nullified! In view of all this, there is peculiar force in that ancient riddle, "Out of the eater came forth meat, and out of the strong came forth sweetness."

We read that Jonah was a sign to the men of Nineveh, but, we may ask, a sign of what? Surely of the judgment and mercy of Jehovah. From his experience the Ninevites might learn how speedily and effectually God could bring judgment on the disobedient, and from his dealing with Jonah, they could learn something of His tender mercy and compassion for the sons of men. Wicked as they were, though judgment was imminent, yet there might be hope for them. As a nation they repented, and the Lord graciously restrained wrath. In this they were a standing rebuke to the Pharisees of Christ's day, as to many since. They repented at the preaching of a mere man, who wrought no miracles among them; the Jews repented not at the preaching of the Son of God, though He again and again, by signs and miracles, demonstrated that He was from heaven.

In the matter of the three days, the analogy between type and antitype is striking. In both we have a remarkable judgment from God annulled in three days, and followed by a mission of mercy to the Gentiles. Since His resurrection, through the Church, Christ has carried on a glorious work among the nations, for this has been characteristically, though not exclusively, the Gospel age for the Gentiles. Though Jonah was successful in his mission, in the spirit if not in the letter, yet he was angry with God for sparing the people. The reason for this dissatisfaction we do not stay to inquire; sufficient for us here to contrast the Lord Jesus. He wept over guilty Jerusalem, and in the

most impassioned outbursts that earth has ever heard, He mourned the infatuation of the wicked but much-loved city (Luke 13:34; 19:41, 42).

But not only has Christ risen from the dead, we, too, have been raised in Him; and as dead and risen persons, we are sent to witness for God in this great Nineveh world. We, also, must be standing proofs and evidences of that which we preach. Having been delivered from so great a death, we must tell of this salvation to others. Knowing ourselves to be monuments of Divine mercy, it behooves us to tell of that mercy to our fellows. A greater judgment than that which threatened Nineveh hangs over guiltier Christendom. Let us do what we can, not only to warn men, but to beseech them to be reconciled to God. Should any who read these lines be led thereby to live more in the power of a resurrection life, to have more compassion for a perishing world, to witness more faithfully for our Lord and Master, it will not be in vain that we have thus briefly traced "Jonah as a type of Christ."

Editor's Note: This article is the concluding one on our meditations on the Personal Types of the Lord Jesus by Dr. Case. That many, thereby, have been led to think more earnestly of our glorious Lord is our prayer.

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THE JUDGMENT SEAT OF CHRIST

By William H. Ferguson

There seems to have arisen considerable confusion in the minds of not a few of the Lord's people regarding the Judgment Seat of Christ, especially in quite recent years. We would, without going into too much detail, seek to bring before our readers some plain facts relative to the Judgment Seat and its character, also the place where we believe such shall be set up and our condition as we appear before that "Bema" (II Cor. 5:10, Rom. 14:10, etc.).

First of all, let us think again of the completeness of the "Finished Work of Christ" when He offered Himself "without spot, or fault, or blemish" to God (Heb. 9:13, 14). This is where peace has been found and rest of soul – here also lies our only hope for eternity. Nothing but the blood of our Saviour, the Lord Jesus Christ, can purge the conscience from dead works to serve the living God. It is on the ground of His sacrifice, attested by His glorious resurrection, that we stand accepted.

It seems that there is so much legalism in the human heart and often the tendency to legalism persists in regenerated souls, although they cannot look to the law for salvation, since to do that would be evidence of their lack of saving grace, that many look upon the Judg-

ment Seat of Christ as a prerequisite to heaven. This is not so, since when we stand before the Judgment Seat of Christ, we shall already be in heaven, in glorified bodies, like unto the body of our Blessed Lord. This should dispose of any suggestion that the Judgment Seat of Christ has anything to do with our salvation. It should also do away with a sort of "intermediate place" between earth and heaven where the Judgment Seat of Christ shall be set up, before we enter heaven. Such savors too much of a sort of "purgatorial examination" to fit us for heaven. All this is simply nonsense, when examined in the light of the Word of God.

THE RESURRECTION

The resurrection of the saints takes place at the secret rapture of the Church, according to I Thess. 4:13-18 and I Cor. 15:51-58, etc. In this resurrection the dead shall be raised "incorruptible and we shall be changed." We shall have put on incorruption and shall have put on immortality when this takes place – this change shall also affect the bodies of living saints who are thus caught up to be with the Lord. All shall be alike in glorified, incorruptible and heavenly bodies, like our Blessed Lord apart from the prints of His wounds, morally like Him, not losing identity but maintaining that identity in our heavenly bodies. We shall be in heavenly bodies, never again to be beset with earth's cares, or sorrows, or tears, or fears – all shall be past; we shall be "present with the Lord" (II Cor. 5:8).

Furthermore, we believe from the teaching of I Cor. 15:40, 42 that in the resurrection there shall be a distinct "order and rank" when we hear the "shout" (I Thess. 4:16). The word used here in the original for "shout" is more or less of a commanding shout, as "calling to order and rank" and can be likened to a military shout, or an assembling shout which calls together in perfect formation and order. The word is (Gr. – *keleusmati*) and has in it all the elements of the word of command in war. Thus it would seem that the glory of the resurrection includes this perfect order and rank and glory. "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another in glory" (I Cor. 15:40, 41). This would preclude the thought of the Judgment Seat of Christ being the place where the order, rank and glory shall be determined. Earth is the place where all this is determined, by the kind of life we live here, whether to the glory of God and the good of each other and the unsaved, or not. The Judgment Seat of Christ shall *manifest* all this in its true perspective. We shall there see a perfect and complete record (or photograph – Gr. *photisei*) of our lives – this is the word from which we get our English word photograph. It is there our Lord shall make manifest, or show clearly, the counsels of the heart, etc., and it is there that we shall receive the "things done in the body" – notice this . . . "according to that he hath done, whether it be good,

or bad, or worthless" (II Cor. 5:10). This last word rendered bad implies that which is "worthless, low and paltry, implying want of care or worth, sorry, indifferent, paltry and poor." All of the latter, of course, has already taken place on earth and, without doubt, determines our place, reward and rank in the heavenly kingdom.

To suggest from this a "setting in order of things which have been neglected down here" is to add to the Word of God something which is not even suggested. Earth is the place for setting things in order and anything which has not been made right here shall detract from the reward and position in the kingdom. The idea that two men or women shall be brought together at the Judgment Seat of Christ to settle differences which they had on earth as Christians is too far fetched to consider with reference to the Judgment Seat. Henry Dyer expresses the thought perfectly when he states . . . "Every one shall leave the Judgment Seat of Christ with praise of heaven ringing in his ear." I Cor. 4:5 states . . . "Then shall every man have praise of God." Or "each man shall have his own praise of God."

This would not do away with the thought of the "giving of crowns" which would not interfere with the Scriptures we have already mentioned. We read of some who prove God in divine testing – "he shall receive the crown of life" (James 1:12). And, again, in I Peter 5:4 the undershepherd who is true and loyal to the Chief Shepherd in the discharge of his duties shall receive "a crown of glory that fadeth not away." We see nothing that would hinder the bestowal of such crowns, with others, from the pierced hand of our Blessed Lord Himself at His Bema, but to infer that there shall be a change in the body of glory is an entirely different thing. This could not be consistent with the other precious truths relative to the resurrection of the saints in glorified and heavenly bodies.

TEARS

We have heard it said that there shall be tears at the Judgment Seat of Christ. This, too, would be entirely inconsistent with the heavenly scene or with our heavenly bodies which shall never know a tear or a fear. Revelation 21:4 is sometimes quoted to support this theory; but this will not stand as the illustration there and the prophecy has to do with the Day of God when the Day of the Lord (earthly) shall have passed away to be merged into that eternal state where Heaven and Earth shall be in complete unison and a state of perfection. Verse 4 states . . . "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." One can readily see there that this is an earthly scene, the place of tears and death and sorrow and crying and pain. The Millennium is not heaven and all of these shall even be on earth during the thousand years of the Day of the Lord, but shall be eternally banished

in the Day of God. We could wish that more of our young believers and others would get clearly in their minds the distinction between *Man's Day*, *the Day of Christ* (heavenly), *the Day of the Lord* (earthly) and *the Day of God* (eternal). The Day of Christ, beginning with the Judgment Seat of Christ after the Resurrection of the saints, that is, the First Resurrection, goes on into eternity as a heavenly day. The Marriage Supper of the Lamb follows the Judgment Seat, then the Manifestation with Christ follows that, as in Rev. 19, etc.

THE SOLEMNITY OF LIVING

When this is fully realized, relative to the Judgment Seat of Christ, it will have the effect of altering entirely our lives and causing many disorderly things now to be set in order before the Lord comes. It will be too late then to change the life. The thought in I John 2:28 suggests the shame and dishonor if we should be found doing that which is dishonorable at His coming. The thought, which I have heard expressed, that we shall shrink back from Him at His Judgment Seat is entirely inconsistent with the rest of Scripture which insures us a perfect standing in the glory, notwithstanding the fact that we shall, undoubtedly, suffer loss at His Judgment Seat for that which has not been for His glory.

The idea of sins being brought up, even, as we have again heard it stated, sins prior to our conversion, is too palpably unscriptural to be considered seriously. The Blood of Christ covers all that and, again, we suggest that there should be a clearer preaching of the glorious sacrifice of Christ, and the efficacy of His precious blood, and the acceptance by God of His wondrous sacrifice, to give us a better view of our standing before our God and make us realize the importance of serving the Lord acceptably, not for fear of punishment but rather out of love and devotion to the One Who has done so much for us. Little is much when God is in it and if we keep the Judgment Seat before us constantly, without the thought of purgatorial examination, but rather that of reward, we shall live better, cleaner and more fruitful lives, not stained by pettiness, trifling, bad and worthless actions, all of which shall detract from our reward then, and our joy now.

