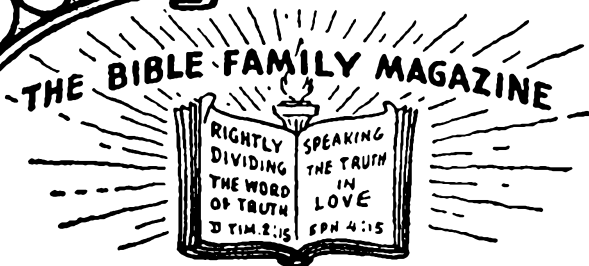


Words in Season



THE "BEMA" OF CHRIST

"I'll come again," He promised us,
Ere leaving for the hour of death;
And shall we doubt the promise thus,
But sound it forth with conscious breath.

He'll call us with archangel voice,
Himself will come to take us home;
We'll leave the scenes of earthly noise,
To stand before His "Bema" throne.

'Tis there our lives will really speak,
Of gain or loss, for Kingdom fair;
'Tis then, when clothed with bodies new

We'll list to Heav'n's choral choir.
We'll pass through glory's heavenly light,
Midst praise of Heaven ne'er to cease;
In garments fair and glistening white
To gather at His Bridal Feast.

W.H.F.

JANUARY, 1975

WORDS IN SEASON

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VOLUMES: We expect to have the 1974 volumes ready in January D.V. Order from the Editor, Wm. H. Ferguson, 1314 Bunts Road, Lakewood Ohio, 44107 — \$5.00 mailed anywhere.

CORRESPONDENT ADDRESSES & CHANGES: In the case of change of Correspondent, we should have the signature of the retiring correspondent, where possible, also the signature of other brethren in oversight. We desire godly order in such matters.

REPORTS

Joliet, Ill. — Brethren John Frith and John Norris gave them a call recently. We understand bro. Frith is returning soon to Venezuela. Saints here keep at it and have a little cheer from time to time.

Orillia, Ont. — Please note change of time & order of meetings: Lord's Day — Breaking of Bread at 9:30 a.m. — S.S. & Bible Class at 11:30 a.m. Preaching of Gospel at 7 p.m. Tuesday — Prayer 8 p.m. Thurs. Bible Rdg. 8 p.m. Dominion Gospel Hall — Reuben J. Pears, Corresp. Phone 326-4492.

Hartford, Conn. — Recent Conference a real time of blessing - profitable, searching ministry. Bible Reading Sat. a.m. profitable - all tending to the strengthening of saints in New England district. Bro. Paisley and the editor visited also Terryville and Charter Oak following for a night or so. Bro. Paisley commenced meetings on his chart on The Garments of the High Priest, illustrated by a nice chart - interest last we heard very encouraging.

Byrn Mawr, Pa. — The Conference here, after Hartford, was larger, with many assemblies represented - a goodly number of young believers present and we trust the Word shall have a good effect on us all. We often say that a conference does not end with the last meeting - there should be definite exercise following all such since we are more responsible than ever. The presence of so many young demands practical teaching.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

Vol. 67

JANUARY, 1975

No. 1

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* * *

ACROSTICS FOR SUNDAY SCHOOL WORKERS

We have proven in work amongst the young that Acrostics of
Scripture awaken interest, impart spiritual lessons and keep
attention of the young—Your editor.

AQUILA & PRISCILLA

Alien
Quiet
Useful (to God)
Industrious
Laborer
Associate
Pure
Redeemed
Interested
Serving
Consecrated
Intelligent (Invited to home)
Laborer
Learner
Able

NICODEMUS

Night (came at night)
Inquiring
Concerned
Official (opulent)
Doubted
Earnest
Marvelled
Unsaved
Saved

NOAH - His warning

Warned
Alarmed
Redeemed
Noble
Expectant (of The Flood)
Delivered

BARTIMAEUS

Blind
Anxious
Rebuked
Tried
Intreated
Marvelled
Arose
Expectant
Uplifted
Saved

S. S. speakers - try some of these!

THE PASSING OF OUR FRIEND WILLIAM WARKE

We mention a few of the many expressions received as to our loss with the homecall of our beloved brother - now enjoying the "eternal sabbath" - Heb. 4:9.

I hear brother William Warke has "gone home" and I am personally glad that our dear brother is with the Lord . . . safe from corroding care . . . and surely all of us would feel the same. Soon we'll all be there. Will be looking for an obituary in your next issue. His ministry was always fresh, and didn't taste of foolscap, to use Spurgeon's expression concerning some men's sermons.

We thank God for the stalwarts whose very presence at a Conference gives a sense of sobriety, and stability and sturdiness to the saints." A fellow servant.

So our dear brother Warke is "at home with the Lord" Whom he loved and served . . . 2 Cor. 5:8 -- Hebrews 11:4. Absent from the body, with the Lord, at HOME.

Not another heartache, not another moan. Oh! the welcome! In the glad embrace of My Loving Saviour . . . matchless is His embrace (I should say grace)- HOME - how satisfying! Folded to His heart:

"Folded to His heart, proving love's intention, pleasures to impart;

HOME - where love's enjoyment, known in blest accord,

By true hearts united, Saved ones - and the LORD.

Yes! Heaven and Home - best of all "with the Lord."

From an esteemed elder of the middle West.

"Our beloved brother William Warke, not a hucksterer of the Word, I always enjoyed his ministry and he was a humble dear man. Many of the dear ones are leaving us for their eternal rest . . . honest men are getting scarce."

A friend in the East.

"Well, our beloved brother William left us rather quickly. All troubles are over. He wrote me just before that he expected to get to some of our Fall Conferences, but the Lord thought differently." An Iowa Correspondent

"Couldn't help but think, too, at our Conference of brother Warke - a year ago he was with us and his wife, too, and how we enjoyed having him. Now he is in the glory and at rest, waiting that wondrous Day (of manifestation of all). We have many good memories of that man. My first recollection of Mr. Warke was hearing him in a tent at Lake Shore, beside the old Kersey store. I believe Mr. Sam Keller was preaching with him. I was quite a young lad at the time but I can still remember that Gospel meeting."

From an Ontario Correspondent

JOHN DRIVER'S HAPPY END

"WILL you come with me to see a poor man who is very ill? I fear he is not a Christian."

These words were addressed to me by a friend one Sunday evening. I consented to go, but asked for particulars.

I was told that John Driver had been coachman to an old lady for many years, and that she had always considered him to be a steady man. But though he managed to be perfectly sober in her presence during the day, he invariably spent his evenings at the public house, generally returning home in a state of intoxication. His mistress took a drive every afternoon, and seldom saw her coachman after that.

But one evening, having to send a message to him, she was shocked to learn that he had been seen the worse for drink. The next morning she reproved him sharply, saying, if such a thing happened again, it would mean dismissal. John promised it should not, and for a time he kept perfectly sober.

Then, alas! the fall came. He was persuaded by some so-called friends to join them one evening at the "Blue Boar," and came home in a terrible plight, to the intense grief of his poor wife, who had begun to hope better things of him.

Mrs. W—— soon heard of it, and, as she had threatened, dismissal followed. Then John grew desperate and drank harder than ever. After one of these excesses he caught a severe cold, and in a few days double pneumonia followed. My friend had called, but he refused to see her, said he did not want any religion, he was all right as he was, and so on.

We reached his house as my friend finished giving me these particulars. The wife opened the door, begged us to come in, said her husband seemed quieter that day and perhaps he would consent to see us. This he did, to our great joy. But as I entered the room I confess I felt a little nervous and told my friend she must do the talking. She asked the sick man how he was. He did not speak but turned his face to the wall. This was not very encouraging. We waited a few minutes, silently praying for guidance. Then my friend touched my arm and whispered, "Sing a hymn." I began in a low voice the well-known hymn:-

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

The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away."

It was a strange experience. We two standing in that darkened little room, the sick man lying with his face turned away and apparently not taking any notice. I sang right through the hymn and repeated the chorus twice after the last verse. Silence followed: we quietly left the room with a prayer that some word might have gone home to that sin-stricken soul.

I again had a visit a few days later. To my great joy the wife said her husband had been saying something about the dying thief, and said if I called again I might go up. I took courage and immediately went to the sick man's side and asked kindly how he was. He put out his hand and asked me to take a seat. The ice was broken. Before I could say anymore he begged me to sing that hymn to him. Tears coursed down his cheeks as he listened eagerly to the gospel in verse. I was praying all the time for wisdom how just to deal with this poor fellow. I soon discovered he was in a most anxious state. God's Spirit had been striving with him, and now his one fear was that it was too late, and if he died he must be lost forever.

I pointed him to the Saviour who had come to seek and save the lost, and repeated many passages of Scripture, showing His willingness to receive the very worst. Then I offered up a short prayer and left, promising to come again very soon. But it does not take long for a seeking Saviour and a seeking sinner to meet.

When next I stood beside that bed I was greeted with the words, "It's all right. He has received me. I just put myself in the place of that dying thief that you sang about."

How my heart swelled with thankfulness to think I had not pointed in vain this sin-sick soul to Him who has died for him. As the days and weeks passed by, I could see the bodily weakness increasing rapidly, but the soul was daily gaining in strength as the love of the Lord Jesus became more and more a reality. One day as I sat beside him I said, "What shall I sing today?"

"Oh! just the 'dying thief' please. I like that best of all." And so it continued to the very last. I was with him the evening before the call came. He was sinking rapidly, but happy in the knowledge that he was forgiven, and in consequence, was at perfect peace, resting only on the finished work of his Lord and Saviour, and so he passed away. Surely "a brand plucked from the burning."

D. E. A. M.

THE JUDGMENT SEAT OF CHRIST

William H. Ferguson

WE are frequently meeting up with believers in fellowship in assemblies gathered to His Name, who are not clear as to this important event which shall take place after the Church is taken up to glory at the Coming of the Lord as outlined for us in 1 Cor. 15:51, 58 and 1 Thess. 4:13,18 and Titus 2:13.

We also regret that some who are in the work of the Lord, serving in the Gospel and in ministry for the saints, seem to be rather vague in their apprehension of such an important truth. Hence we would seek to outline, as the Lord has given to us through His Word, some necessary truths connected with the "Judgment Seat" or the "Bema" of Christ.

The word "Bema" suggests a "raised up" place, or space to "set the foot on." Acts 7:5 says concerning Abraham and the promised inheritance - "no not so much as to set his foot on." That is, He gave to Abraham no "place of judgment on earth." This would also remind us that all proper "judgment" is reserved by the Lord Himself, further telling us in Romans 14:10 of the possibility of immature judgment here . . . "for we shall all stand before the "Bema" of Christ." The word further suggests "an elevated place or a tribunal" but this is not for "judgment" as we use the word generally. Romans 8:1 makes this plain.

The word used for condemnation or judgment, generally speaking, has the root as follows - (Krima - krino - krisis - which in the New Testament means "to execute judgment upon" - "to be brought to trial" - condemnatory sentence - or ground of condemnation - a court of justice, etc.) - and we can see that this is not at all what we have here under consideration as to the "Judgment Seat or Bema, of Christ."

All such condemnatory judgment is past for every true believer in Christ as a member of the Body of Christ or The Bride. This needs to be clear to all as we continue to show that the thought in connection with the "Judgment Seat of Christ" is rather that of manifestation of all relative to the "things done in the body" with a view to place and position in the Kingdom where we shall reign with Christ over the earth during the Millennial reign - showing gain or loss as to the "good and bad, or worthless" things of life.

WHAT IS THE PURPOSE?

This question would, naturally, rise in the mind. The Scripture in 2 Corinthians 5:10 is very definite and instructive . . . "For we must all appear before the "Bema" of Christ, that every one may receive the things done in his body, according to that he hath done, whether good or bad (worth-

less"). The word used for the "appearing" before Christ's Judgment Seat or Bema, is the root word for "manifestation" and has the following meanings . . . "to make manifest - bring to light - disclose clearly and openly - a clear display - outward evidencing of intent evidencing of a latent principle" - Gr. root meaning.