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In every difficulty and perplexity, see what the Word of God says. Consult it in everything, and let His Word be a lamp to your feet. Do not let "reasonings" come in, for the word of God is mighty to the casting down of reasonings. Worldly wisdom is quite a different thing from the wisdom that cometh from above. "I have given them Thy word," said our Lord ere He went away, and that same word is as all-sufficient now as it was then.

QUESTIONS AND ANSWERS

By Harold S. Paisley

Question: Can it be known with certainty where the redeemed spirits, now with Christ, will receive their glorified bodies? Some state it will take place in the air when the Lord comes for His saints.

Answer: I believe that light is given on this subject in I Thess. 4:16. It is plainly stated there that "the dead in Christ shall rise first, then those which are alive and remain shall be caught up together with them to meet the Lord in the air." This teaches with certainty that the redeemed spirits now with the Lord will receive their glorified bodies not in the air, but at the moment of their resurrection. At that very same moment the bodies of all the living saints will be changed, and the complete company will be caught up to meet the Blessed Lord in the air. All this will be accomplished by the Lord "in a moment, in the twinkling of an eye" (I Cor. 15:52). The Scripture shows these events to take place in a certain order, but as the whole happening will be so sudden it will appear to be simultaneous. No one can measure the "twinkling of an eye."

Question: Was Matthias chosen of God or of man? (Acts 1:20-21) Was Paul counted or was he one of the twelve apostles?

Answer: It is our understanding of the record given in Acts 1 that the appointment of Matthias was indeed ordered of the Lord. There is nothing to show that the choice was hasty or mistaken, nor is there any indication of God's displeasure at the choice. The qualification as to the suitable one having companied with the twelve during the earthly ministry of the Lord, and until His Ascension, was fulfilled in the case of Matthias. It is interesting to note that the words "ordained to be" have nothing in the original text to represent them. They are an interpolation, and the R.V. "must one become" is correct. The method of choice may seem strange to us today, but was sanctioned by God in Israel, though done away with after Pentecost. The whole circumstance was a matter of true united prayer, which the Lord answered, and the completed number is recognized by the Holy Spirit (Acts 6:2) as is also the witness which the twelve (including Matthias) gave to the Lord's Resurrection (Acts 4:33). The fact that nothing is heard further of Matthias is equally true of some of the other apostles, and in no wise annuls the Divine appointment of this man as one of the twelve. The appointment of Paul as an apostle was a special matter, standing on a unique basis. Though he had seen the Lord Jesus, he had not companied with the twelve. Paul distinguished himself from the twelve in I Cor. 15:5. We would also add that others are called apostles besides the twelve and Paul (Acts 14:4, 14; Rom. 16:7, 12).

REPORTS – UNITED STATES

Hartford, CT - Charter Oak Gospel Hall - Brother Norman Crawford was present for the Bible Reading on September 21 when I Timothy 3 was considered. This was the first of the 1986–1987 monthly Bible Readings convened among the Connecticut area assemblies. On the following Lord's Day, a young sister obeyed the Lord in baptism. Brother Harold Paisley gave a word on that occasion.

Midland Park, NJ - Profitable words were spoken in the conference held on the last weekend of September. Brother W.J. Wells was present, this being his final stop ere returning to his home in Northern Ireland.

Hickory, NC - Gospel meetings are expected to start on October 29 with brethren Albert Ramsay and Ernest Moore.

Tylertown, MS - Brother Lloyd Ballhagen, Sr. reports that he along with the help of brother Paul Lampkin of the assembly at Ottawa, Ontario are in a series of gospel meetings. One has professed and two young men are stirred. They covet the prayers of the Lord's people.

New Lenox, IL - The saints enjoyed appreciated visits from brethren Allan Christopherson, John Gray and James Beattie. The small company values help from our ministering brethren. They have again started the Friday night children's meetings. Some nice contacts were made with the parents in the similar effort of last year. The assembly is contemplating a series of gospel meetings in October.

Garnavillo, IA - Brethren Murray McCandless and Paul Kember are expected for gospel meetings to start on November 9.

Rock Falls, IA - Two obeyed the Lord in baptism on September 28, fruit of the tent meetings held by brethren Paul Elliott and Robert Orr in Nora Springs. This is near Mason City.

REPORTS – CANADA

Yarmouth, N.S. - Peter Orasuk and Albert Hull had three weeks under canvas in this needy town; the seed was sown faithfully and many Kember Texts were distributed. We moved the tent to Waldec, N.S. (6 miles from Clements-vaile); the Lord gave a little blessing and attendance was excellent. A Special Request – please pray for many "unsaved" in the Clements-vaile area related to the christians, at least 25; there has been much preaching but these remain unsaved, "from burdened parents."

Cape Breton, N.S. - Brother James McClelland was at Sydney Mines for the baptism on Lord's day, 21st; the saints there enjoyed our brother's visit. Brother Ken Taylor was also present for this happy occasion.

Weymouth, N.S. - A good number witnessed four obeying the Lord in baptism at the lakeside; the day was beautiful and strangers were present to hear the Word and witness this ordinance carried out. Three of those baptised professed at earlier meetings conducted by brethren J. McClelland, D. Swan and A. Hull; the latter was present for the baptism.

Huntsville, Ont. - Brother Bruce Cottrill, home on furlough from his field of labor in Finland, has visited different assemblies in Ontario telling of the work there.

Sault Ste. Marie, Ont. - Brethren J.A. (Bert) Joyce and Albert Hull are expected to start gospel meetings on November 2.

Toronto, Ont. - Brethren Jack Yocum and Vern Markle along with other brethren from the Toronto assemblies have been holding street meetings each Monday night from June through September on Yonge Street in downtown Toronto. They were encouraged when one man told them that he had gotten saved through the preaching of the gospel in a similar effort in 1985.

CONFERENCES

Bryn Mawr, PA - The subject for the Bible Readings in connection with their conference on November 29 and 30 will be Ephesians 6 – Saturday at 10:30.

New Brunswick - An all-day meeting will be held in the following: Fredericton, Nov. 30; Sussex, Jan. 11, and Carlingford, Feb. 8.

San Diego, CA - Annual conference to be held in the Gospel Hall, 4646 Twain Avenue on December 27 and 28 with Prayer Meeting on Friday at 7:30. Bible Reading on Saturday at 10:00 – Hebrews 13. Breaking of Bread at 10:00. Corr. William Smith, 5005 La Dorna Street, San Diego, CA 92115. (619) 582-2109. Gospel Hall (619) 280-7021.

Hitesville, IA - Annual all-day meeting on January 1 in the Gospel Hall with first meeting at 10:00. Corr. Dr. Larry L. Brandt, 509 Lincoln Street, Parkersburg, IA 50665. (319) 346-1084. Gospel Hall (319) 347-2333.

Portage La Prairie, Man. - Annual all-day meeting on January 1 with meetings at 11:00, 2:30 and 6:30 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 on January 3 and 4 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, 6530 Caroline Avenue at Route 38 near Browning Road Circle. 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.

Windsor, Ont. - **Partington Avenue Gospel Hall** - Annual conference to be held in the Gospel Hall, 644 Partington Avenue on January 3 and 4 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.

Long Beach, CA - Annual conference to be held in the Gospel Hall, 3516 Linden Avenue on January 10 and 11 with Prayer Meeting on Friday at 7:30. Bible Reading on Saturday at 10:00 on The Resurrection – Its Phases and Times. Breaking of Bread at 10:00. Corr. John P. Bell, M.D., 580 South Reynolds Pkce, Anaheim, CA 92806. (714) 533-1247. Gospel Hall (213) 424-6747.

HOMECALLS

Toronto, Ont. - Our brother, **Robert Booth**, suddenly went to be with the Lord on September 16. He had taken the gospel meeting on the previous Lord's Day evening at the Highfield Road Gospel Hall and seemed to be enjoying fairly good health, in spite of serious problems with his vision. Much of his labor in the Lord's vineyard was concentrated in Manitoulin Island in Ontario.

Livonia, MI - Our beloved sister, **Mrs. Margaret Thompson**, went to be with Christ on April 30. She was born in Scotland and came to the U.S.A. with her late husband and family in 1924. She was saved when attending meetings in the old West Chicago Gospel Hall in the early thirties, and was in the assembly fellowship there and in the Stark Road location until she went

to be with Christ. She loved the Lord and the assembly, and was rarely absent until the end. Her words of encouragement and kindness will be missed.

Glen Ewen, Sask. - Our dear brother, **Reginald Wright**, went to be with Christ on June 22 at the age of 84. He was born in England and came to Canada in 1921, where he was saved the following year. Later he was received into the fellowship at Taylorside, then moved to Glen Ewen. He loved to study the Scriptures. His wife, Eva, and three daughters are all in assembly fellowship.

Barrington, NJ - Our aged sister, **Mrs. Grace Mower**, age 94, went to be with Christ on August 15. She, along with her parents and three sisters, were saved under the preaching of the late David Williams of Scotland, who had meetings in Camden in 1914. She has been in the fellowship of the Barrington Assembly for the past twenty years. Even though handicapped by failing health for the past few years, she maintained a cheerful disposition.