When we translate the above, relative to ourselves down here "in the body" we can see how careful we ought to be regarding our intent - whether good or bad. Without question the "good" things done by the believer here, for the glory of God, shall have a reward, even to the cup of cold water given to a disciple in the Name of Christ. All intent which we had in our minds to do, and perhaps have not been able to fulfill or have been hindered by circumstances of life which precluded our going on with it, shall have reward from our Lord and His all-seeing eye shall miss nothing. On the other hand, there are things which are bad, done in the name of a believer, which shall be made manifest, shown clearly then, disclosed and a full display made and, perhaps, the latent principle which underlay such bad things shall be shown to have been begotten of envy, or revenge, etc., and any believer who has so acted shall "suffer loss." Cp. 1 Cor. 3:15. Solemn thought this in the case of any who, knowingly, disobey and act in an unChristlike manner towards another believer, or even against another servant of Christ. The act, the intent, the underlying enmity shall all be properly discerned then and the loss eternal, which might have been an eternal gain as to reward and place and position in the heavenly kingdom.

WILL DIFFICULTIES BE STRAIGHTENED OUT THEN?

This often is brought up as if the present-day problems shall all be straightened out then, between the parties, before the "Judgment Seat." We believe this to be a mistaken, erroneous interpretation of Scripture, relative to the "Bema of Christ." The time to straighten out problems and difficulties is right here on earth, while we have the opportunity - the subterfuge of leaving this to the "Judgment Seat" is just an excuse on the part of those afflicted by this sin to evade a present responsibility which they seek to avoid. How foolish it is when we consider that their evasion mars their record and entails loss when we get home. Hence if you have done that which is bad or worthless, why not seek to rectify now, thereby gaining reward through proper confession, rather than the opposite loss. In relation to "Assemblies" we do not believe assemblies shall be judged as such at the Judgment Seat of Christ. Such churches of the saints are being judged now by HIM Whose "eyes are as a flame of fire." as He "walks among the churches." This truth grasped and understood would make any assembly most careful as to the treatment of others of His own in the fellowship. Our late brother Tom Campbell

of North Ireland listened to some belabouring the saints and said to another servant of Christ, sitting alongside, a tried friend . . . "He's forgotten who he is speaking about." !!! God does not forget it. And when it comes to those who oppose and seek to harm the true servants of Christ, such are "playing with fire" for has not the Lord told us that He looks after all such of His own and as Moses warned in Deut. 32:10 . . . "He led him about, He instructed him, He kept him as the apple of His eye?" The instruction here is disciplinary, as in the case of Jacob, and the "keeping" is the word for "guarding him." It is very dangerous for an individual or an assembly to seek to harm and destroy honored servants of Christ. God can well take care of His own servants and, if they need instruction, He can give it but woe to the man who seeks to harm any true servant of Christ. As we look back over 56 years in His service oneself and longer as we look back over the years of our dear father's labors with which we were well acquainted, we have seen much of this evidenced in one and another and the result has not been good - there is no triumphant death for anyone who has not had the "forgiving spirit" and who allows all such spirit of revenge or envy to rise up in their heart. "For the Lord's portion is His people; Jacob (poor, failing Jacob) is the lot of His inheritance." Deut. 32:9. Right now is the time for any such problems to be corrected - God loves to restore fellowship and confidence.

SHALL THERE BE TEARS AT THE BEMA OF CHRIST?

We have heard this spoken of and suggested by many but we believe, according to Scripture, this is an impossibility. Let us consider this in the light of the Word of God. All who "sleep in Jesus, or through Jesus" shall be caught up when He returns to the air for His own. This includes all the righteous dead of the Old Testament up to Pentecost as well as the living saints. Let us remember that O. T. saints were thus constituted so by faith according to the truth of Romans 3:24, 25 where we read . . . "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God." The saints of the O. T. were thus constituted as God looked forward to the completed work of His Son (of which there could be no doubt in God's mind, or the Saviour's but the past remission here or the passing over of sins reminds us that it was "only through Jesus" and His shed blood that they were accepted. The O. T. sacrifices all pointed forward to this - God's eye never failed to look on such as typifying the sacrifice and the atonement of His beloved One at Calvary. So there is no foundation, whatever, for leaving these O. T. saints in their graves until a later date after the translation of the Church. The thought is preposterous, if it were not unscriptural. Those of the "remnant saints" who die after the Church is

taken home shall still have their part in the "first resurrection" without doubt but we are perfectly safe in stating that all righteous dead shall rise in resurrected bodies, changed and glorified, when He comes.

Now, then, looking again at the Word we read in 1 Cor. 15:49, 54 that we shall all have changed bodies - incorruptible, the mortal shall put on immortality and we shall bear the image of the heavenly, verse 49. We shall be like our Blessed Lord morally and as the angelic beings, only in a far nearer and intimate sense, as the Bride of the Lamb, we shall be able to enjoy that blessed sphere, so wonderful to contemplate. How shall one ever get tears out of a glorified body in heaven? Such thought comes from a lack of comprehending the wonderful change that takes place at His Coming for His Church. No wonder the truth of His coming is so comforting when we realize the full import of it all on the believer.

WHERE SHALL IT TAKE PLACE?

A recent idea, promulgated in few places, we are thankful to state, is that the Judgment Seat of Christ shall take place in the enemy territory before we get to heaven. What a fallacy! What comfort would there be in this, as brother Warke often said to me when we would speak of these things . . . "I never did believe in purgatory?"

When Christ comes for us He shall escort us right into the Father's House, to the place, that wonderful City prepared for us as we read in the Revelation into which we the Church, shall enter after the Bema of Christ and the Marriage Supper of the Lamb and it shall be "our eternal Home." See Revelation 21:9 - chapter 22:7. Note that the early part of Revelation chapter 21, verses 1 to 4 brings us to the Day of God - the eternal day with the "new heaven and a new earth." But the verses we have mentioned in the 21st chapter and to verse 7 of chapter 22 give us a picture of the glory and position of the Heavenly City, the Home of the Bride with her Lord, which shall be our eternal abode. The position of this Heavenly City through the Millennial reign of one thousand years is "above the earth" not *on* the earth. The Church is not coming back to the earth when Christ comes in judgment to put down all His enemies. We shall be manifested with Him in glory and shall be seen of all heaven but of the glory of the City - the holy Jerusalem "descending out of heaven from God, having the glory of God" - chapter 21:10, 11 we read farther down "The nations of them which are saved shall walk in the light of it: and the kings of the earth shall bring their glory and honour unto (not into) it." Chapter 21:24, 26. The light of it shall shine down upon the millennial earth - such shall be visible, as to the light, but let us remember that "glorified bodies" and "earthly bodies" shall not mingle during the thousand years. It is reserved for the eternal state,

or Day of God for the "Tabernacle of God" Rev. 21:3 to be "with men." It is good for saints to grasp these prophetic truths which are given us for our help and blessing as we read in Revelation 1, verse 3. We trust the study of these precious truths shall lead to a more separated, godly and useful life while we "wait for His Son from heaven."

THOUGHTS FOR THE SPIRITUAL

ASLEEP ON A PILLOW - Mark 4:38:

A BRIEF word by the late Oliver Fish of Portage, Canada, the old pioneer and Christian gentleman, even to old age, spoken at their Conference I attended, has remained with me. Speaking of the fisherman's rough boat in the storm, with the Saviour asleep on a pillow - dear Oliver Fish raised the question-

WHO SUPPLIED HIM THE PILLOW?

This raises other thoughts - a pillow is for rest, relax for wearied bodies and wearied minds! How restful to lean back amid the trials and problems of life, with body and mind tired - just to lean on the pillow!

Do we seek to supply a pillow or do we add to the trial by our actions, thoughtfulness, lack of understanding, or even our hardness?

THE PILLOW OF PRAYER - Do we pray for the tried and troubled one, not generally but particularly?

THE PILLOW OF RELIEF - Do we seek a way to relieve the trial of circumstances? A kind word . . . a kind action . . . a kind visit . . . a kind letter . . . a kind token of care. Such can be a real pillow to rest the wearied mind amidst the trial.

THE PILLOW OF EMPATHY - ability to enter into another's case through similar experience, with sympathetic Christian love. To weep with them.

WHO SUPPLIED THE PILLOW?

It is recorded above. Shall such a small thing (in appearance) have its reward? Yes, indeed. He Who rested His head on that pillow years ago, looks down today to see all who have the thoughtfulness to supply a pillow in the storm and stress of life.

It took an "old pioneer" to raise this question. Those who have never pioneered in the service of God, know not the value of a pillow. It may be the "overalls" rolled up that forms the pillow on the hard board bed, or open field, but it came from the Loving Hand Who once rested that Lovely Head on a pillow provided by a nameless one who thought of it. The words of the "old pioneer" are remembered when much else is forgotten.

W. H. F.

THE JOY OF THY SALVATION

READ Psalm 51. King David had sinned grievously against God, and had lost the joy of his salvation. Here we find him making his confession and pleading for God to restore unto him the joy of his salvation. We have all the same evil nature that David had, and though we may not have sinned openly as he did, let us remember that we do not need to do any of those open sins in order to lose the joy of our salvation.

All God's people know something of the joy of God's salvation. What a joy it is to know that our sins are put away! What a joy to know that we are translated into the kingdom of His dear Son! And one of the outcomes of this joy is that we want to tell others. Dear child of God, are you enjoying God's salvation as you once did? If not, get into the presence of God and you will loathe yourself. What a dreadful thing it is to be losing heart for the Lord Jesus Christ. How is it between your soul and God? What about the prayer meeting? So few at it tells of how little heart there is for the Lord Jesus. What about speaking to the unsaved? They are going down to an eternal hell, have we no love for their souls? What about our love to the people of God? Do you love to gather with them at the meetings? Losing heart for the prayer meeting is one of the grey hairs that tells of decaying strength. But it is possible to be away in heart from God and to be at every meeting, but if you stay away from the prayer meeting when you might be there it is a sure sign that you are away in heart from God.

"Behold, thou desirest truth in the inward parts." Verse 6. None of us have "truth" by nature, but God puts truth into every one that is born again. When the Lord teaches us anything we never need to be untaught that thing. It is not so with man's teaching. He teaches us one thing today and something else tomorrow but God's teachings stand forever. The first thing we needed was the new birth, not poulticing, nor bandaging, but a new life. It is a hard thing to keep up religion without Christ. To be a Christian is to have the life of God in the soul. An old lady once said, "I have Christ in three places, in heaven, in the Bible and in my heart." We do not evolve into being Christians. Evolution is of the devil. It is his last gospel.

"Truth in the inward parts." It is our sin and shame if sin has obtained dominion over us. Sin is in us, but to allow it to have dominion over us is a different thing. It is the little foxes that spoil the vines; and if we allow these little foxes to grow we will find that it will not be so easy to slay them. Coldness and heartlessness are little foxes, but they spoil our vines. By confessing our sins we destroy the little foxes. Let us keep short accounts with God. This is the only way to get

If the Nazarite touched a dead bone he was unclean. We are coming in contact with the dead, the unconverted, every day and we get defiled, and unless we are continually exercised in the presence of God fellowship is broken. But, blessed be God, no matter how far we may have gotten away if we confess our sins He is faithful and just to forgive. We are all hypocrites in the sense that there is not one of us as particular about that which is exposed to the eye of God as we are about the things that are exposed to the eyes of men. And we all need the water of separation to be applied. I trust that not one of us will go through these conference meetings without getting our souls restored so that we may know more of the joy of God's salvation.

The late Donald Munro

(Notes from a Conference address)

BIBLE STUDIES FOR THE YOUNG

For I have given you an example that you SHOULD DO as I have done to you.

If ye know these things, happy are ye if YE DO them. John 13:15, 17.

IF I then, your Lord and Master, have washed your feet; ye also OUGHT to wash one another's feet. John 13:14.

Beloved, if God so loved us, WE OUGHT also to love one another. 1 John 4:11.

He that saith he abideth in Him OUGHT himself also so to walk, even as He walked. 1 John 2:6.

That thou mayest know how thou OUGHTEST to behave thyself in the house of God. 1 Tim. 3:15.

Seeing that all these things shall be dissolved, what manner of persons OUGHT YE to be in all holy conversation and godliness. 2 Peter 3:11.

Furthermore, then we beseech you brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye OUGHT to walk and to please God, so ye would abound more and more. 1 Thess. 4:1.

That ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might WALK WORTHY of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. Col. 1:9, 10.

(From a N. Y. subscriber)

"The brethren have the place, if God gives them grace to use it, of maintaining the Testimony to the Truth, not by extraordinary learning, which is very rare (reading is not), but by holding the truths of God from Himself, faith, and knowing

the Scriptures, which are able to make wise unto salvation." (written in 1877) —

"Faith is a divine plant that only grows out of the soil of a broken will" J. B. S.

FOR THOSE WHO SEEK TO SERVE:

Paul says, "through evil report and good report." He did not stop to explain; a true servant of God has not time for that, and to defend yourself leads to further charges.

We are never to seek to vindicate ourselves when it is a personal matter, but when the Lord's Name is dishonored, for His glory we may speak. You never find the Lord defending Himself. Your character may not be vindicated down here. Jesus died under a cloud - He was never cleared in this world of the false accusations that had been made against Him.

A soul who is in the secret of the divine mind must be content to be unappreciated and to walk alone. If we are not in the path of God's will we are not in the path of power.

Submitted by R. A. Pike, Sr.

MANNA

THE manna was so pure and delicate that it could not bear contact with the earth. It fell upon the dew, see Num. 10:9, and had to be gathered ere the sun was up. Each one, therefore, had to rise early, and seek his daily portion. So it is with the people of God now. The heavenly manna must be gathered fresh every morning.

It is truly deplorable to find Christians seeking after the things of this world. It proves very distinctly, that they are "loathing" the heavenly manna, and esteeming it "light food;" they are ministering to that which they ought to mortify.

If a man, in the vanity of his mind, thrust himself forward and take a burden upon his shoulders, which God never intended him to bear, and, therefore, never fitted him to bear, we may then, surely, expect to see him crushed beneath the weight; but if God lays it upon him, He will qualify and strengthen him to carry it.

The man who shrinks from responsibility on the ground of his own feebleness, is in great danger of calling in question the fulness and sufficiency of God's resources.

There may be a great deal of work done, there may be a great deal of activity; but if Christ be not the immediate

object before the heart, if His guidance and authority be not fully owned, the work must go for nothing.

Desert life tests every one. It proves what is in us, and, thanks be to God, it brings out what is in Him for us.

Our path through the desert is strewn with countless mercies; and yet let but a cloud the size of a man's hand appear on the horizon, and we at once forget the rich mercies of the past in view of this single cloud, which after all may only "break in blessing on our head."

There is no difficulty too great for our God; yea, the greater the difficulty, the more room there is for Him to act in His proper character, as the God of all power and grace.

How utterly vain it is for man to harden and exalt himself against God; for truly, He can grind to powder the hardest heart, and bring down to the dust the haughtiest spirit. "Those that walk in pride, he is able to abase." Dan. 4:37.

If we want to be happy, we must be occupied with God and His surroundings. If we want to be miserable, we have only to be occupied with self and its surroundings.

NEVER LOST

IF you have never discovered that you are a lost sinner, you need not wonder that you do not know you are saved. It was the lost that the Son of God came to save. If you have never taken your place as lost, you cannot claim Him as your Saviour, for He saves only the lost. You cannot say His terms are hard. He does not want you to come up to His terms, but to come down. Accept God's reckoning of yourself - that you are a hell-deserving sinner; and you will then be in the very position in which the Lord of life can meet you and save you.

* * * * *

The man of faith is neither cast down by failure in himself nor discouraged by opposition in others. "God abideth faithful." That is at once his watchword and his stay.

You may talk of divine things as long as you please, but you must feel them; and if you feel them, you will love and practice them; truth in the heart produces obedience.

We can never thrive except we seek God in secret; and if we begin in our closets we shall not end there, we shall seek and find Him in the assemblies of the saints.

We may be sorrowful, yet not unhappy. Unhappiness is caused by self-will, that frets against the Lord's way of dealing with us. But we may have sorrow without sinning, and by such sadness the heart is made better. Eccles. 7:3. Grace does not steel the heart, but makes it more tender. We may feel, but must not rebel.

A WORD IN SEASON

JAMES Brainerd Taylor - a devoted Christian man, was driving in the country one day, and drew up his horse at a watering-trough to give him a drink. While there, another young man drew up and did the same. While the two horses drank, the Lord's servant, ever watching for an opportunity to speak a word for his Master, said, "I hope you know the Lord Jesus. If you do not, I want to commend Him to you as the best Friend." That was all that was passed. They parted, each to his own way, and they never met again. But what was the result! That young man, was then and there awakened to think on eternal things, and before long he was converted to God. He gave himself to the Lord for mission work, and went out to Africa to tell sinners there of the Saviour. He often wished to know who the man was, who spoke to him that day at the watering-trough, that he might cheer his heart by telling him how God had owned that word he had spoken, but no trace of him could he find.

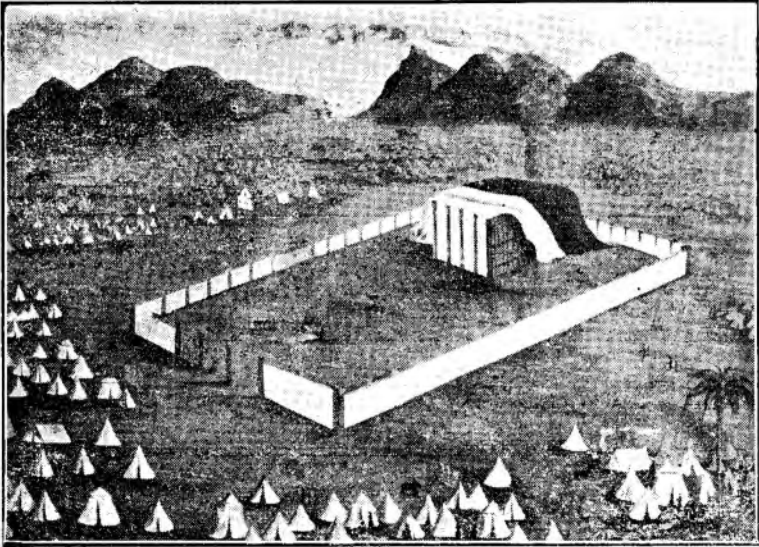
BREAD CAST ON THE WATERS

In a parcel of books sent out to him by friends at home, there was one little book, a brief biography of one who after serving the Lord faithfully in a humble sphere, had gone to his rest and home. On an inside page of the book there was a portrait of the man of whom it spoke, and as the missionary's eyes fell upon that earnest peaceful face, he exclaimed, "This is the man who spoke to me at the watering-trough! This is the man by whose words I was led to Christ and Salvation!" And although the soul-winner and convert never met in the earthly harvest-field, they have long ago met in the harvest home above, where in the light of the Great Master's presence, the hidden links will all be seen, and the faithful ones who lose no opportunity, in season and out of season, to speak to men of Christ and heaven, will find that their words have not been forgotten, or in vain. Let us then dear fellow-workers buy up every opportunity, and testify to small and great the message of life and peace, with which our Master has entrusted us. There are opportunities all around us day by day. If we walk with God, and make it our aim to please Him, we shall always have the right word, for the right person, at the right time.

* * * * *

Count a large heart a greater mercy than a large purse. Value yourselves by your inheritance in the other world and not by your honor or riches in this. You may as saints call that your own, but this is only your Master's cash in hand for the disbursement of which you must account, and that to a penny.

TABERNACLE MEDITATIONS



WE shall consider in this study - THE LAVER. As we have pointed out before, in Exodus 25 we have God coming out to man - here in Exodus 30 we have the worshipper "going in" to God. In this chapter we have the "altar of incense" described and the ingredients to be used for the holy anointing oil - all taken from the "tree" as in verses 22 to 33, then from verse 34 to the end of the chapter we have the pure incense to be made according to the direction of the Lord and placed on the altar of incense - the fire causing the Holy Place and doubtless the Holiest of All to be filled with the sweet savor of Calvary, in the mind of God and, here again, the "tree" is the origin of the incense.

So the worshipping priests, anointed with the holy anointing oil, standing in the Holy Place, could truly worship God as He had ordained.

THE LAVER

However, ere they went in to worship, this large copper Laver (the brass in Scripture is copper), filled with water was provided and necessary before they could enter through the hanging of the "tent of the congregation" to worship in that Holy place.

Being made of copper, this suggests God "testing man in

righteousness" in his approach to God, also serving notice on the "priesthood" entering into God's presence that they must be cleansed with the water from the Laver first.

Herein lies a salutary lesson for ourselves in our approach to God in worship. The "precious blood" of the True Sacrifice for sin always forms the basis of our approach to God, but there is also necessary the application of the "water of the Word" for our cleansing as to "walk and service" first. This should be clearly understood by all worshippers. We read in Exodus 30:19 that Aaron and his sons (the priestly family) "shall wash their hands and their feet thereat." . . . "that they die not."

The "hands" would suggest to us "service" and all our service should be tested by the Word of God being applied to it. I greatly fear we have lost sight of this and much professed service for God today is merely "selfpleasing" and selfemployment" or "selfenjoyment," without due recourse to the Word for definite guidance and instruction.

The "feet" would suggest our walk and here again the "feet must be cleansed" by the Word or our testimony is nullified. Looking also at chapter 38:8 we see that the base or "foot" of the Laver was also made of copper - "of the looking-glasses of the women assembling at the door of the Tabernacle." These were polished copper sheets (used as looking-glasses), forming the base of the Laver and, as the priests went to the Laver, the base reflected the soiled hands or feet and the water provided the means of cleansing. So with the Laver of the Word - it shows our defilement and also provides the necessary means as to cleansing.

We have the double action of cleansing seen in the "Blood and Water" from the side of our Precious Saviour - provision to meet our need as sinners accepted by God and also to meet our need as to communion with the Lord through the Word - John 15:3. We see the Laver of regeneration in Titus 3:5 (a once for all cleansing) as to our sin, coupled with the "renewing of the Holy Spirit" a constant work necessary to the maintaining of the communion He desires. John 17:21 suggests the desire of the Father and the Son for this communion to be a truly spiritual communion and fellowship. This latter is not, of course, an "ecclesiastical union" of this world, which is Satan's attempt to corrupt what is of God. It is a spiritual communion of the believer maintained in a scriptural way with the Father and the Son through the Holy Spirit.

The Laver, of course, was placed between the Burnt Offering Altar of approach at the entrance to the court of the Tabernacle and the Holy Place of His presence. The Editor

QUESTIONS and ANSWERS

Question: Is it in order, or a scriptural pattern, for a man, after reaching retirement age, to go forth into the Lord's work entirely as a preacher, accepting monetary fellowship from Assemblies or Conferences he attends?

Answer: One would fail to find any Scripture even suggesting this and it certainly does not commend itself to godly order, nor should it be encouraged.

If a brother has such a deep exercise (not just a lust for preaching), it would lead him to some needy field, neither to Assemblies nor to Conferences, where he could spend his own personal funds in reaching the poor with the Gospel - there would be nothing against this approach but to seek to "sally forth" as a commended preacher and accept the kindnesses of worthy believers would be an anomaly.

As we have noticed this trend to "go preaching" of late, we should certainly not encourage it. God usually calls younger men, sometimes and perhaps more scriptural, unmarried men who can "rough it" for God in entirely new ground away from assemblies or their supporting fellowship - men of vision and willing to trust God and prove Him, even in a field where none has gone before from among ourselves. To merely "strike the Assembly and Conference circuit" is no proof that God has called any. Devious excuses we may make to remain in this "circuit" but we need pioneers who can TRUST GOD.

A respected overseer was speaking to me at one of our recent Conferences regarding such younger men seeming to want to go ahead too fast and I mentioned to him what seemed to illustrate the point . . . Walter P. Chrysler, the automobile magnate, had his large Chrysler tower in New York City, a magnificent building for his offices. When his son suggested that he would like to get into the Company, the father was agreeable but, instead of setting him up in one of the fine offices, he had him start several floors beneath the street in the furnace room. He would have him work his way up. We would judge this to be sensible advice from a business standpoint.

Nowadays it seems some are desirous of becoming "teachers" on our Conference platforms, without wearing the dungarees. The late William J. McClure used to tell us that no man had any business on a Conference platform until he had put in ten or twelve years in the backwoods. Such were the men who can be a help to God's people, others may have the ability to speak, but they lack weight and experience.

Question: In Zechariah 13:6 - "What are these wounds in thy hands?" and the answer "with which I was wounded in the house of my friends." Does this refer to our Lord Jesus Christ?

Answer: The answer is . . . NO. The condition is one of the restoration of Israel when they shall be restored to their Lord and shall be able to detect "the false prophet" whom they will reject even though

he wear a rough garment to deceive. The deceptive claims as to being "prophets" shall be exposed and the "wounds in his hands" would show that he had been rejected in the house of his friends and punished by those he would seek to deceive.