Longport, NJ - On August 25, our aged sister, **Mrs. Andrew Stenhouse** (nee Nina Batstone), went to be with the Lord, age 88. She was born in Nova Scotia and, along with her husband, served the Lord in Chile for nearly 60 years, arriving there in May 1925. Together with her husband who now resides at the Longport Home, they lived a life of total dependance upon God.

Black River Falls, WI - Our dear sister, **Mrs. Irene Schultz**, age 78, departed to be with Christ on August 29. She was saved in May 1939 and along with her husband, was part of the Pine Hill Assembly since that year. They were faithful in attending the assembly meetings. She leaves two sons and their families, for whom prayer is requested.

Hatboro, PA - Our dear brother, **Hurthel Coleman**, age 83, went Home on August 31. He was born on April 1, 1903 in Livingston, TN and saved on August 9, 1934 in tent meetings held in Warminster, PA by the late brethren Robert Halliday and Hugh McEwen.

Port Bickerton, N.S. - Our dear sister, **Mrs. Ethel Taylor**, age 78, went to be with Christ on September 1. She was born in 1907 and born again in 1955 under the preaching of the late brother David Petherick. She was a quiet, consistent sister and a lover of the gospel.

Longport, NJ - Our dear brother, **Arthur Davenport**, passed into the presence of the Lord on September 4, at the age of 86. He was born in Radcliffe, England on July 15, 1900 and came to the U.S.A. when eleven years old. He was saved in 1934 and later received into the fellowship of old Atlantic City Assembly, which now meets in Longport, where he has continued since. In the early days of the Home at Longport, he was actively associated with the late brother, William Moon. He served as the correspondent of the Longport Assembly for several years. He is survived by his wife, Jessie, who resides at the Longport Home.

Pennsauken, NJ - On September 12, our dear brother, **Everett Curran, Jr.**, age 55, was suddenly taken Home. As a doctor, he was preparing to open his office which adjoined his home, when he complained of dizziness, and soon lapsed into a coma and within a short time was in His presence. He was born on October 27, 1930 and saved at the age of 11 on September 12, 1941. He leaves to mourn his passing, his wife, Virginia, two daughters, his father, three brothers and one sister (Mrs. Thomas Thompson), all sheltered by the blood. Brethren Eugene Higgins and David Oliver shared in the funeral service. Here - it is separation. Then - it will be reunion.

Livonia, MI - Stark Road Gospel Hall - Our dear sister, **Mrs. Edith Barr**, went to be with Christ on September 13 at the age of 86. She was born in England and came to the U.S.A. in 1911 and was saved in early years and

received into the fellowship in the old Central Gospel Hall. She was married in 1925 and, with her husband, was associated with the West Chicago Assembly, now Stark Road, from its beginning in 1928. She continued steadfastly until the end and will be missed.

Bushmills, Northern Ireland - Our beloved sister, **Mrs. Rebecca Kane**, age 73, passed suddenly into the Lord's presence on September 18. She had been at at tent meeting and during that evening she was called Home. She came from Fermanagh to County Tyrone and was saved over 50 years ago in meetings conducted by the late brother Frederick Bingham in Killen. Our sister had a life of intense suffering, but was a wonderful testimony amidst her many trials. She lost her only son in a car accident. For many years she devoted herself to the care of a mentally retarded daughter until she passed away six years ago. Our sister, along with her husband, Edward, who went Home in 1979, have left behind a fragrant testimony of godliness and confident trust in the midst of these circumstances. Prayer is requested for her granddaughter (whose father was taken in the accident), that she might be saved.

Waubashene, Ont. - Our esteemed brother, **William MacMullen**, age 78, passed into His presence on September 23. He was saved 62 years ago in meetings conducted by the late brethren, F.G. Watson and Robert McClinck and for 50 years was in fellowship in the Pape Avenue Assembly where he served as a trusted elder for many years. In the last ten years, he was part of the Waubashene Assembly, where he was a valued help and where he will be missed. Special prayer is requested for his wife, Jean, who along with their daughter, Elaine Martins, are comforted with the sure prospect of His coming.

Vancouver, B.C. - Victoria Drive Gospel Hall - Our esteemed and faithful brother, **George Gardiner**, went to be with Christ on September 23. He was born on November 8, 1891 in Cullen, Scotland. At the age of 16, he was saved under the preaching of the late brother Peter Bruce, having his conscience awakened through the words of the hymn "God's patience may weary some day, and leave thy sad soul in the blast," and found rest for his soul through the truth of John 5:24. His life was an example of what a Christian should be. He knew his book, and often in latter years gave ministry, without being able to read because of failing eyesight, nevertheless he could quote many scriptures by memory. He will be sadly missed by the assembly. Our brother was almost 79 years in Christ. Remember his wife, Sarah - a mother in Israel.

Belfast, Northern Ireland - Whitehouse Gospel Hall - Our dear sister, **Miss Edith Usher**, age 60, was taken Home on September 23. She was saved in March 1938 in meetings conducted by the late brethren, Thomas Wallace and Thomas Lyttle, in the Matchett Street Gospel Hall, where she was received into fellowship in October 1941. Fourteen years ago, the family moved to Whitehouse, where she continued until she went to be with Christ. During a long illness, she bore a quiet, godly and consistent testimony for God in the various hospitals in which she was treated. Her brother, Joseph, and sister, Minnie, who are part of the Whitehouse Assembly, should have a place in our prayers.

Moncton, N.B. - Our dear brother, **Harold Morton**, age 68, passed into His presence on September 24. He was saved on November 11, 1943 in meetings held by the late brethren John Dickson and Richard Roberts. During this series he was awakened to his need of Christ at the funeral of an uncle. His wife, Ida, and daughter (Mrs. Murray Budd), are looking forward to that day of reunion. Prayer is requested for a son and two young grandchildren.

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Words in Season

THE BIBLE FAMILY MAGAZINE



THE YEAR'S END

"Thou crownest the year with Thy goodness"
(Psalm 65:11)

He Who hath made thee nigh
Will draw thee nigher still;
He Who hath given the first supply
Will satisfy and fill.
He Who hath given thee grace,
Yet more and more will send.
He Who hath set thee in the race
Will speed thee to the end.
He loveth always, faileth never;
So rest in Him today, for ever.

DECEMBER, 1986

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– **PRICE NOTIFICATION** –

Notice is hereby given that subscription prices in U.S. funds will remain at \$6.50 per copy for 1987 and overseas subscribers 4.50 pounds sterling. Remittance envelope and Order form (back cover) were included with November issue. Please use them.

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NOTICE

Gleanings from the Word - a hardbound volume, containing many of the articles written by brother George Graham in *Words in Season* for over twenty years, can be obtained from Stanley Moore, P.O. Box 335, Colonial Heights, VA 22834. The cost is \$7.00.

* * * * *

REPORTS – UNITED STATES

East Boston, MA - On the last week of October, brother David Oliver gave much appreciated ministry on Acts 2:41-42.

Terryville, CT - Helpful and practical ministry was given at the conference held on the third weekend of October, which was an encouragement to the saints. Two have recently obeyed the Lord in baptism. Brother David Oliver is expected to have a week of ministry with them starting November 16, after the area Bible Reading held here.

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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NO. 12

INDEX OF ARTICLES

This Is My Story	Wallace Buckle
Overseers (Part III)	George Graham
Teaching Doctrine (Lesson Three).....	James N. Smith
The Sweet Incense (Part III)	Ben Nicholson
Broken Glimpses	F. W. Grant
The Administrator (The Key Of David)	William H. Ferguson
Questions And Answers	Harold S. Paisley

* * * * *

*Hast thou not known? hast thou not heard, that the everlasting God
. . . fainteth not, neither is weary? (Isaiah 40:28)*

Is creation not enough to show you? Is history not enough to teach you? Is His gracious dealing in your own life not enough to tell you that God is the same, the strong, the sufficient One? He cannot be exhausted by our little needs nor is He wearied of caring for us. And not only so, but He gives power to the faint and strength to the weary (v. 29) who wait upon the Lord.

*Thine eyes shall surely see –
No distant hope or dim –
The Lord thy God arise for thee:
"Wait patiently for Him."*

F. R. Havergal

THIS IS MY STORY

By Wallace Buckle, Labrador

I was born and raised in a little fishing village on the Labrador coast. I fished with my father from the time I was nine. But, when I got a little older, I thought I'd like to leave home, and the shores of Labrador, to make money and have a good time.

I got a job with a mining company at Seven Islands, Quebec. First, I started to put money away, and even send some home, but I got into the drink and gambling and the money started to go as fast as I was making it. I was, what the world calls, "having a good time." Many a night we would put the little motor car on the railway track, after being full of drink, and head back up the line, not knowing what corner we would meet a train on, and be ushered out into eternity. Others were taken this way, but God in mercy had His eye on me.

There is one weekend I will never forget, when we were working about 16 miles from the town. A young man came to me and said, "Newf, let's go to town for a good time." This is what we thought was real happiness. We went down the 16 miles, and got our room and drink in for the weekend.

All Saturday night and Sunday it went on, but it ended up in a brawl on Sunday night. I left that room, came down the stairs, and out into the street. I got the first taxi that came along, and he took me back to mile 12. That was as far as the road went, and it was well into the early hours of the morning when I finally got into the bunk. It was only a little while, and I had to get up and go to work.

The first news that came to me that morning was that my buddy was killed!

As we walked down the two miles to the accident, I saw a scene that I will never forget. There lay the remains of my buddy, with his leg, head, and arm severed from his body – all because of drink. As I looked down at this man, I thought of his loved ones, and what sorrow and grief this would bring. I thought about home, and how I longed to see my loved ones again. Like the Prodigal I left for home soon after.

When I arrived home, there was talk of a "new religion" in our village. I went out to listen one night, and as the preacher preached of heaven and hell, and faithfully warned that those that die without Christ will be in hell, I got so mad, that as I left, I tore the door off its hinges!

But when I got home, I started to think. The conclusion I came to as I thought was, "If what he's saying is right, then I'm wrong!"

I had never read a Bible before, but I had always thought it to be true. So, I got out Eaton's catalogue, and I ordered a Bible. I often say, "Thank God that's one time Eaton's didn't send a substitute."

After reading it for two months, one night in my room I came to that verse, "Whosoever shall call upon the name of the Lord shall be saved" (Acts 2:21). That very night I trusted Christ as my Saviour, that was January, 1957. I often say, "The worst day I've had since I've been saved has been better than the best day I had before I was saved."

May God speak to those who read these lines, and make you realize that after 29 years knowing Christ as my Saviour, I can say they have been the happiest years of my life. And above all, to know for sure that whenever this life comes to an end, it will be heaven and home for all eternity.

Will you not, right now, trust Christ as your Saviour? You, too, will know for sure that you will be in heaven. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

* * * * *

OVERSEERS (Part III)

By George Graham

In the two previous articles, we have looked at the men, their call, credentials and work. We would look now at the attitude of the assembly, and particularly the younger, toward these brethren as made known to us in the holy scriptures.

Don't let us forget that these brethren have been chosen of God to this responsibility, and your attitude and mine toward them is all-important. I am now speaking of godly overseers in the local assembly. You can make their service easier and more pleasant if the word of God is carried out and you submit to them. This is the exhortation of Heb. 13:17, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." This bears out what we have been saying. The joy or grief has to do with the present. These brethren are looked at as stewards entrusted with the care of the assembly. They watch for your souls. They will have to render the account at the Judgment Seat of Christ. It is no easy task at the best, but you can make it easier by your obedience and submission. This attitude will be profitable unto you, for it is the mind and will of God for you. It will be self-evident, or should be, that such obedience is not in the form of a blind, unqualified compliance with the whims and notions of a self-appointed authority. No, these guides, leaders or overseers are godly men, seeking in faithfulness to the Lord and His word to guide you into ways and paths pleasing to God. May the Lord give you grace to obey and submit.

The next thing we read about them is found in verse 24, "Salute them that have the rule over you." Salute means to greet them, and to greet them warmly and affectionately. They should have and get our utmost respect.

In I Tim. 5:17-18 we read, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward." These men are singled out by the Spirit of God for double honour. Ruling well, in that they are labouring in ministry and teaching and seeking to feed and build up the assembly. These men evidently were devoting themselves to this work and the apostle would have the saints take particular notice of it, possibly in a practical way. Such men are of inestimable value in God's assembly. They should be honoured and encouraged in this all-important labour and service. I think verse 18 would suggest, where needed, material or financial support. Both the ox and labourer are taken care of, why not the man who labours in the word and doctrine? Such men are ever open to criticism, and there are those who are ever ready to criticize. There are some who are ever looking for faults and consequently we read, "Against an elder receive not an accusation, but before two or three witnesses" (I Tim. 5:19). This principle was established in Israel in the days of Moses (Deut. 19:15). There we read, "One witness shall not rise up against a man – at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." We must be on sure ground and have positive proof before bringing a charge against any person, and more so against an elder in the assembly. Instead of seeking to find fault in these brethren, may the Lord help us to pray for them.

I have no doubt these men would meet together from time to time to discuss the spiritual well-being of the assembly. That brings us to what we often have called, "the oversight meeting." One might ask the question, "Have we scriptural authority for such a meeting?" If you mean a "thus saith the Lord," the answer is no. Nevertheless we have scriptural examples. In Acts 15 there is a real and serious problem confronting the assembly in Jerusalem. We read in verse 6, "And the apostles and elders came together for to consider of this matter." Not the whole assembly, as in verse 4 where we read, "They were received by the church, and the apostles, and elders." We have another example in Acts 20 where we have Paul sending for the elders in the church at Ephesus, not all the brethren. The idea of a general business meeting to discuss the affairs of the assembly, and especially spiritual matters, is foreign to the teaching of the word of God. The assembly is not a democracy. No, these godly men have been entrusted by God to take care of the assembly and its spiritual welfare.

May the Lord give us grace to acknowledge them, to obey them, to esteem them and to pray for them. Peter writes, "Likewise, ye younger, submit yourselves unto the elder. Yea all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble" (I Peter 5:15).

TEACHING DOCTRINE TO SUNDAY SCHOOL STUDENTS

By James N. Smith

Lesson Three

TEXT: 1) GENESIS 3
2) ROMANS 5 & 8

PURPOSE OF THE LESSON:

The foundational truth of the spiritual ruin of the human race through the Fall must be understood. Man spiritually could not be worse off than he is, in sin. This is basic to the grace of God and also the righteousness of eternal punishment. Man's attitudes and actions, with their resultant confusion, impotence and carnage universally, are because of what he is as a sinner.

PRESENTATION OF THE LESSON:

We shall divide our presentation into three areas: (1) The effects of the Fall upon Adam and Eve, (2) The effects of the Fall upon the Human Race, (3) The effects of the Fall upon the remainder of creation.

Before the Fall, Adam and Eve for an unspecified length of time enjoyed fellowship with God. Consider mankind in relationship to God, adoring, confiding, joying with and responsible to his great Creator. It would be concluded from Gen. 2:16, God created Adam for a never ending existence, but not with immunity from death. Point out how surpassing eternal life is – immortality and limitless ability to enjoy and know God forever.

During this period, it is known, Adam as head of creation became acquainted with all the animals and assigned them a name, which names have remained to this day. It is important to clarify these two areas in order to show the devastation and bondage of sin. Take time to explore the possibilities of man in an unspoiled creation and his unhindered fellowship with God. By contrast, note the ruin and enmity between man and both God and creation today.

The simplest possible test is given Adam, to abstain from one tree, yet with the liberty to eat of a multitude of others. Partaking of this one would mean certain death. Bring to the forefront the mercy and love of God and the lawlessness of disobedience to such a sovereign and good God.

Perhaps at this point you should take time with the class to point out Satan's work. He is called in John 8:44 a "Man-murderer" and a "Liar," in I Tim. 1:4 a "Deceiver," in I Peter 5:8 the "Adversary" and again the "Accuser." Note these characteristics at work in Genesis 3:1-15, as he casts doubt on God's word and character, denies God's word, distorts God's word and deceives Eve.

1. THE EFFECTS OF THE FALL UPON ADAM AND EVE

Their sin was a deliberate voluntary act of their will, a denial of the divine will and an elevation of man's will over God's. By soliciting participation from the students emphasize the parallel between lying, stealing, etc. with the deliberate choice, showing each as an overstepping of divinely marked limits, a transgression (I John 2:16, Rom. 5:12, Gen. 3:10).

From the text of the lesson point out the immediate effects of sin upon the guilty pair. Spiritual death eventually followed by the physical. Death is not cessation of existence but rather separation of existence, whether spiritual or physical. Shame, fear, hiding, and expulsion followed, also exhausting labor to sustain life and sorrow in childbearing.

2. THE EFFECTS OF THE FALL UPON THE HUMAN RACE

By natural generation all are "in Adam" (I Cor. 15:21) and thus "under sin" (Rom. 3:9). All are "born in sin and shapen in iniquity" and "dead in trespasses and sins" (Eph. 2:1) and remain thus until born again of the Holy Spirit (John 3:1-16) and so "pass from death unto life" (John 5:24). This inherited condition with all its potential for evil and consequent sorrow and judgment is best illustrated in Cain. Go over his sad experiences and evil. Also give some detail of world conditions – all the advancements of science are morally degenerating and helpless to atone for sins or to regain what it has been lost.

3. THE EFFECTS OF THE FALL UPON CREATION

Briars and thorns were introduced; labor and sorrow also were added, and the enjoyment of God's full purposes for creation are interrupted. Creation is "made subject to vanity (frustration), not willingly" (Rom. 8:20-21). Under the righteous millennial reign of Christ, this curse will be lifted from the creation and beauties and prosperity will be known on the earth which cannot be known now, because the Redeemer is not reigning. Man, born during that time, will need to be saved by faith in Christ and many will not believe. The Revelation shows that at the end of the Millennium, they will rise up in league with the Devil against Christ and will be utterly destroyed.

Again I must insist, this lesson, though it take some weeks to cover, is vital to the hearts and minds of your students, who are surrounded in this day with the diabolical doctrines of Humanism. It is also necessary to an appreciation of God's grace in the gospel. Be graphic in each point, that what is within and around us may be seen in its relationship to God and His word. Future character, testimony for God and usefulness in His service for those who will be saved will depend much upon their dealings with God in these areas. Make it clear, sow the incorruptible seed well.

THE SWEET INCENSE (Exodus 30:34-38) (Part III)

By Ben Nicholson, Sydney, Australia

INCENSE BEATEN VERY SMALL

"Thou shalt beat some of it very small and put of it before the testimony in the Tabernacle" (verse 36). No doubt on the golden incense altar every tiny particle of that sweet incense was as fragrant as the whole.