However, the following verse, Zech. 13:7 very definitely refers to Christ prophetically - telling of the smiting of the Shepherd - Christ Himself - and the result the "scattering of the sheep" but their "ultimate recovery in the remnant being returned."

Question: Does the matter of "apostasy" as used in Scripture refer to the unregenerate world or would it apply to an assembly such as Laodicea in Revelation 3? Could the word be used synonymously with backsliding?

Answer: Apostasy, in Scripture, applies to a very definite class of individuals who once professed to accept the "sacrifice of Christ" for salvation, thereby accepting Christianity, but after a time had "gone back" on their profession and confessed again the thing they had professed to leave entirely.

A true example of this is seen in the "Hebrew Epistle" especially in chapter 6:4, 8 and in chapter 10:26, 29 where we see some who had left Judaism, professed Christianity, but were retrograde - the synonym is "to recede" or "turn back" or "reverse."

There is no suggestion, or example that we can recall of such an apostate being recovered, that is "openly so." Note Heb. 6:8 . . . "whose end is to be burned." The following verse, in ch. 6:9 shows the true work of faith and its happy results of self-sacrificing love for the saints.

Regarding Laodicea, the message was to an assembly with evidently only a remnant to open the door to the Lord, but the sad part was that, while openly maintaining a position as recognizing the Lordship of Christ in their midst, they were entirely worldly, selfish, backslidden and had lost the clear garment of testimony, with the Lord about to "spue them out of His mouth." A sickening spectacle it is, the counterpart seen today in not a few cases, but the Lord pleads and counsels as in verses 18 to 22 and would seek to reach with His voice the remnant in their midst. This is ever the way of the Lord but there comes a time when the Lampstand is removed, according to His direction only it is true, but nevertheless removed.

Question: What about a young brother in the assembly starting to use the phrase, including "You" and "Your" in addressing God or the Lord Jesus in prayer? (From Scotland)

Answer: It could be pointed out to him that this lacks the reverence and humility of our King James Version of Holy Scripture and is practised by the "modern crowd" who desire to abrogate the oldest, most widely circulated and spiritual version in the world to this date, our beloved King James English version, begotten in days of persecution and the papacy's desire to crush the freedom of the Gospel in the United Kingdom especially.

It is not really strange that these "last days" of apostacy and lawlessness should witness the adoption of this manner of addressing Deity in the many versions offered to the public today, with their questionable origin as to spirituality and even salvation on the part of compilers - all this having a tendency to confuse the less instructed. As a companion to the King James version, we suggest the English Two Version of 1884 and for a real student of the Word the Thomas Newberry Englishman's Edition to give the English reader helpful references from the Hebrew and Greek on the basis of the Authorized Version - the King James.

THE PIONEER PAGE

THE two servants of Christ, commended by the Church and, without question, by the leading of the Spirit "went forth" taking nothing of the Gentiles. They were both men who had the true evangelistic spirit but they turned their back for a season (months and years at a time) on home comforts, the fellowship of a large assembly. One of them had labored about 75 or 100 miles No. and East of their starting point, probably seven or eight years in obscurity.

We are not told where they stayed the first night or any nights for months, they tramped weary miles, carried their few belongings with them. After the passage of weeks or more, they came where one of them had visited some years before and saw a work of God done. Here they were joined by a younger man whose very presence and help brought them cheer. He would not leave them - believed God would have him share in their rough life of danger, persecution and trial. They had nothing to offer him in the way of lodgings, comfortable beds, nice home-cooked meals by doting but kind hostesses but maybe a cave or the side of a hill or some questionable lodgings, etc., etc. He cared not, his heart was won to his Lord - he would not be turned aside.

THEIR PATH

They journeyed on, under the leading of their God. They had no little diary, well filled up with commitments for Gospel meetings in well established assemblies, instead God kept them waiting on Himself to guide them where He wanted them to go - **THEY WENT.**

God seemed to close some doors, they did not then return home and say the "people are too hard" - no, indeed, they were not men to be turned aside for another path. They went on. They finally landed in Europe, from Asia, and the first place they visited, God gave them a little encouragement but he stirred up opposition and persecution and two of them landed in jail, with the younger man near by to help we would judge, joined soon by a godly physician, who from that time on, seldom left their company. In this first place they found a good home opened up but instead of enjoying it, their home was a jail that night or so. We'll tell you this story some other time.

When they left that place, they gave them no farewell dinner or feast or a grand send off - in fact one of them had once, years before, escaped from a certain city over the wall, let down in a dung basket at night to escape from the king. He was no stranger to send-offs of this sort.

THEY WENT ON

God led them to places where they preached the Word, endured persecution and distress, but they did not fail. Their journeys lasted a long time, they did not write of them by letters to friends, there was no mail, and less money - their pockets were not filled well with money, but their hearts were filled with the Holy Ghost's presence - they did not fail.

Do you know their names? Do you know any like them today? Men who can lean on the Spirit's guidance as to where to go and the Lord for their support, without leaning on Assemblies, men who spend more time on foot to seek the lost than they do in high-powered cars on the highways, traveling hundreds of miles and perhaps thousands, where their Lord tramped the hills and roads, dusty and tired and wearied to do His father's will. Passing by the multitudes for "greener fields" of labor, etc.

They didn't write letters to tell of their work, they were lonely, tired and girded with strength by God for the battle - they were **TRUE MEN - MEN OF GOD - MEN OF STATURE - MEN OF PRINCIPLE.** We thank God for any such amongst us but we cannot subscribe to the popular idea of "going preaching." Such lack the essential quality - **TRUST IN THE LIVING GOD.**

By an old pack-man.

BITING AND DEVOURING

Galatians 5:13-15

A NUMBER of sheep were once snowed up. After they had eaten off all the grass round about them, they fell to eating the wool off each other's backs. As long as they had the proper food it was all right; but when it was all done they turned to eating what was unnatural for them. And this strange incident makes an apt parable for the present hour.

There are companies of the Lord's people gathered unto His name, who, at the first, get on happily and well with one another. They find plenty to eat of the heavenly bread, which keeps their souls in good condition. They enjoy the Word. They have enough exercise for God to keep them hungry, and the appetite for divine things is so keen that "every bitter thing is sweet." Spiritually healthy, they become spiritually wealthy. They seem to lack no good thing. "Plenty to come and go on," is the order of the day. They can deal out "a loaf of bread, and a good piece of flesh, and a flagon of wine." 1 Chron. 16:3, to their brethren who have none. O blessed times; what an air of divine prosperity is about them!

But a change takes place. Instead of these saints enjoying their daily portion and seeking the welfare of others, they begin to bite one another. Have they eaten up all the bread of heaven, and finished all their work for Christ? Have they nothing else to do and must now find fault with one another? Must every hole in their neighbour's garments have meddlesome fingers poking into it? Surely a little godly wisdom and kindly tact might mend the hole that it be no longer seen. Many are the unguarded expressions that may fall from our lips which love would feign not to hear; but oh the pity of it, when the words are taken up and proclaimed from every housetop and the ungodly in the street hear it! There are many lame and ugly feet, deformed hands, and uncomely parts which love would try and do something for, and not expose to another. And when a matter must needs come before the church for discipline, even then would love keep it within the limits of the assembly that it come not abroad. Tears and prayers would oftener be made for one another if love could have its way. 1 Cor. 13 and James 3 should be read and considered together, for if we fail thus in fervent love among ourselves, spreading evil reports, we may be allowed of God to reap from our sowing the biggest crop of troubles that ever we knew, starting up everywhere like weeds after rain.

* * * * *

Affliction is a pill which being wrapped up in patience and quiet submission, may be easily swallowed; but discontent chews the pill and so embitters the soul.

Squamish, B. C. — A new assembly was planted here about a year ago, not large, so we commend them to the prayers of His own - the result of cottage meetings and much visitation. Bro. Paisley recently joined bro. Bellingham in the Gospel. Some young professed, which we trust shall go on for the Lord - this is good to note always in these days.

Clinton, Ont. — A few weeks ago we had the joy here of seeing six obey the Lord in baptism - five of them were the fruit of visitation and cottage meetings during the past year or so. Some have experienced the opposition of the enemy and need our prayers, as do all. We were enjoying the article on "The Lonely Life" in October. We well remember the few numbers and the lonely days and weeks and one often thinks if only the preachers, or a helpful brother who understands this, what a lift could be given the little, often discouraged testimonies "to His Name" - faint yet pursuing.

Winter Opportunities — The above note suggests to us a field of labor becoming almost entirely "lost" as far as many professed "laborers" is concerned - i.e. their entering a definite field God has laid on the heart and continuing through the long Winter months, often lonely, isolated, very primitive accommodations, hard laborious work getting around country homes etc., in Winter. If men do not do this when younger and strong, in best years, what shall they have to give to God's dear people in days to come if left here? The present idea seems to be an announcing of meetings, say in the country, but of a very limited period, nearby to an assembly, often visited and relying on their support, interspersed with visits to a Conference or the like often. When we think of a half dozen of men, supposed to be in the field of laboring, at a Conference - interrupting meetings to attend, perhaps neglecting the field, we think of the "departure" from divine standards so evident today. Such seem to be recognized today who never would have been accepted in days gone. This Magazine does not subscribe to this departure since its inception sixty five years ago and we still warn against such illogical and untenable proceedings.

Omaha, Nebr. — Thanksgiving meetings reported good - brother Hamilton visited Coal Creek, Kansas - we heard brother Whitehouse fell and fractured hip and shoulder at Council Bluffs.

Iowa — Bre DeBuhr and Mick in West Union for a few weeks, meetings closed at Waterloo - no report from there. Good all-day meetings at Garnivillo and Stout, broiner Norris at Cedar Falls.

Tampa, Fla. — Brother John Gray had a recent visit here for 10 days, ministry practical and appreciated. Brother Wickert has been visiting in the North.

Longport, N. J. — While in Bryn Mawr for their Conference we had a visit Thanksgiving Day with the aged saints of the Home here. After dinner we had a meeting with them, commending them to the Lord from Isaiah 32:2 - "A hiding place, a covert, rivers of water in a dry place and the shadow of the great Rock in a weary land." Good to see them again and commend them to His further care. Young believers - remember your aged parents and friends. If the Lord leaves us here, their case shall be yours! ! !

Vancouver, B. C. — Bro. Alves mentioned that he was to have some surgery early in December - we pray for our brother.

Pennsauken, N. J. — Meetings here by bre. Smith and Higgins had interest and a little blessing.

Sanria, Ont. — We are reminded to pray for proposed meetings here the month of January, several of the Christians' children attending but unsaved.

Winter Storm—A good many, returning from Conference at Thanksgiving caught in it, some stranded overnight. A large plane crashed into a mountain, all 92 on board ushered into eternity. What solemn days we live in - DO WE THINK OF IT?

Akron, Ohio—John Slabaugh, of this assembly has asked us to insert his address, as follows - 2658 Edison St., N. W. Uniontown, Ohio, 44685.

Venezuela, S. A.—Bro. Saword reports the starting of a new assembly in a backwoods settlement called Batatal (a name which means sweet potatoe patch). He also mentions that on Nov. 10th a new assembly was also formed here in Coro, capital of Falcon State. He and Mr. Williams with Bruce Cummings had a tent effort here 22 years ago. Bruce has continued the work here in Gospel and S. S. and with help of others, now has the joy of seeing an Assembly planted. Pray for our exercised brethren in Venezuela. They are hard workers.

FALLEN ASLEEP

Seattle, Wash. — Our beloved brother in the Lord, Roscoe Miller "went home" to be with the Lord November 21st, in his 67th year. Born in Waterloo, Iowa and born again in Seattle in 1936. After his wife died our brother devoted his life to going round in the country, speaking to people of their soul's need, with large assortment of Gospel tracts, for which work he seemed particularly fitted. Our brother well liked, of a happy and pleasant disposition. Such work shall be rewarded by the One Who observes all, though unknown to others.

Bangor, N. I.—Our dear brother John Finegan, father of J. C. Finegan of Zambia, Africa "went home" November 13th. Raised a R.C. in the Irish Republic, he was saved in 1916 while working in the Belfast shipyard on the "Titanic" - having heard the Gospel from fellow workers who were Christians there. Commended to the work in 1926 from Kingsbridge, he continued faithfully. A pioneer at heart, he continued faithfully in lonely and out of the way places, having a burden for those who were in darkness. God blessed his simple, warm and earnest preaching and souls were saved. Ever true to divine principles, he sought to encourage and edify the small and lonely assemblies. All his family and several of his grandchildren profess salvation.

Zenda, Wisc. — Our dear brother Ernest Reynolds "went home" November 19th, aged 87. Saved in September 1934 during meetings of bre. Hamilton and Alves. Survived by his wife, Eunice

Akron, Ohio — Our aged sister Mrs. Helen Staab "went home" Nov. 15 last in her 88th year. A devout R. C. she was saved about 50 years ago, in fellowship here for a number of years - quiet and becoming in her life - survived by one son.

Words in Season

THE BIBLE FAMILY MAGAZINE



ETERNAL LIGHT OR DARKNESS

'TIS the shadow of the Cross yields perfect rest,
Where the weary, tried and careworn ones are blest;
For the fragrance of His Sacrifice is such
That the soul thus sheltered, death can never touch.

But to those who see no value in the Saviour
And refuse His kind and undeserv'd favor;
Such can ne'er avoid the august, dreadful fate
Of those multitudes which seek His mercy when too late.

When eternal loss is measured in dread sentence,
With the full remorse and pain of the relentless;
Sinner! Think in life's vain tenure of the future,
And remember now the power of your Creator.

W. H. F.

FEBRUARY, 1975

WORDS IN SEASON

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CHANGE OF CORRESPONDENT

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REPORTS

Eastern Conferences — Larger attendance reported from Pennsauken, N. J. and East Boston, Mass. Boston had a more commodious hall which helped considerably. Several preachers attended the East this year - brother Paisley had some interesting meetings on the Book of Job in E. Boston - also had a good spell of ministry in Charter Oak, Hartford, Conn., on the "Garments of the High Priest" illustrated by chart. Bre. MacLeod visited also Longport at the Home and other brethren visited in between the conferences from Hartford on.

St. Thomas, Ont. — Bro. Ed. Doherty had meetings here in January on his Egypt to Canaan chart and purposed also visiting Wallaceburg.

Cedar Falls, Iowa — Bro. John Norris had two weeks of ministry here on the Holy Spirit with a very nice interest and help.

South Brisbane, Australia — On November 2nd, a gathering took place in Bethany Hall here to give thanks to God for the completion of almost seventy years of testimony in the Hall which was first opened on Lord's Day, 1st, January 1905. It was a day of rejoicing, devoted to prayer, praise and ministry of the Word of God, also to the giving of some details of the work in earlier days.

Vancouver, B. C. — Saints of Victoria Drive Gospel Hall write of help and some encouragement in Gospel activity of late. A good number professed and one restored at Port Alberni - a few professed to be saved at the meetings held by bre. Paisley and Ramsay in Fairview Assembly, also a few professed at meetings in Deep Cove, also a good number of teen agers professed at the meetings in Squamish. God has been speaking to a large family in North Vancouver Assembly, the oldest boy professing recently. Bro. Leckie of Scotland also ministered in different Halls here.

France — Our brother Dennis O'Hare plods on here - he finds that working in the homes of the people, often around a kitchen table, gives encouragement. A few nice conversions reported recent months. "During the Summer he had a few visits from saints of Lurgan, Ireland which they looked forward to. A few weeks ago I completed the translation of "God's Way of Salvation" and had five thousand copies printed. Ernest Green from Metz in N. E. France checked the translation - we trust God shall use it." As a family they are keeping quite well. Continue to pray for our brother in his chosen field - this is something we need badly here on this continent - men who have chosen a "field for God" and stick to it for God. Too much "running here and there." Too few afraid to "trust God."

Words ni Season

A MONTHLY MAGAZINE

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

Former Editors

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

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FEBRUARY, 1975

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* * *

THE MAN WITH A MESSAGE

HE is scarce today. One of the great pitfalls of preaching is talking without a message or sermonizing instead of enlightening or convicting.

Sermonizing is the opposite of bearing a message to meet the present need.

Some seem to have a "wee bag" of sermons and can produce one that would seem to fit but any definite message is lost in a maze of wordy recollections.

Some cannot condense, don't know when the interest has been lost but must finish their points to satisfy themselves that the sermon has been delivered, they are satisfied, what matters?

Sermonizing is the bane of thought and the spawn of inattention and loose thinking. In some cases it is the vomiting out the thoughts or writings of another.

A message comes from a man with a message - Judges 3:20. It is pointed, it reaches the vital part - it pierces the heart and soul.

A message need not be accompanied with shouting, nor lost in a welter of words - in fact, the shorter it is the more likely to penetrate the mind. Sermons without thought, messages with the point blunted, all tell that we have lost many messengers of God.

Thoughts of an old backwoods preacher

THE DYING SOLDIER

I WAS lonely and sad. Everything about me seemed dark and desolate, and my soul, cast down, had forgotten the admonition: "Cast thy burden upon the Lord, and He shall sustain thee."

Suddenly, out of the deep silence and solitariness of that evening, came the sounds of sweet melody. It was a street organ played by a young boy. I went out to give him a little money. What an intelligent face was his; and at the same time those large dark eyes, which he turned upon me, what a story of need and sorrow they told! He is hungry, I said to myself, and placing bread and meat on a plate, I added a gospel booklet which was lying on the table. I handed it all to him without any courage to say a word.

Yet he deeply interested me, and as I watched him eating, from behind the window where I sat, repeatedly my heart went up to God in prayer that the booklet might be used for his salvation. After eating, he took up the booklet, read its title, "How to become a Christian," and put it carefully away in his pocket.

Years passed, and the present terrible war broke out, with its tale of sorrows and distresses. My little organ-grinder had passed out of my mind.

Recently I went to visit a hospital where the wounded were cared for. The surgeon was making his rounds. Silent and sad he stood by one of the wounded, holding his wrist, and counting his pulse, which was growing weaker and weaker. I stopped to look at the patient. He was young; his eyes were closed, and the seal of death was on his face. At the same moment the chaplain also came, and leaning over the dying man, seemed anxious to know if he still breathed.

All at once the young man opened his eyes and asked, "Am I going to die?"

The chaplain, looking sad, made no answer.

"Oh, don't be afraid to tell me - I'm ready."

"I cannot say, my young friend," said the chaplain, "but do you know the Saviour of sinners? Do you love Jesus?"

"Yes, yes; I have just seen Him. I am not wandering. I must tell you all before I go."

"Have you a mother? Can I do anything for you?"

"Yes, sir, but she is not here. I am going to be with her soon; she is in heaven." And as he said these words a lovely expression played through his dying eyes.

"But," he added, "I have a young sister. Poor child, she will be very lonely now. But I have committed her to the Lord, and He will not forsake her. I would like to send her a few things," and so saying he made a special effort and drew from under his pillow a purse in which were a few gold pieces, then a Bible, a photograph, and a booklet quite worn, its cover soiled with blood.

"This little book" he said, "brought me salvation, also to my dear mother. As a little boy I was a poor organ-grinder - and I tried to care for my sick mother and little sister - we were very wretched then, when a good lady gav me this little book. Oh, how glad my mother was when I read it to her! Until then no one had ever given us anything to show us the way to heaven. None had ever talked to us about that precious Saviour who died upon the cross to redeem us. Dear lady, we prayed for her every day. How I long to see her again!"

I drew nearer and nearer, to catch every word from the lips of the dying man, for I had recognized in him the little organ-grinder who had once cheered my depressed spirit. After a little, in weak tones he was saying, "What a beautiful dream it was! I had come to the gates of heaven and went in. Everything was so lovely; but I wanted to see my Saviour, then my mother. She seemed - there - near Him. Then I thought of that good lady of the booklet, and I wanted to see her; but she had not got there yet."

I could no longer restrain myself, and sobbed aloud. It roused the dying man, and looking at me, a flash of recognition lit up his face. Astonished, but unable to move, he slowly said, "I thank Thee, Lord; I know Thou hearest prayer."

Brethren, sisters, Christian friends, scatter the good seed. "Be instant in season, out of season." "Sow beside all waters." "After many days" it will return. Sooner or later you shall see it bear fruit, and joy unspeakable will be yours.

To the unsaved reader I would add. None but Christ will satisfy you in your dying hour. He alone has made peace with God through the blood of His cross. Is this peace yours? Make it yours now, by accepting Him as your own Saviour - then all is well.

Anon

* * * * *

Ere a child has reached age seven,
Teach to him the way to heaven;
Better still the work will thrive,
If he learns before he's five.

Spurgeon

THE JUDGMENT OF THE LIVING NATIONS

William H. Ferguson

This "Judgment" takes place after the Son of Man has come to the earth and has destroyed His enemies completely - thus fulfilling the O. T. prophecies, as well as the New Testament record. For a proper understanding of this we suggest a careful reading of Matthew, chapter 25:31, 46, also Zechariah 14:4 and 2 Thess. 1:7, 10 as well as Matthew 24:25, 30, also Jude verse 14 and other portions relative to the same event and time.

Our Lord shall return to the Mount of Olives, with the sword of judgment and shall slay the Wicked one and his cohorts with the breath of His mouth. He shall be accompanied by myriads of heavenly hosts. The Church, the Bride which has been formally united to Him for ever at the Marriage Supper of the Lamb, is identified with Him in His reign "over" the earth but shall not accompany Him to the earth. This is clear from the record . . . "I have trodden the wine-press alone; and of the people there was none with Me; for I will tread them in Mine anger and trample them in My fury; and their blood shall be sprinkled upon My garments, and I will stain all my raiment. For the day of vengeance is in Mine heart, and the year of My redeemed is come." This latter referring, primarily to Israel and His coming to their aid, though not only for them but for the fulfillment of the prophetic scripture relative to the earth generally. Read Isaiah 63:3, 4 and Romans 8:19, 21.

We shall be made manifest in the glory, above the earth in the Heavenly City, in the place of glory and judgment associated with our Lord, but we shall not return to the earth until the Day of God which follows the Day of the Lord, or the Millennial day. Full communion with heaven and earth, as far as the Church is concerned, awaits this glorious eternal Day as in Revelation 21 verse 3 where the Church is mentioned as "The tabernacle of God with men" showing us that there shall be full communion between heaven and earth in this eternal day, but not until then. The "light" of the Heavenly City shall be seen from the earth - above the earth but not on it - during the Millennial day. We do not go into this further but we often refer to this in our writings.

THE THRONE OF HIS GLORY

Here, on earth, after all opposition has been abolished on earth, this throne shall be set up as we read in Matthew 25:31 - (read this carefully). When it speaks of "all nations" being gathered before Him in v. 32, this would be after the great four powers which have converged on the Land, ostensibly

for their own advantage to gain possession of Israel's Land, have been slain and subdued - multitudes of slain everywhere. We would think when it mentions "all nations" this would be more or less representative inasmuch as the territory would be quite small as compared with the population of the earth, but there would be multitudes nevertheless as the record shows.

There are three classes mentioned in Matthew 25 thus . . . "the stranger brethren" - the messengers of the King who bore testimony of the Coming King before the nations and the "cursed" or wicked who are seen on His left hand of which He denounces them with the words . . . "Depart from Me, ye cursed, into everlasting fire" - then there are those on His right hand of whom He states . . . "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Thus we see that after the Lord comes for His Church (The Rapture) there shall be a mighty outpouring of the Spirit connected with the testimony of the "remnant of Israel" who go forth to tell of the coming King and Kingdom. Persecuted, hated, many of them slain and in prison, Satan through his emissary Antichrist and his false prophet, seeking universal homage and death to all others, yet this "remnant of Israel" goes forth aided by heaven and the everlasting Gospel, Rev. 14:6 amidst these mighty ones of the earth and they conquer through suffering, even unto death, and are seen leading the van on the right hand of the King on this Throne of Judgment on the earth as they go out into that millennial kingdom for the thousand years and, doubtless on into the future eternal day.

We see that the "rejection of the Lord Jesus" as Saviour now is the crowning sin of mankind in this day of grace and the "rejection of the King" in the day of the "remnant" and their testimony to Himself, proves to be the deciding matter, bringing either life or eternal judgment.