When the Lord Jesus was here on earth He was not a Priest. It is only since His ascension to God's Right Hand that He is proclaimed a "Priest for ever after the order of Melchisedec," but from His life on earth we can draw some very helpful incidents which illustrate His High Priestly work for us today. In those tiny particles of the incense (beaten very small) we can see His Holy footsteps, His spoken Words and His wondrous deeds – all of them very fragrant and every one of them faithfully recorded and laid up in Heaven where we will be able to see those records and fully enjoy them. Presently we can take a profitable lesson from those sinless, holy, fragrant footsteps He trod when He was on earth. Firstly we see Zaccheus on the road out of Jericho in Luke 19. This man had a disadvantage so he ran on ahead of that company and climbed up into a Sycamore tree. No doubt he hid himself behind the foliage of that tree and all the time the holy footsteps of the Lord Jesus were drawing near, and when he came to the place, the Lord Jesus looked up and saw him and said unto him, "Zaccheus make haste and come down for today I must abide at thy house." Zaccheus came down undoubtedly quicker than he went up.

Many a dear Christian has a disadvantage of one kind or another, like Zaccheus, and they feel neglected and inferior when they could be a help in some simple way in serving the Lord among "His people." They are never invited so they feel rejected and neglected. We are encouraged by the fact that the fragrant footsteps of the blessed Lord Jesus, our Great High Priest, draw near to us and He says, "The Lord hath need of you." He adds, "today I must abide at thy house." Just as He began with Zaccheus in the house, so will He begin with you right there. Every person, circumstance and situation that comes into that house we are to handle for Him. It is our privilege to speak that word of encouragement to the weary ones we encounter. Furthermore, all the smallest details of the household can be fragrant with the sense of His Presence. Our prayers will be fruitful as they reach the ear of our Heavenly Father through our Great High Priest and no doubt we will continue our duties singing "How sweet the Name of Jesus sounds." Our humble service in the home will soon expand, for just as the Lord was watching Zaccheus so also is He watching us. As we awaken we should commit our lives to Him until noon, and from noon until we close our eyes in sleep, dividing the day into

two sections. May we make each section rich and fragrant with His Presence and help.

Let me direct our thoughts again to those fragrant footsteps as they came again to the place "without" in John 11, where Martha and Mary were, who had just a day or so before laid their dear brother Lazarus to rest. He had been dead four days and both women used the same words to the Lord Jesus, "Lord if Thou hadst been here my brother had not died." If ever such a perfume of the sweet incense was realized and enjoyed it was here! The blessed Lord groaned in His Spirit and was troubled and said, "Where have you laid him?", a question which in all its fragrance would have reached their hearts. He wept with them, and just as His words reached their hearts His tears went deeper into their very being. How comforting were those fragrant tears, words and deeds. He did the very best for those two sisters and, "He is the same yesterday, today and for ever." Each dear child of God comes under His constant loving care. Come to Him with your sorrow, right at the place where you are, and as He asks, "where? why? how? and when?", just simply tell Him. Your sorrow may not be that of bereavement, it could be the loss from the home of a much loved son or daughter, who from early days has been taught the right ways of the Lord. You have constantly prayed for them and it is such a heartbreak thinking of them away from godly influence. Do not despair – the Lord Jesus, our Great High Priest, has also come to the place – get alone with Him; tell Him "how, why, when, and where". He will whisper words of comfort no other Voice can speak and will mingle His tears with yours. Deeper, far deeper than our deepest sorrow, are the Everlasting Arms. Hebrews 7:25 assures us that He is able to "save to the uttermost"; so He is. How fragrant in our sorrow and trial is the sweet incense. We commend all who are suffering to Him and His tender care.

A Christian couple with whom we had happy fellowship over a number of years had a son, who at the age of 18 years, became a heart-break to the parents. He was apprehended by the law and he escaped from the place of detention. He was soon caught driving a stolen car and this time he was sentenced to some time in prison, with seven days solitary confinement. Those dear parents prayed earnestly in their deep need. Their only son in a cell with only a small window for light and bread and water for a whole week. After seven days he was moved to a more congenial cell with its usual prison comforts, and there obtained a pen and paper. He wrote and told his parents that while in solitary confinement he came to the end of himself and accepted the Lord Jesus as his Saviour. Yes, he of whom the sweet incense speaks is able to succour them that are tempted and tried, and so we commend Him to all who are weak and heavy laden; He is faithful and able to save.

(To be continued)

BROKEN GLIMPSES

By *FW. Grant*

*"And their eyes were opened, and they knew Him,
and He vanished out of their sight." (Luke 24:31)*

How aptly does this describe what must have been the spiritual experience of most or all of us at some time. The momentary glimpse caught, so sweet, so brief as to be almost a sorrow in memory, won as it would seem by effort, but which no effort could retain. What is the meaning of this and what is its remedy? Is it normal for us, the necessity of a life of faith, or the failure of faith, and to be judged as such?

In the case of the two at Emmaus; what held their eyes? Was it divine power for their discipline, or human weakness, or what?

It is plain they had failed in faith. The Lord's words were a rebuke; His difficulty in yielding to their desire was a greater rebuke. These are things which those who know their Lord should have no difficulty in interpreting. What resembles it we may find again in a case which should be familiar to us in the earliest book of the Old Testament. Lot in the gate of Sodom found his angelic visitors slow to yield to an invitation which, at Abraham's hands, a greater than they had accepted without the smallest hesitation. The Lord Himself had stayed behind with Abraham. Sodom could not receive Him save in judgment. Lot's dwelling there kept God out of his dwelling. Was it arbitrary dealing that we read in his case no such words as meet us in the case of the "friend of God" – no appearance of Jehovah to Him, no "I am the God of Lot"? Was it arbitrary dealing when the messengers of judgment had to say, "Nay, but we will abide in the street all night."

And when his importunity had prevailed, and he had put such fare as he had before his guests, and they had sat down – was he accountable or not for the clamor of the men of Sodom at his doors which interrupted them? Did he not abhor the wickedness? Did he not grieve for the interruption? Both, most undoubtedly. Yet Abraham had no men of Sodom to interrupt. Was that to his credit? – certainly, as it was to his gain. Clearly it was the result of being where the men of Sodom had no place. Lot had chosen Sodom, and he must have the conditions attaching to his choice.

What does this tell in our ears? Does it tell nothing? The thoughts that throng in upon us as unbidden, if not as unclean, guests, when we would so gladly have them away – at the Lord's Table, at the prayer-meeting – hindering communion: have we any similar responsibility as to these? The effort necessary to obtain what we cannot hold, while other things throng in uncalled, when we do not want them: why are these things so? There is no accident, be assured. There is nothing arbitrary. How often would the Lord be absent from us when

He might be present? No: we have lost authority to keep out, what (so licensed) must keep Him out. We have given the key of the house to those who now hold it in defiance of us; we have resigned our authority, and lost it. They control us, when we should be controlling them. We have shut Him out, Who could control them, by the necessity of His holiness.

With Lot there was not even a glimpse of the Lord possible, but his was the fruit of a place where association not only defiled, but where the choice of such association was in itself defilement. How many thus, by these associations, shut out the sunshine from their hearts, effectually! Is it not only a lesser degree of a similar cause, when but a ray now and then struggles with the clouds that again banish it?

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THE ADMINISTRATOR

The Key of David

A WIS Reprint

By William H. Ferguson

In the message to the church in Philadelphia (Rev. 3:7), the risen Lord speaks as the One Who is holy and true, thus reminding us that holiness and truth are His attributes, but further reminding us that these same qualities or fruits of redeeming grace are seen individually in His saints and collectively in each local church.

Holiness is "sanctification" or setting apart for God and speaks of those, when referred to us, who are thus separated from the world and uncleanness and vessels set aside for the Lord's own use. "Truth" is another characteristic which must be seen in us. "What is truth" asked the haughty Pilate when the Lord stood before him. He received no other definition than that which had already been uttered by Christ – "Every one that is of the truth heareth My voice;" (John 18:37). Earlier, in John 10:4, we have the words, "the sheep follow Him: for they know His voice."

All leadership is in His voice – all leadership is in His truth. The voice of the Lord and the truth as of God form inseparable companions.

Thus the character of Christ the Lord and His churches is established definitely and unquestionably. The voice of the Lord and the Word of the Lord, together, supreme and unchallenged, dominate all churches of God. Is it so with you, reader? If not, then seriously question your position and your association, even of a religious character. If the Word of God and the Lordship of Christ is an unrecognized entity there is not conformity to the divine pattern – there is formality and religion to be sure but the lampstand of truth is lacking and it takes the divine sustenance of the Lord in the midst of the churches to give them a divine character.

ADMINISTRATION BELONGS TO CHRIST

"He that openeth . . . and shutteth." All opened doors are His work – likewise, the closed doors. It is futile for the enemy to seek to close a door He has opened as long as He keeps it open – it is equally useless for us to strive to enter a door He has closed. This thought may be helpful to many tried servants of Christ today who find a deaf ear and no response to the truth of God as they have known it and preached it for years. The Lord in response to repeated ill-treatment of His Word (and sometimes His servants and messengers) has closed the door. It is closed to Him, as well as His truth and His next attitude is seen in Laodicea where He expostulates and stands outside, pleading, "If any man hear My voice" (Rev. 3:20). The response becomes less (numerically) but the blessing remains the same. "I will come in to Him and will sup with him and he with Me." What blessed heartwarming is here and heart union, as of yore the two on the way to Emmaus said, "Did not our heart (one heart) burn within us, while He talked with us by the way" (Luke 24:32).

THE TREASURE HOUSE OF GRACE

The Key of David, in the case of Eliakim who has the treasures of the House at his command (Isaiah 22:20, 24, etc.) suggests the illimitable treasures of the House which shall be unlocked and expended upon His people during the thousand years of millennial glory – treasures of grace and goodness and love when Israel shall prove the truth of His promise in Jer. 31:3, "Yea I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee."