THE FOUR GREAT POWERS

Having mentioned these earlier in this article we suggest they are

1. The King of the North -
2. The Roman Emperor, Antichrist and his false prophet -
3. The kings (note the plural) of the East -
4. The King of the south - bringing before us Egypt and its satellites as well as the Continent of Africa

These four go to the Land of Israel, goaded on by Satan and Satanic demons as in Revelation 16:13, 16. But we also

note that the hand of our God is behind all this as we read in Joel 3:1, 2 and Zechariah 14:1, 3. They are led on to Armageddon, as in Rev. 16:16 but when they get there they realize that their conflict is not with each other but with the Lord Himself and they go up to Jerusalem to fight against the Lord and the "debacle" is seen in Joel 3:2, verse 12 to 17 as well as in Zechariah 14:2, 9, etc. God thus brings "all nations (who have come to the battle) and will bring them down unto the valley of Jehoshaphat" there to plead with them for My people and My heritage Israel, whom they have scattered among the nations, and parted My land." Joel 3:2.

The solemn edict of the King on His Throne on earth thus shall bring to an end the pride, enmity and vaunted progress of "all nations" is very solemn indeed when we consider the dreadful finish to Man's Day in the terrible words . . . "These shall go away into everlasting punishment."

Man, who has known so much of God's goodness, not knowing that the "goodness of God leadeth thee to repentance" has consistently, progressively and hatefully cast God out of their thoughts, despising His Son Who came to provide redemption for sinners, and libeling God's character and His Beloved Son, at last receives the punishment due for their rejection of God and His testimony. Solemn indeed is the implication when we consider today how the mighty, the wealthy, the powerful and aspiring of men together must share the same fate. Yet we realize that the multitude who have never rejected the Saviour and had never known of Him have the opportunity, through the testimony of the "remnant of Israel" to receive this King and the message concerning Him and thus enter, with "the remnant of Israel" - the brethren spoken of in Matthew 25:40 . . . "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me, into "the kingdom prepared" as in verse 34.

Let none think, however, that any who reject the Saviour in this day of His grace shall find any salvation in this period of history. The Day of Salvation for the unsaved of this day, who have heard the good news of salvation and have the precious Word of God before them, yet have rejected all the pleadings of the Spirit and the message of those who sought their salvation, shall profit you nothing when the Lord comes and takes His Church home to be with Himself for ever. The words of 2 Thess. 2:12 are most clear and filled with terror for the Christ rejector . . . "That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

May the consideration of this subject speak to all of us as we see the pride of earth finally stained and in dishonor and eternal judgment, while the purpose of God relative to the

Land of Israel and His people shall be seen to stand for ever. A multitude of scriptures from the Old Testament, coupled with the New show us this unmistakably and, with the Lord, we would "Pray for the peace of Jerusalem: they shall prosper that love thee." Ps. 122:6.

Let none say these things are too deep for us, we are not interested. Let us remember that what interests and commands the attention, untiringly, of our Lord Who has His eye always on The Land He promised to Abraham, Isaac and Jacob, should interest us as we shall one day be in that heavenly position in the "heavenly Jerusalem" ruling with our Lord over the earth when the laws of the Kingdom shall be promulgated from heaven and disseminated from the earthly Jerusalem where the Temple of the Lord shall dominate the scene of His earthly glory.

THE PERSON OF OUR LORD JESUS CHRIST: HIS INCARNATION

Harold S. Paisley

The Lord's people are called upon to earnestly contend for the faith which was once for all delivered unto the saints (Jude, verse 3) and to be ready always to give a reason for their hope. In every century since the beginning of this age the great truths pertaining to that faith have been denied but God has ever raised up faithful witnesses to declare the truth. The main attack of the enemy in these last days is to introduce teachings which undermine the cardinal fundamentals concerning the glorious Person, worth and work of our Lord Jesus Christ. As faithful servants of God we must contend earnestly and give clear statements to fellow believers, and to the world, concerning the basic and vital truths concerning Himself.

Many careless statements are being made and there is a deplorable ignorance of the reverence and dignity which surrounds our Blessed Lord. In all ministry exactness is needful but every word in relation to the Lord Jesus must be abundantly scriptural.

When we consider Him He is altogether lovely. May the saints, and especially those who gather to His Name, be helped to a greater appreciation for the Person of the Son of God as a result of this and future written ministry on the greatest of all themes. We hope to consider Him in the eternity of His Sonship, the lowliness of His birth, the duality of His nature, the impeccability of His character, the perfection of His service, the severity of His sufferings, the sacrifice of

His death, the reality of His burial, the glory of His resurrection, the triumph of His ascension, the greatness of His exaltation, the faithfulness of His priesthood, the imminence of His return and the universality and eternity of His reign.

Truly no subject is more glorious and no theme so affecting. The ground is holy and the Subject incomprehensible; therefore reverence and dignity become the pen of a ready writer as we speak of the things we have made touching the King.

Much controversy exists over the Person of our Lord Jesus Christ. It is the desire of the writer that help will be imparted to the reader concerning the subject of the incarnation of our Lord. This mighty truth cannot be explained but God has revealed what He desires His people to believe concerning the lowly stoop of His beloved Son.

Without question the Incarnation is a cardinal truth of the faith and we purpose to view it from three standpoints:

- 1) The Incarnation from the standpoint of Prophecy;
- 2) The Incarnation from the standpoint of History;
- 3) The Incarnation from the standpoint of Doctrine.

The Prophetic View.

The fountain head of prophecy concerning the Incarnation goes back to the Fall. God uttered it at the dawn of human ruin. The old hymn writer explained it well in the beautiful verse:

“Soon as the reign of sin began,
The light of mercy dawned on man
When God announced the blessed news
Her seed the serpent’s head shall bruise.”

“And the Lord said: I will put enmity between thee and the woman, and between thy seed and her seed; He shall bruise thy head and thou shalt bruise His heel.” (Gen. 3:15). Centuries later Isaiah added the clear statement of the virgin shall call His name Immanuel.” (Isa. 7:14).
birth: “Behold a virgin shall conceive and bear a son, and

The careful reader can learn from these two scriptures that if the prophetic word of Genesis is to proceed along the line of the natural, the prophetic word of Isaiah can only be fulfilled along the line of the supernatural.

The prophetic ministry further informs that the child to be born is also the Son given. As to His true and sinless humanity He entered into the world by birth, but as to His person, He was ever the Son from all Eternity. Further, not

only was He the Son of God's love and the child born of the virgin, in but the Divine purpose He is also the Sovereign for "the government shall be upon His shoulder, and of the increase of His government and peace there shall be no end, upon the throne of David and upon His kingdom to order it, and to establish it with judgment and with justice from henceforth even for ever." (Isaiah 9:6 & 7).

Before His incarnation Christ is incomprehensible and yet at His incarnation His greatness in the Godhead was unimpaired. The prophecy points to One Who would become by His own will what He was not before and yet never cease to be what He ever was. Truly His Name is Wonderful, for everything concerning Him is wonderful and will be forever. What a wonderful revelation to appreciate in some measure the greatness of His stoop from the tearless regions of the Father's House to the scenes of sorrow in this world of ours. Well might we sing, "Only His great Eternal love made my Saviour go."

Added to the progress of truth written by the prophets are the words of Micah where the Incarnation is announced as to the fulfillment of the matter, when he revealed the very birthplace of the promised Deliverer and Redeemer. Notice also that the Spirit of God discloses that while His birthplace is Bethlehem, His goings forth are from of old from the days of Eternity. "But thou Bethlehem Ephratah, which are little to be among the thousands of Judah, out of thee shall One come forth to Me, that is to be ruler in Israel, Whose goings forth are from old from everlasting." (Micah 5:2 - R. V.) Thus from the standpoint of the prophetic scriptures we view by faith the coming into the world of the Son of God by way of the virgin birth, for the specific purpose of Redemption and final Dominion.

We move now to the second consideration of this soul-thrilling and worship-producing subject.

The Historic View.

To Matthew the publican, the penman of the first Gospel, we owe the historic record of the Incarnation from the point of view of Joseph the carpenter. To Luke the physician, the writer of the third Gospel, we owe the record from the point of view of Mary the virgin.

Contemplate the record - "Behold the virgin shall be with child, and shall bring forth a son, and they shall call His Name Immanuel which is, being interpreted, God with us." (Matt. 1:23) "She brought forth her firstborn son and wrapped Him in swaddling clothes and laid Him in a manger." (Luke 2:7)

The great doctrine and the only true doctrine of the Person of Christ embraces the fact of His humanity as well as

that of His Deity. He in incarnation took to His absolute Deity sinless and perfect manhood, and became flesh and dwelt in His own world. The Gospels reveal a perfect Man and furnish us with scenes of His birth as a babe, His boyhood and youth, and development into manhood. Always pleasing to the Father as a tender plant, and yet outwardly to men unknown and unattractive to the natural eye. He was as much God while lying in dependence (not helplessness) upon Mary's breast as when He created all things by the Word of His power.

“No less Almighty at His birth
Than on His throne supreme;
His shoulder upheld Heaven and earth,
While Mary upheld Him.”

Here is sublime truth. The believer accepts fully this doctrine but cannot explain its matchless mystery.

The precious truth has been ever tenaciously held by the saints of God, and Luke in his two thousand golden words gives the priceless record, which we desire to strengthen in a day of the ceaseless attack upon the only scriptural conception of His Incarnation.

The historic fact of the Incarnation is vital to the foundations of Christianity and must be defended and maintained by all who hold and are held by the Faith once for all delivered to the saints.

We now come to our third viewpoint of this blessed subject.

The Doctrinal View.

“But when the fulness of the time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them which were under the law.” (Gal. 4:5)

The prophets disclose the manner of the Incarnation, the Gospels reveal the fact of the Incarnation, but Paul views the same subject in the light of the Divine purposes. The Holy Spirit thus adds the top stone to the revelation. Christ not only was born of the virgin, but in being so born He was sent by God Himself. This sending was with a definite purpose. He came to be the Redeemer. He also came by an act of His own will. His first recorded utterance was “Lo I am coming to do Thy will.” (Psalm 40:7) He came to accomplish what no other, be it man or angel, could ever do, to lay down His life in voluntary sacrifice in absolute submission to the Eternal purposes of the Godhead. John supplies the further vital information to this amazing mystery when he states “The Word became flesh and dwelt or tabernacled among us.”

(John 1:14) The title Jehovah of the Old Testament means "The Becoming One." Thus the Jesus of the New Testament is the Jehovah of the Old, for He became to His people all that was required. He "became" a man. Without His Incarnation there could be no Atonement, Priesthood or Kingdom. He took humanity that He might bear our sins on the tree, that He might enter into Heaven on our behalf as a Priest and that He might reign supreme upon the throne of His everlasting kingdom.

We therefore adore Him, as the wise men did, for the greatness of His condescension in Incarnation that He might become the Great Shepherd, the Great High Priest and the Great King.

His sinless humanity and absolute Deity are revealed in His Incarnation, and are His unchallenged rights. The manhood that our Lord took in Incarnation He retains forever. He was and is truly God and yet became a real Man. This Man of Sorrows, Who was once down here, is the Man in the Glory now.

The lowly shepherds bowed to Him, the wise men bowed to Him, and we too have bowed to Him. All the men of Judah bowed to David. "He bowed the hearts of all the men of Judah."

God has decreed that "every knee shall bow to Him, and every tongue confess that Jesus Christ is Lord."

As we consider how great this Man is we can only say with Thomas, "My Lord and my God."

Thus in His Incarnation God's glory shone forth in His Beloved Son "but how little a portion is heard of Him." (Job 26:14)

He left the land of Eternal Sunshine and stepped into the unfriendly scenes of earth, but when He returned to His Eternal Home, He was not alone, for by the purpose of God in that stoop a multitude of sons will share His glory forever.

Thank God we are among the number.

* * * * *

"What wonder, joy, and glad surprise
 Shall fill our hearts as thus we rise
 To meet Him in the air;
 To see His face, to hear His voice,
 And in His perfect love rejoice,
 Whose glory then we'll share."

(G. W. Frazer)

THE LORD'S COUNSEL

To a failing church - Rev. 3:18

Matthew J. Brescia

Recently while printing a letter from the executive of a large brokerage firm, I noticed he was urging his clients to convert a portion of their assets to solid currency with this advice -- "Buy Gold." Our thoughts were immediately turned to the above scripture. Counsel for a said Laodicean period with its mixture and lukewarmness so repulsive to the Lord, and yet He speaks pleadingly with words of wisest instruction -- "I counsel thee to buy of me - Gold - tried in the fire, that thou mayest be rich . . . and white raiment that thou mayest be clothed . . . and anoint thine eyes with eyesalve that thou mayest see . . ." By way of practical application, we would like to apply the gold to Christ in His absolute Diety; the white raiment to Christ in His perfect Humanity and walk; the eyesalve for spiritual vision to see Christ as the Living Lord Who will soon return.

The question may be asked, how can we escape this Laodicean state and be found acceptable to Him Who walks in the midst of the lampstands? How can we buy Gold? Eternal things are not purchased with money. God's great salvation was a gift obtained "without money and without price" but by faith alone. God's Gold is purchased with precious time -- quiet meditation and communion with God over His precious Word in regard to His eternal beloved Son which yields Spirit-produced worship that the Father seeks. It requires sacrifice upon our part, some of the legitimate in life to be set aside and time given to the diligent study of the Word. The glorious person of our Lord Jesus Christ will become more precious and our worship meetings would soon show a marked improvement with God's blessing following. Notice the text doesn't say *wear* gold, it says *buy* gold. Wearing gold is prohibited (1 Tim. 2:9) and it would seem the less we buy of His precious gold the more the tendency to wear gold as an outward adornment in brethren and sisters alike. Buying His pure gold tried by fire may be costly in time but it pays eternal dividends. May God exercise our every heart, brethren and sisters alike -- BUY GOLD!

WHITE RAIMENT

The white raiment would suggest our outward behaviour and character and that is affected by our meditation of Christ in His spotless humanity and walk here below. We should read a portion from the Gospels every day and seek to follow His steps as Peter says, "Hereunto were ye called . . . that ye

should follow His steps (1 Pet. 2:21). The more we muse upon Him in His dealings with the world the more we shall be daily conformed to His image. (2 Cor. 3:18) Our pilgrim character will be strengthened as we think of Him, "A pilgrim through this lonely world - the Blessed Saviour Passed." His every step was in obedience to His Father's will and as "He went about doing good", so should our lives be filled with good works. Our dealings with men, whether at home or in business or at school should be above reproach and completely open and honest. Our speech should be always with grace seasoned with salt and we should seek that our steps might be ordered of the Lord. We cannot expect to follow His example unless we are willing to buy His white raiment, take His yoke upon us and learn of Him.

GOD'S EYESALVE

God's eyesalve is a precious substance which, when applied, gives us to see Him Who is now seated at God's right hand - our great High Priest and soon-coming Lord Jesus Christ. It is compounded by the kind hand of our God and its main ingredient, I judge, is tears. Although it is very costly it can be rightly said that the tear-dimmed eye of a godly believer can see afar off and with greater clarity than the world-filled eyes of a carnal believer. Sometimes it's only under severe testing that we really get to see the exalted Man at God's right hand and to appreciate His present ministry of grace and compassion.

Many a saint has looked through the tears of bereavement and sorrow and seen that Coming One Who will one day cause death to be swallowed up in victory. Sometimes a godly mother can see the evil world through which her little family must pass every day and in the secret of her closet upon her knees with tears she pours out her heart to God and the spiritual eyes are again anointed to see Him Who is Invisible and to appreciate that "the angel of the Lord encampeth round about them that fear Him."

The evangelist goes forth and weepeth, bearing precious seed - Psalm 126:6, and the faithful shepherd cares for the flock and warns night and day, with tears - Acts 20:31.

Take courage, brethren, - "They that sow in tears shall reap in joy" - Ps. 126:5. Keep our eyes anointed with the heavenly eyesalve and may God give us purpose of heart to take time out from the busy world of today, and from His own Blessed Hand to buy the pure gold of His deity, the White Raiment of His Holy Humanity, and His own eyesalve to see our coming Lord and to exclaim . . . "Even so, come, Lord Jesus."

THE SEARCHER'S PAGE

For Young Believers

There is an unrecorded journey, which must be traced from the following scriptures, but which illustrates the true shepherd's heart for those among whom he has labored and also illustrates the self-denying labor of the apostle's companion whom he requested to undertake this journey although the apostle, himself, could very well have found need for the companionship which he forfeited for the benefit and welfare of young believers. Can you find this journey and illustrate it, with its corresponding lessons, for ourselves today?

SCRIPTURES TO READ:

Acts 17:14, 16—

Acts 18:1, 4—

1 Corinthians 2:1, 3—

1 Thessalonians 3:6, 13—

1 Thessalonians 3:1, 5—

Acts 18:5, 11—

Read the above scriptures as we have noted them and see if you can properly define this journey of the unnamed companion, as to his literally undertaking this journey as above suggested. It shall prove an interesting and fruitful study for you, especially if you can detect in it the following: -

The solitudes of the apostle -

His self-sacrifice relative to the expected coming of his friend -

His weakness and prostration after his journeys and persecutions -

The uplift he received when he heard of the results of his companion's undescribed visit -

How it affected his preaching and work -

The effect on the believers he longed after -

The beginning of a successful period of preaching the Word of salvation -

Perhaps in our next issue we shall give you an outline of this whole matter against which you can place your findings.

An old disciple

WOMAN'S MINISTRY

THERE is a great deal of misunderstanding as to the scope of ministry accorded to women. That she is debarred from the platform in an audience of men and women is almost universally accepted by Christians who gather in the name of the Lord. And that she is forbidden rule in the Church is believed by those who bow to the teachings of the Scriptures.

The very blessed place God has given the woman in Scripture makes it imperative that we recognize her sphere of service, and rejoice to see any desire to fill it, on the part of spiritually minded sisters. The fact that the apostle speaks so often of "The women who labored with me in the gospel," shows that right from the beginning sisters had an honorable place in the work of the Lord.

It would be impossible to enumerate the multitudinous ways in which sisters can be of service among the Lord's people. In visiting, in caring for the sick, in helping the needy and all such blessed work there is more than enough for our sisters to do.

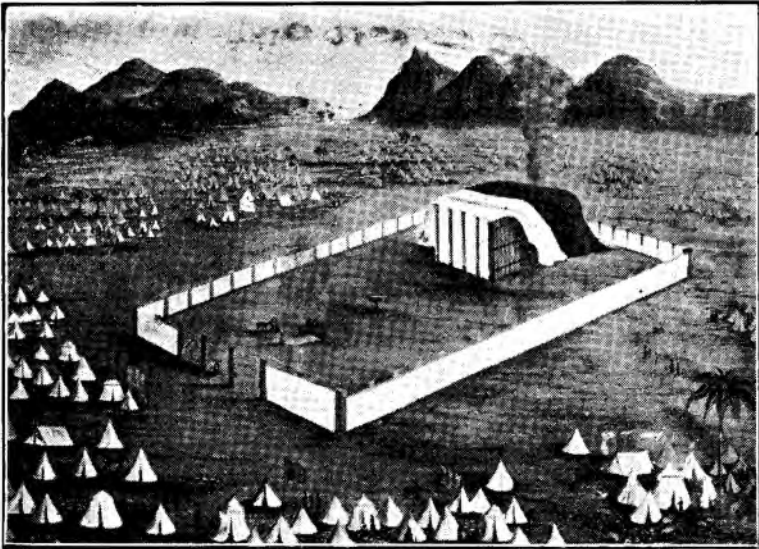
When Peter was sent for, by the woman, to come and see the dead body of Dorcas, he found them standing weeping and showing the garments that she had so kindly made. Here was woman's ministry indeed. Would to God it were more attended to! There is a sad lack of exercise on the part of sisters as to this practical ministry. If God will graciously revive this work among them there will be much blessing both to those who are helped and to those who help.

In connection with the ministry of women it has troubled some as to whether women should ask questions in the Bible readings of the Assembly. It is urged by some that the words, "In the Church," does not apply to the Bible reading. When the apostle wrote the words, "Let your women keep silence in the Church," was not the point before him the woman's behaviour in the public Assembly? The words, "in the Church," covers all public gatherings in the Assembly, and it is surely the teachings of the apostles that the sisters should keep silence in all such gatherings. Humility in bowing to the "Thus saith the Lord" will enable women to keep the place thus accorded them in the Scriptures. "Only by pride cometh contention," and it is only where there is departure from the lowly spirit that there will be any two minds on this important subject. The really godly and instructed sisters have no desire to take part in meetings where men are present. Some one has said, "scissors or silence." The fact that God has given her the long hair for a covering teaches us that her place is one of silence and subjection.

May our sisters be content to go on in silence filling the blessed place God has given them.

By the editor's father - the late John Ferguson

TABERNACLE MEDITATIONS



A very important part of the furnishings of the Tabernacle we consider now, i. e. The Table. In chapter 40 of Exodus we find that the structure - the "dwelling place for the Lord" was to be set up the first day of the first month in the second year, v. 17 and Moses, by divine intelligence and the pattern showed to him, sets all in order and it was so reared up. The first article to be brought in was "the ark" - covered or screened with the beautiful vail - it was not to be exposed and behind the vail this formed the Holiest of all with the cherubims overshadowing the mercy seat.

The next, in order, to be brought in was the table and Moses was told to "set in order the order thereof." v. 4. It was on the north side of the Holy Place. Following these instructions of the Lord, the Lampstand was put over against the table on the south." The Lampstand, as we know represents collective testimony for the Lord and we notice in all this that the table was essential to the maintenance of this testimony, as of course the altar of incense with its sweet savor ascending to God.

The table would speak of fellowship with God on the part of Israel through the priesthood of that day. The twelve cakes, or loaves, placed upon it, six on a row, spoke of the twelve tribes and the fact that God could only have fellowship with His people as this table was ordered aright - bread upon which God could feed, as well as the priestly family - the table always speaks of fellowship and communion. Then these were fragrant through the frankincense being placed upon the twelve cakes. This would speak of the sweet fragrance of the life of Christ, leading up to His wondrous sacrifice. All in the tabernacle, of course, spoke of His glory but we see that there could be no fellowship apart from the consideration and worship of His Holy One.

THE LORD'S SUPPER

We, of course, do not have this table as outlined above, but nevertheless we have the table spread for us by example of our Lord Himself when, after the passover being partaken of, in the upper room, He instituted for us this feast of remembrance and, according to the scriptural example of the Church at the beginning, we still commemorate this in every scriptural assembly the world over. We cannot see, from the Word, that there could be a real "collective testimony" apart from the table of the Lord.

It is a simple table, devoid of any pretence or ornate trimmings, just a loaf of bread and a cup of wine, yet we find that this is part of the collective testimony to His Name. We do not believe there could be this "collective testimony" apart from this being carried out according to the scriptural injunction of remembrance and true devotion to our Lord, coupled with true priestly worship (and in this there is, as we know, no distinctive class of priests) - all believers are priests and able to draw near in priestly service. Women, of course, excluded from speaking in the church, in assembly gatherings, but nevertheless exercising, in silence, the priestly function of worship. If there had been no table in the Tabernacle there would have been no lampstand. Does this not speak to us today in the modern departure from divine principles of order - the table in Lev. 24:6 is called "the pure table before the Lord." The purity of assembly testimony must be maintained, even exercising discipline where necessary, to constitute a pure table.

When we think of those who once knew better things falling into the ecclesiastical notions re the table - individual cups, etc., with the "remembrance feast" just exercised as a preliminary to the important meeting to follow, we can see the danger confronting us of being led back into sacramental ideas of a sip of wine and a wafer - the distance between

Rome and high ecclesiastical conformity is being shortened, and that very quickly. Let all who know the truth of God cling to the simplicity of the Lord's Supper remembering that there can be no real "collective testimony" apart from this, carried out in a goodly fashion, with priestly worship ascending as a fragrance of the Suffering Saviour to our God.

Editor

QUESTIONS and ANSWERS

Question: Does 3rd., John, verse 7, apply only to those going out in full time service for the Lord, or also to those visiting in daily employment for a Company or otherwise, those thus entertaining receiving their payment in a future day, or at His Coming?

Answer: We believe, in its primary meaning, this would refer to the early brethren who, either as exiles or preachers of the Gospel, "went forth for His Name's sake, taking nothing of the nations." The word is (apo ton ethnikon - Gr.) and, evidently the "apo" here is used of collecting taxes . . . "Of whom do the kings of the earth take custom or tribute." In other words - "something that is due them."