But Christ speaking from heaven as the One Who has the Key of David, in the message to the responsible element in Philadelphia (Rev. 3:7), suggests likewise the unbounded treasures which He holds in His treasure house of grace for those who would heed His voice in this dispensation and obey His Word. To all such this is a distinct word of encouragement. *He holds the key of David* – the treasures are under His control – He is the Administrator and the supply is thus unlimited.

Is it Ministry? The need He meets abundantly.

(Eph. 4:8, 11)

Is it shepherding?

(Acts 20:17, 28; I Peter 5:1, 4, etc.; John 21:15, 17)

Is it power to discipline and keep things in order for God?

(I Cor. 5:4; Matt. 18:18, 19, 20)

Is it to unfold the future and regulate our lives with this in view?

(Rev. 19:10; II Peter 1:16, 21)

Truly the key to unlock all is in the only Hand capable and worthy to hold it – "Worthy art Thou, Lord Jesus!"

AN OPENED DOOR

"I know thy works: behold I have set before thee an open (the word is 'opened') door, and no man can shut it: for thou hast a little strength, and hast kept My Word, and hast not denied My Name" (Rev. 3:8).

The opened door has been opened to a people (God's people) whose works and exercise the Lord saw. He has *never* opened a door of testimony to an unexercised people. This is a fundamental principle of God's dealings with His own. The Scripture knows nothing of the Lord's hand being used in preparing such a door, save to the exercised.

One of the saddest developments of these past years has been the continuance of a ritual or form without due and proper exercise of heart as to the requirements of the Lord and His Word. The recovery of God's truth during the past century or so was granted to exercised and godly souls. Men and women of the utmost simplicity were drawn together by the power of the Spirit of God and gathered unto the Name of the Lord alone and to many of such the "opened door" was shown and by them nobly entered.

Today we are faced with a marked decrease of godly exercise as to the Lordship and authority of Christ and His Word. Consequently, human methods (often altogether foreign to the Church's testimony as given to us in the New Testament) are largely to the fore; human schools of thought have arisen, largely patterned after decadent and Christ-dishonoring Christendom; organizational committees, over and beyond the oversight of God's assembly, function here and there, intruding into the sphere of Christ's Lordship relative to ministry and the sustaining of such ministry. The human viewpoint as to the support of the Lord's work makes itself manifest in the many appeals for money and the circularizing of Christians in assemblies of the saints with a special emphasis on those who are known to have a considerable portion of this world's goods. This, in many cases, is nothing short of plain "begging" and has all the marks of the unexercised and carnal approach to the whole subject of testimony for God; not at all true to the divine pattern but true to the pattern of ritualistic religion.

Was it with this in view that godly and exercised men brought the Word of God and planted assemblies or churches of the saints in many places? Was it to leave something behind them patterned after religious Babylon that they so nobly worked and "went forth, weeping, bearing the seed basket" and "taking nothing of the Gentiles" (III John 7)?

Were they in doubt that the Word which they preached (for they were deep students of the mind of Christ in the Word) would be sufficient for the saints when their day of service and testimony was over? Did they not do much as the beloved Paul did ere he left the elders

of Ephesus for the last time, when he reminded them of his exercise of soul (Acts 20:31), "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears?" What more could the true evangelist, shepherd and teacher do than that which he did when he commended them to God, "and to the Word of His grace, which is able to build you up, and to give to you an inheritance amongst all them which are sanctified?"

Nay, verily, the one desire of the godly generation of exercised souls is to see developed a generation of believers, sinners rescued as brands from the burning, taught more deeply in the truth of God and carrying on for God according to the "Mould" or pattern. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:1). A godly perpetuation of the truth of God (losing none of it) is the desire of the godly and the paramount consideration with them. To this end they labor and for this, if need be, they are willing to suffer.

Many of God's true servants the world over are suffering obloquy and reproach from those inside professed assemblies of the saints for their loyalty and devotion to the Word of God and thus to the Lord Himself. Blessed fellowship, to suffer reproach for His Name. May the Lord increase the number of those willing to bear reproach and let the world go by with its many religious entertainments which are being offered today, especially to the young who are often thereby stumbled and led into a worldly path and outlook which immediately destroys their usefulness for God and makes them a prey to self-seeking opportunists.

LOSING SIGHT OF CHRIST

Christ as Lord is lost sight of; the Word of God becomes less important. Head knowledge puffs up and simulates the spirit of the age. Young men and women who might become mighty for God become unfruitful. We suggest a comparison, in this connection, of the message of God to Hezekiah, that good and exercised man who, at the last of his life, capitulated to the princes and interpreters of Babylon (they could speak both languages) (II Chron. 32:25, 31; Isaiah 39:1, 7)". . . Behold the days come, that all that is in thine house . . . shall be carried to Babylon: *Nothing shall be left*, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs (fruitless ones) in the place of the king of Babylon" (Isaiah 39:6, 7). *Babylon gets all* – what a sad finish to a testimony which commenced well and was marked by real exercise of soul at the beginning! Read II Chron. 29, also 30 and 31.

Scripture seldom tells us anything sadder than the humiliating retort of Hezekiah to the faithful warning of the honest Isaiah, "Good

is the word of the Lord which thou hast spoken. He said, moreover, for there shall be peace and truth *in my days*" (Isaiah 39:8). Satisfied at the last to spend his days in comparative ease, without exercise as to the future of God's testimony, truly his sun goes down on a day which commenced auspiciously and well, promising beyond many, at the last lost in the darkness of selfishness and self-honor with the honor of God and the welfare of the testimony lost sight of. Truly these Old Testament pictures find their counterpart today amongst us and one fears that much which has the profession of service for God today is marked by the spirit of the day, self-advancement and self-interests with a view only to the present. The Judgment Seat of Christ is largely lost sight of by many of us. May the Lord have mercy upon His people and lead them back into godly and simple ways, according to His Word, lest the light of testimony depart from us and the "house be left desolate." Nothing but the presence of the Lord in the midst of His gathered people can give character and power to any gathering of His own and even though an assembly of God had a divine beginning and planting, there is a solemn possibility as in Rev. 2:5 of the "lampstand" being removed by the Lord. This is His prerogative – He is the Administrator amongst His people.

The spirit of "compromise" has gripped many of His own today, but to surrender to the enemies of the cross of Christ will not bring peace but sorrow and loss and all true-hearted children of God must unhesitatingly grant the administration of their lives and the administration of all churches of the saints into the pierced hand of their Lord Who now walks as the anointed Priest in the midst of the lampstands of testimony and truth (Rev. 1).

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God . . . make you perfect in every good work . . . working in you that which is well-pleasing in His sight. (Hebrews 13:20, 21)

The book of Hebrews, however, also calls us to our responsibility. I am to be: a *cautious believer* – Let us fear (4:1); a *diligent pilgrim* – Let us labor (4:11); a *cleaving saint* – Let us hold fast (4:14); an *earnest suppliant* – Let us come (4:16); a *progressive disciple* – Let us go on (6:1); a *holy priest* – Let us draw near (10:22); a *thoughtful brother* – Let us consider (10:24); a *wise athlete* – Let us lay aside (12:1); an *enduring runner* – Let us run with patience (12:1); a *claiming possessor* – Let us have grace (12:28); a *separated son* – Let us go forth (13:13); and a *grateful worshipper* – Let us offer (13:15). Well then, *Let us . . . !*

Let us, Lord, this lesson learn: "Occupy till I return."

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SPURIOUS LOVE

An "Aged Disciple," who has seen much of the Lord's work, and passed through many a hot battle for the truth of God, says in reference to the spurious love and liberty so much advocated at this time: "I have seen over and again, the sad effects of slackening the cords and lowering the walls, which God has seen needful to raise up to keep His beloved people separate from the world. It is all very well to speak and write of "love to all saints" – that is clearly a scriptural duty, and we delight to own it so, but we are never told to go *where ALL SAINTS ARE* to show our love. Yet this is what the undefined exhortations to be "large-hearted" and "liberal" amount to, and exactly what the carnal and worldly-minded take out of them. I spoke to one the other day, who gave her excuse for being at a semi-religious entertainment in a worldly association, "that Mr. _____ goes there to preach, and its members are received in our meeting to break bread when they like to come, and what's the difference?" Really it would be hard to tell. One thing is certain, and you should mark it. Those who go in and out among worldly sects soon learn their ways, and become like them, and if the counterpart of this is practiced – I see it is now in certain quarters being vigorously advocated – that of bringing in among those whom God once definitely brought out of worldly religion, those who are still mixed up with it, and have no intention of being otherwise, then it seems to me it is only a question of a little time when the principles of worldly religion will permeate and rule the whole. If the door of God's assembly is thrown wide open, and a free invitation given to believers from all churches, chapels, missions, divisions and subdivisions to come, and return to where they came from as often as they choose, there is simply an end of all real separation to God. The history of Israel, and of the church, proves this conclusively, and has been left as an object lesson for our warning. Of course there are always those who are ready to follow without much thought any new proposition of this nature; it is agreeable to the flesh in us all, but I have confidence that in the case of many, I think *most* of those known to me in the Lord in this part of the earth, the Word of God – the truth too dearly bought to part with hastily – will retain its hold, and keep them from being led astray, and back again to sectarianism and worldly religion, by what I admit is good carnal reasoning, but not "Thus said the Lord." A misapplication of the truth may be quite as disastrous in its results as a positive error, and gains a hearing where an open denial of the truth would not. The path of individual separation to God and the gathering together of saints to the Lord's Name apart from the world's sects, and from the principles that form these sects, will only be pursued evenly and in a godly manner while saints are right with God. When this ceases, "bypaths" according to the conceits of the human heart are sought, and then by voice and pen, others are pressed to follow into the snare.

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If we remembered our dignity as children of God, we would seldom be found acting out of keeping with our true character. A king's son is, to a great extent, kept from unseemly companionships by the simple reflection that such conduct would be utterly out of the question for him. He remembers his dignity, and seeks to act in keeping with the same. So it is with the children of the heavenly calling and their heavenly relationships. To remember what we are is the first great step in learning what we ought to be.

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QUESTIONS AND ANSWERS

By Harold S. Paisley

Question: Could an explanation be given of the words of the Lord: "From henceforth thou shalt catch men" (Luke 5:10)? Are not fish taken for death?

Answer: It is very interesting to note that the Lord Jesus used the word "Zogreo" translated "catch." The unusual word means to take captive, to save them alive, in absolute contrast to the purpose of death in ordinary fishing. The word is only found in one other place in the New Testament. In II Timothy 2:26, "Having been taken alive by the Lord's servant unto the will of God" (R.V.). The first passage has to do with the work of the evangelist, while the second with the pastor who "watches for souls." The Evangelist is the man of the hook and the Shepherd is the man with the crook. These are the two great works of those who win souls. Wisdom is required in seeing the lost won, but also in the recovery of the fallen. In both the word of God applies, "He that winneth souls is wise" (Proverbs 11:30).

Question: What did the Lord mean when He said, "My Father is greater than I"?

Answer: The statement made by the Lord Jesus in the Upper Room on that last night of ministry to His Own (John 14:28) appears difficult at first reading. In considering the Mystery of the Trinity the evident answer is conclusive. Among the Persons of the Godhead there is not only unity of essence, distinction of persons, but the law of primacy. The Father is first in this law. The self-subordination of the Son is in the mind of Christ in His sublime statement here. He voluntarily took the form of a bondservant and became subject to His Father's will. One has written: "Distinction in respect of office in the Son did not take away His equality and sameness with the Father in

respect of nature and attribute." He could also say, "I and my Father are One." Our Blessed Lord was at all times essentially co-equal with God. The equality of the Father, Son and Holy Spirit is clearly scriptural. There is no inferiority in His Person but He came down into our world to live a perfect life of obedience and dependence, ending in the supreme act of His obedience even the death of the Cross.

Question: Is it scriptural to state that there is no hope of Salvation for any who are left at the Rapture? II Thess. 2:10-12 is used as a supporting scripture.

Answer: It is our understanding that the solemn words of II Thess. 2:10-12 refer to a specific class among those who will be left behind following the Rapture. They are described as those "who believe not the Truth but had pleasure in unrighteousness." This means that they are a people who have refused the Gospel message and have rejected the Person of the Saviour, our Lord Jesus Christ, and have chosen a path of sin and folly. It is to such that the Lie will be strong delusion. Those who have refused God's offer of pardon and grace in this day of salvation will be easy dupes for the Antichrist in that day, bringing upon themselves eternal damnation. Those who have never heard the call of the Gospel, the unevangelized, or irresponsibles are certainly not included in the context of II Thess. 2. For many souls there will be no hope of salvation in the Great Tribulation days, but others will be saved through the blood of the Lamb and will come out of the Tribulation in triumph (Rev. 7:9-17). These are not persons born following the Rapture, but those who were strangers to the message of the gospel during the age of grace, but having opportunity in those dreadful times ahead, have embraced the Gospel of the King, doubtless preached by the Jewish witness raised up by God for those times. One can only quote, "O the depth of the riches both of the wisdom and knowledge of God" (Rom. 11:33-36).

Question: What is the meaning of the expression "comparing spiritual things with spiritual" (I Cor. 2:13)?

Answer: The above phrase is very misunderstood. Like many difficult expressions it should be considered in context. The Spirit of God teaches through the pen of the apostle by words which He giveth. He therefore is the Only Revealer and Communicator of the things of God. The expression "comparing spiritual things with spiritual" has been taught to mean: "interpreting spiritual things to spiritual men" based upon the R.V. It is our understanding of the words that they lie in the realm of the communications of the Holy Spirit of God. He communicates spiritual teachings by spiritual words. The Holy Spirit alone can give the spiritual man an understanding in the things of God, and this is accomplished by the clothing of teaching in words.

McKeesport, PA - Brethren Edward Doherty and Eugene Higgins were present for an afternoon meeting on Saturday, October 11, at which time ministry was given and a time devoted to questions and answers on the subject of the House of God. Saints from ten surrounding assemblies were present.

Cleveland, OH - Monticello Gospel Hall - The conference held over the weekend of October 18-19 was a time of refreshing and encouragement to the saints. At the close of the conference it was announced that a weekend of meetings are planned for June 6 and 7, 1987, when the assembly will be celebrating their 100th anniversary.

Clyde, OH - The assembly has been visited by brethren David Oliver, Robert Surgenor and Bruce Collins. The latter was going on to Lorain.

Livonia, MI - Stark Road Gospel Hall - The conference held over the last weekend of October was characterized by much searching and refreshing ministry. Brother James Smith remained for some gospel meetings, speaking from his chart on the Levitical offerings.

Saginaw, MI - Helpful and appreciated ministry was given at the October monthly meeting held on the first Lord's Day of the month by brethren John Norris and William Lavery. The latter stayed on for ministry meetings speaking on the Offerings in Leviticus.

Beetown, WI - A special afternoon meeting is scheduled for November 9 when the assembly will be celebrating their 60th anniversary.

Blue River, WI - Following the conference held over October 18-19, a week of Bible Readings were held on the Levitical Offerings, which were considered profitable. Brother William Metcalf is expected for two weeks of meetings beginning on Thanksgiving. He will be speaking from his chart "Egypt to Canaan."

La Crosse, WI - Conference held on the last weekend of October was reported as having ministry that should be a help and strength to the Lord's people. Brother Robert Surgenor went on to Willmar, MN for ministry meetings.

Garnavillo, IA - The assembly had appreciated visits from brother Ernest Moore and brother Matt Murphy of the Lynden, WA Assembly, following the Blue River, WI conference.

Hampton, IA - Brethren Allan Christopherson and Roy Weber plan to start gospel meetings in November.

Manchester, IA - Good and practical ministry was given at the conference held over the first weekend of October from brethren who labor in the area.

Mason City, IA - Brother Paul Elliott and Robert Orr plan to start gospel meetings on November 12. This is a follow-up of the tent effort in Nora Springs this past summer.

Fergus Falls, MN - The saints appreciated very much the visit from brother Robert Orr over the last week of October, when he gave simple and practical ministry from the Epistle to the Philippians.

Hinckley, MN - Brethren Robert Orr and Bruce Collins had some cottage meetings here and in Sturgeon Lake in mid-October. The seed was sown.

San Diego, CA - Brother Harold Paisley has had two weeks of helpful ministry meetings. He also paid an appreciated visit to the Culver City Assembly. At San Diego, the saints are encouraged with the growth of the children's meetings.

Arlington, WA - Brethren Walter Gustafson and Douglas Howard started here in gospel meetings on October 26.

REPORTS – CANADA

Flowers Cove, Nfld. - Brethren Alexander Dryburgh and Noel Burden were starting gospel meetings at the end of October.

Crapaud, P.E.I. - Brother James McClelland with the help of brother Peter Orasuk of the Charlottetown Assembly commenced gospel meetings on October 26.

Port Bickerton, N.S. - Brother James McClelland paid an appreciated visit to the small company that gathers here. As already mentioned elsewhere in this issue, the numbers have been seriously depleted in recent months.

Sydney Mines, N.S. - The conference held over the Canadian Thanksgiving weekend was reported as profitable with a variety of helpful ministry. At the gospel meetings, the message was faithfully presented to a good number that attended.

Tatamagouche, N.S. - There was a full hall at the afternoon ministry meeting conducted by brother Albert Hull on October 19. He also called at Pugwash Junction with appreciation.

Green River, N.B. - Four were added to the assembly recently. They hope to be in their newly built Gospel Hall by early December. Brother Vincent Davey is having ministry meetings with them just now, having already spent time with the saints at Tracadie and plans to go on to the assembly at Madawaska, ME.

Shediac, N.B. - The Gospel Hall was well-filled on the occasion of the conference held over the Canadian Thanksgiving weekend, which was a cheer to the saints. Brethren from this assembly rent a room in the University of Moncton, where a gospel meeting is held each Saturday night. They are encouraged as to the contacts made.

Tracadie, N.B. - Local brethren have been asked to have gospel meetings and Bible Readings in the homes of the unsaved in the area where there has been encouraging response. All of the reports pertaining to New Brunswick are in connection with the French-speaking work.

Clinton, Ont. - **Joseph Street Gospel Hall** - The eighteenth conference held over the first weekend of October, was marked by a happy spirit as the voice of God was heard in a real way. Bible Readings on Romans 12 and 13 were helpful and appreciated.

Deer Lake, Ont. - Bible Readings on II Timothy held over the last weekend of October were reported being well-attended as practical truths were set forth.

Durham, Ont. - Brother George Patterson of the Clinton Assembly and brother Lorne Mitchell of the Oil Springs Assembly are holding meetings here on Friday night and in Lucknow on Tuesday night with encouraging response.

Kapuskasing, Ont. - Brother Edward Doherty spent ten days with the assembly speaking from his chart on the Tabernacle.

London, Ont. - **Highbury Avenue Gospel Hall** - Some blessing has been seen in gospel meetings conducted by brethren James Beattie and William Metcalf.

Port Hope, Ont. - Brother Donald Nicholson had two weeks of gospel meetings. The homes in the town were visited and gospel tracts were distributed.

St. Thomas, Ont. - Conference held over the Canadian Thanksgiving weekend was attended by well over 500. Much practical truth was ministered as well as principles relative to the assembly, which is always needed at conference gatherings.

Sarnia, Ont. - Meetings conducted by brother John Slabaugh in which he spoke from his chart "The Future and You" were well-attended with unsaved present each night.

Sudbury, Ont. - Brother James Clark had two weeks of ministry.

Toronto, Ont. - The three week gospel effort conducted by brethren Sydney Maxwell and Eugene Higgins have had large numbers of unsaved attending with some blessing in salvation.

Fort McMurray, Alta. - Following the Edmonton conference, brother Andrew Bergsma spent four nights with the saints. At present, brethren Gaius Goff and Bryan Funston are preaching the gospel here.

Vancouver, B.C. - Victoria Drive Gospel Hall - The conference at the time of the Canadian Thanksgiving was reported as a most enjoyable time. The ministry was practical and it was felt that everyone who attended received some spiritual help. The Bible Readings on the Epistle of James were very beneficial. In addition to this report we mention that our brethren Bruce Cumming and David Jones have returned to their respective fields of labor in Venezuela and Chile.

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REPORTS – FOREIGN

NORTHERN IRELAND –

COUNTY ANTRIM - Ahogill - Brethren James Brown and Jack Lenox are conducting gospel meetings in the Gospel Hall with good attendance.

COUNTY ARMAGH - Clare - Brethren John Hawthorne and Thomas McNeill have erected a portable hall near to the Ballyshiel Gospel Hall, where they are preaching the Word. **Clonroot** - Brother George Marshall of the Lurgan Assembly and Brother Alan Davidson of the Portadown Assembly, have started gospel meetings in the Gospel Hall.

COUNTY DOWN – Bangor - Ebenezer Gospel Hall - Brother William Nesbitt has been preaching the gospel for the past three weeks with one professing to be saved. **Dromore** - Brother Samuel McBride is encouraged with the interest in gospel meetings being held in the Gospel Hall.

COUNTY LONDONDERRY - Limavady - Brethren Samuel Ferguson and Norman Turkington have commenced gospel meetings in the Gospel Hall.

COUNTY TYRONE - Martry - Brethren George McKinley and Brian Glendinning hope to start gospel meetings to be held in Gospel Hall in mid-November.

BELFAST - Newtonbreda Gospel Hall - Brethren Albert McShane and William Bingham have just started gospel meetings.

AUSTRALIA –

Brother Eric McCullough writes of having given help in ministry and at conferences in Queensland and New South Wales. He presently is in tent meetings in *Casino*, in which brother Leo Straghan has joined him. Strangers are attending each night and they have been encouraged with two professing to be saved and others are concerned. He purposes visiting New Zealand before the end of the year.

CONFERENCES

Seattle, WA - West Woodland Gospel Hall - Annual conference to be held in the Gospel Hall, 516 N.W. 56th Street on January 24 and 25 with Prayer Meeting on Friday at 7:30. Bible Readings on Colossians 3 and 4:1-6. Breaking of Bread at 10:00. Corr. David C. Hale, 16813 19th S.W., Seattle, WA 98166. (206) 243-0557. Gospel Hall (206) 783-1368.

Tampa, FL - North Tampa Gospel Hall - Annual conference to be held in the Gospel Hall, 12704 Marjory Avenue on February 7 and 8 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 33613. (813) 961-6082. Gospel Hall (813) 932-9530. Please note change in *zip code* of the correspondent.

HOMECALLS

Calgary, Alta. - West Hillhurst Gospel Hall - Our dear brother, **John Burns**, passed into His presence on September 2. He was born on May 18, 1909. He had a deep exercise for the assembly and will be missed. He leaves his wife, Janet, a daughter, Margaret (both in the assembly), and two sons.

Port Bickerton, N.S. - Our dear brother, **Melvin Kaiser**, passed into the Lord's presence unexpectedly on September 17, after a short illness. He was born in 1910 and "born again" in 1963 under the preaching of brethren Vern Markle and Donald Carmichael. He is survived by his wife, Alta, and a number of brothers and sisters, some of whom are not saved. He lived next door to the Gospel Hall and was much given to hospitality and of looking after the Hall. He will be sorely missed by the saints.

Strabane, Northern Ireland - County Tyrone - Our esteemed brother, **Harold Winfield Graham**, age 82, was called Home on October 2. He was born on April 9, 1905, in County Londonderry, and was saved in Belfast in September 1922 after attending his first gospel meeting. Upon searching the scriptures for four years he saw plainly the truths of baptism and gathering to the Lord's Name outside of Christendom; he was received into the Adam Street Assembly in Belfast. From the beginning he was marked by the fervor of an evangelist. After a good deal of interest in the gospel and much prayerful exercise, he gave up a promising banking career and was commended by the Londonderry Assembly to Uruguay in 1929. He took up employment with a Railway Company in order to get into the country, a position he soon relinquished, thus giving his whole time to the work of the Lord. He labored diligently and with blessing to saint and sinner until 1952 when he returned to live in Ireland, having had only one furlough since going out. He made four trips back to South America between 1964 and 1971 when he gave further appreciated help. The years he spent in Ireland were taken up with consistent gospel work in Counties Donegal and Tyrone, preaching in fairs, halls and homes - mostly in isolated places. He was fearless in presenting the gospel and was a familiar figure with his billboards, displaying the Scriptures and giving out gospel tracts. He was an uncompromising exponent of God's Word in both oral and written ministry and he accepted cheerfully the cost that this stand brought to him. He was never prominent and was content to serve God faithfully in obscurity. The Spanish-speaking Christians remember with gratitude his excellent translation of the hymn, "Thou art the Everlasting Word." He has left a fragrant testimony and has now gone Home to receive his reward. His wife, the former Jean Thompson of Kilmore, County Tyrone, who shared in all of his activities, will need our prayers. She still resides in Strabane.

Port Bickerton, N.S. - Our beloved sister, **Mrs. Lucy G. Corkum** (nee Hiltz), went to be with Christ on October 4 at the age of 75. She was saved a number of years ago through the labors of the late brother W.N. Brennan.

and has been with the saints here for many years. The large funeral was taken by brethren Albert Hull and Floyd Stewart. She leaves her husband, Everett, three daughters, four brothers, three sisters, and grandchildren, some of whom are not yet saved. A daughter, Mrs. Alvin Elliott, is in fellowship in the Pugwash Junction Assembly. The notice of the Homecall of her sister, Mrs. Ethel Taylor, appears in the November issue of *W.S.* The Lord has called six from this assembly to be with Himself in 1986, leaving only eight in the fellowship. Such certainly merits the prayerful interest of each believer.

Marion, IA - Our beloved sister, **Mrs. Susie Hauschen**, went to be with the Lord on October 10, in her 93rd year. She was saved on January 4, 1918, amongst the first to be saved in the village of Clayton, IA when brother Oliver Smith first went there with the gospel. It was through a contact she had near Garnavillo that brought brother Smith to that town, which resulted in the planting of the Garnavillo Assembly. For most of her life she lived in Dubuque, where she made a home for her aged mother, Mrs. Amanda Ricker, who, with her husband, were also saved when the gospel first came to Clayton. She faithfully brought her mother to Garnavillo, an hour and a half trip, as long as she was able to come. Mrs. Ricker lived to the great age of 112. Mrs. Hauschen moved to Garnavillo in April 1972 and for the past eight years has been a resident of the Linn Manor Care Center in Marion. Some nieces and their children survive – their salvation should be a concern to us.

Manchester, IA - Our beloved sister, **Mrs. Donald (Clara) Smith**, went to be with Christ on October 15, after many months of suffering. She was saved on April 22, 1954, in gospel meetings held by the late brother Lorne McBain and brother Norman Crawford and shortly afterward was baptized and received into the fellowship of the assembly. She will be remembered for her steadfastness and faithfulness, even in her last months of illness, when she was with the saints to remember the Lord on September 28 and on the following Lord's Day entered the hospital from where she passed away. She will be greatly missed by her family and the Lord's people. Her one son and his wife as well as grandchildren are in need of our prayers.

Clyde, OH - Our dear brother, **Robert Marschke**, age 63, passed into His presence on October 17, from a nursing home in Fremont, OH, following a lengthy illness. He was saved in August 1956 and was one of the original number when the assembly was formed on September 30, 1956. He was a help in all of the assembly meetings, which he attended with faithful consistency. His wife, Ruth, along with his son, David and his wife, are in fellowship in the Clyde Assembly. They, along with his fellow believers, feel the loss and await that day of reunion. Prayer is requested for the three grandchildren.

Glen Ewen, Sask. - Our beloved brother, **Ross Fitzpatrick**, age 82, went Home to be with Christ on October 21. He was saved on April 17, 1927 through Romans 5:6 – "For when we were yet without strength, in due time Christ died for the ungodly." Later he was baptized and gathered to the Lord's Name here where he continued until his passing. A large number of unsaved relatives and friends were present at the funeral service held in the Gospel Hall where they heard words of comfort and warning. Remember in prayer his wife, Jean, who awaits that day of reunion and the family of six sons and three daughters, some who are not comforted by that "blessed hope."

Arlington, WA - Our dear sister, **Mrs. Florence E. Eylander**, age 87, went to be with the Lord on October 25, after having been confined to a nursing home for several years. She was born on February 13, 1899 in Lanchester, England, and came to Vancouver where she was saved at the age of 14 through John 3:16. She had a genuine love for the Lord and His people and was devoted to Sunday School work.