Another has said . . . "John is anxious that Christian missionaries receive nothing from the heathen (or pagans) as they have to watch against the charge of being after money. There were many traveling lecturers out for money. Paul refused it from Corinth because it would be misunderstood - 2 Cor. 12:16 - 1 Thess. 2:6."

To translate as to ourselves today . . . "They went forth for His Name's sake" looking only to their Lord to care for them and, if the Lord's own did so, there would certainly be a record of this above with corresponding reward in the Day of Manifestation.

To apply this to men on business trips, etc., would be to read something into the text which is not there.

We fear very much today that, even with those who profess to be the Lord's servants, there is the underlying thought that the hospitality, care and expenditure of kind believers is "something that is coming to them as commended workers."

From Canada

Question: Is there not a lack of exercise as to arranging meetings, even Gospel series, or attending Conferences on the part of those professing to be in the Lord's work - even arranging months ahead for such meetings with assemblies, usually larger and more generous assemblies?

Answer: There is a definite procedure which will not stand the test of Scripture - it looks like if one hears of blessing by certain preachers in one place, they must seek to have them come along and "bring the blessing with them." A series is arranged and, not infrequently, it falls flat because man had put his hand to the "ark" and God will not have that, nor will He sanction it.

There, again, the snare in all this for younger or more or less immature men is that they believe they have been so called of God to visit larger assemblies after this fashion, so arranging things, or being laid hold of by some older brother who leads into this routine. There is so little real "evangelism" amongst us today after the Scriptural Pattern for, in the early days, the evangelists went forth into unknown territory that God had laid upon their hearts with the Gospel and were, in reality, missionaries. Today this is almost unknown.

In regard to attending Conferences by men who have not done real work for God over a period of years, this is a mark of true lack of any proper exercise. In our earlier days such would have been told to get back to their field by older servants.

Question: Can you analyze for us the reason for the adoption, pretty generally in certain quarters of the mini-skirt among believers, supposedly in fellowship in an assembly? From Malaysia

Answer: 1. Relative to the wearers. Such are anxious to be "like the world" in their fashions - they have adopted the fashion magazines of the world and discarded the guide for women - the Word of God.

2. Their morals are tainted by the worldly concept of how near a girl can get to the increasing desire of the world to "nudity" and get away with it. Man is reverting to savage ideals despite professed education.

3. They are without shame. 1 Tim. 2:9, 15.

4. They are in rebellion against moral standards as found in the Word of God.

5. Although professing faith in Christ, they deny altogether His prescription for modesty and decency.

6. They are intolerant of their elders who deprecate the trend.

7. They do not believe the Lord is present in our assembly gatherings.

Question: Have you any suggestion as to unprofitable ministry, especially in Conference gatherings? Or ministry without a message?

Answer: More Bible Readings, properly conducted. It is difficult for men to get away with any strange and misleading exposition (if it could be called that) when in the company of men who know their Bibles and can point out the Scriptural lesson confounding any unscriptural teaching. Men who know God and can handle such opposing or immature teachings in a godly and proper spirit, in a humble manner. We refer to conversational Bible readings.

Question: Is there a decline in true Gospel preaching with its proper warning of the sinner, after a godly fashion, with the corresponding declaration of the sufficiency of the sacrifice of Christ and the preaching of the Cross and the "finished work of Christ." There is a tremendous amount, at times, of shouting and calling down of the vengeance of God upon the sinner, without a corresponding evidence of any real love or regard for their souls. The gaining of "professions" seems to be the apex of success albeit the professions thus gained fail to produce the "fruits of the Spirit" in the life.

Again, after solemn preaching the "afterwards" of the meeting is more or less in a light and frivolous manner, demeaning the professed feeling of solemnity expressed by the messenger. The King's messenger must act on behalf of the King and carry His characteristics. The men who touched our hearts as they declared the Gospel were the men who sought solitude with God and could leave results with God, and sought the solitude of their room rather than the acclaim of the lighthearted. The warm-hearted Gospeler is scarce.

Answer: The wording of this question, with comments, would constitute our answer.

THE PIONEER PAGE

That old pioneer, Paul the apostle, could write concerning Timothy - "He worketh the work of the Lord, as I also do." There is much that goes under the nomenclature of "the Lord's work" today which requires reevaluation.

THE territory our Blessed Lord covered while here on earth was a very limited area as He went preaching in the villages, towns and countryside, on foot - those blessed feet Romans 10:15. The high-powered car of the modern "pilgrim preacher" is more in evidence on the super-highways of our States, while multitudes, nearer home are passed by at or over the speed limit. Much of all this, we say not all, is very questionable but the glamor of being able to get some hundreds of miles away, supposedly in the Lord's work, seems to be sufficient to call forth the sympathies and fellowship of the believers, without, of course, any thought given to what is going on, except as it is advertised by letter or otherwise. Consider this. Some are seen practically in a different assembly every Lord's Day - this is easy in a high-powered car, but is it of God? Let us figure a little about all this.

The average cost of automobile travel, today, is around 20c per mile - This is unquestionable.

Say the mileage is 20,000 miles per year, this amounts to approximately \$4,000.00 a year. For those who travel around 40,000 miles yearly, this amounts to the staggering total of \$8,000.00 a year, not including the incidentals connected with being so much time on the road - hundreds of hours gone by yearly, sitting behind the wheel "rolling along" the expressways. What about this? Add to this the cost of several thousand dollars for modern trailer coaches and we wonder more.

Our older brethren went into "new ground" - maybe a comparatively short distance by train in those days. They got their own lodgings, paid their own board, did their own laundry - went afoot to visit in the countryside to reach the perishing and saw work done for God and "testimonies" planted for God.

Call it by whatever name we like, the modern trend cannot be counted to be after the scriptural pattern and any man with a conscience towards God must realize this, be he preacher or elder. We must not permit ourselves to fall into the trap of being world-travelers if we desire to follow the pattern of the Word. Following the "old paths" of the Word means more than just seeking to maintain the Word of God in one aspect, it involves more.

The Lord grant us men who shall reflect the true spirit of the Master in this important matter of "pioneer work."

Whole States have been opened up, in U. S. A. and Canada, on a pittance compared with the waste of God's money on gasoline. This is plain talk by a plain man.

W. F.

Castle Douglas, Scotland — Brother John Stubbs continues in this district with a brother helping from Stevenson, seeking to reach one of the villages of the district. He had a visit in November with the saints of Bleary, N. I.

Iowa — We hear Gospel Meetings are expected here beginning Feb. 1st, or thereabouts. Brethren Ramsay and Bert Joyce expected at Garnavillo - brethren Hull and Bingham at Cedar Falls - brother Brandt, Sr., was in Beetown, Wisc., with bro. Wahls in the Gospel, seeking to reach some who may have been stirred up through the tragic death of dear Art Wildman as a result of an auto accident. Brother Paisley had a visit to Hitesville around the first of the year prior to returning home in Vancouver.

Pennsauken, N. J. — A later note tells how the saints here continued after their Conference with meetings Mon., Tues. nights and over New Year's Day aft. and evening. They felt the Lord's presence throughout the conference, the largest for years, weather exceptionally good for driving. They also had Gospel meetings for five weeks preceding. Strangers came but seldom more than once - one young man professed. A growing concern amongst many is the lack of interest on part of unsaved, with consequent lack of blessing in conversions.

McKeesport, Pa. — We understand the new Hall here is in course of construction and we can pray for help given to our brethren here as they carry on for God.

Brookfield, Conn. — We heard the brethren here had a good day New Year's with helpful and profitable ministry. The assembly is small, has to lean on God, which is always good.

Personalialia — The Stark Road Assembly here in Detroit was saddened by the tragic death of the youngest son of the James Ritchie's in an auto accident. A five year old granddaughter of the Maynard Venema family, also in fellowship here was instantly killed - a son of the Venemas injured badly but survived. All of us who know these families extend our deep sympathy to the bereaved. We mention also the Robert Draper family of Pennsauken assembly. Bro. Draper has had serious surgical problems and incident troubles and we commend such to prayerful believers. We heard, indirectly, that brother Albert Joyce had a sick spell in California.

Livonia, Mich. — We understand the Stark Road Assembly purpose Gospel meetings during this month with R. Surgenor.

Hickory, N. C. — The new Hall here is nearing completion and we trust it shall prove to be the birthplace of precious souls. Bro. MacLeod went north to the Pennsauken Conference, hoping to have a meeting or two in the district, but had to return home after New Year's Day meeting there. He had a spell of weakness and thought better to return home. We talked with him ere this goes to press and the Drs. seem to think a spell of rest should suffice. The ranks of older brethren are thinning, so we must look to God all the more as age catches up on some of us.

Willmar, Minn. — Bre. Leonard DeBuhr and E. McCullough here in the Gospel in January.

Ballymena, N. I. — Meetings of brethren McKelvey and Hutchinson carried on in Harryville Hall for eight weeks - a nice number of young folks as well as some married couples professed.

CONFERENCES

Toronto, Ont. — The Conference of the East Side Assemblies will be convened again this year, D. V. their 89th. It will commence with Prayer Meeting in the Pape Ave., Gospel Hall, 871 Pape Ave., March 27th at 7:30 p.m. Meetings will continue in the will of the Lord, in the Birchmount Park Collegiate Institute, 3663 Danforth Ave., Scarborough, March 28, 29 and 30 - meetings at 10:30 - 2:30 and 7:30. Correspondents Lyle MacMullen, 9 Tidefall Drive, Agincourt, Ont., Tel. 291-0539, also Earl Barnett, 19 Tally Lane, Wilowdale, Ont. Tel. 226-0070.

Please note change of location of Conference Hall, necessitated as they had outgrown the other School and its facilities.

FALLEN ASLEEP

Fennimore, Wisc. — Our dear brother Art Wildman "went home" to be with the Lord Whom he loved December 30th, following a tragic auto accident - another driver rammed into them as they (three boys with him) were going to the meeting in Beetown, which Assembly was his home assembly. He lived for some weeks, in a coma, with brain damage, but the Lord graciously took him home. Leaves his wife, in fellowship, and daughter and three boys for whom prayer is requested. He was aged 50 and saved while sitting in a Park in San Diego, California in 1944. A brother very faithful to the assembly, a tract distributor and a brother with a very tender conscience. Our last conversation with him in Blue River, Wisc., conference was regarding a matter where he desired to have a conscience void of offence. One boy, seriously injured, is better.

Fresno, Calif. — Our dear sister Mrs. Rosalie Drake was called home to be with the Lord October 6th, aged 81. Saved many years and in fellowship here where, with her late husband, she shared the hospitality of their home. Greatly missed by the saints here.

Brodhead, Wisc. — Our dear brother Andrew Kaderly went home suddenly November 30th, aged 77. Saved in 1935, near Juda, Wisc. Remember his dear wife in fellowship here, also two children who profess to be saved. Saved at meetings of bre. Mehl and Miller.

Taylor side, Sask. — We record the "passing" of our dear sister Miss Lily Ware, one of the early pioneers of this district, coming with her parents in 1902. She "went home" December 23rd. Saved years ago as a young woman, later baptized and received into the Assembly here. She leaves to mourn her passing an aged sister and brother, many relatives not saved, prayer requested for them.

Hitesville, Iowa — Our sister Mrs. Gertie Kalkwarf "went home" Dec. 14th, aged 75. Saved in January 1961 in Ackley, Iowa, at meetings of bre. Elliott and Orr - in fellowship in Hampton, the past few months here. Two daughters survive.

Midland, Ont. — Our sister Mrs. Cleo (Olive) King went to be with the Lord in her 65th year. Date of death not given. Formerly at Welland, Ont. Leaves her husband, a son and a daughter.

Lonaconing, Md. — Our dear sister Mrs. Mary Spiker was called home suddenly aged 71. Date of death not given. Recently from Akron and in fellowship here. She leaves two daughters who reside in Akron, Ohio.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE PIONEER'S SONG

He has heard the call in the gracious Voice
And left all to follow HIM;
He has severed self from the world's false noise,
And his choice is made within.

There are lonely days and nights to follow
That Voice as HE leads along;
But the call to quit is false and hollow,
He would rather sing a song.

The song of the tested with others,
The song the night-watchers sing;
The song that earth's glory can't smother,
That song in the glory shall ring.

W. H. F.

MARCH, 1975

WORDS IN SEASON

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We would urge you to have Drafts made payable in U. S. Currency - it is becoming difficult to handle drafts made payable in pounds, etc. Make all payable to Mr. Brescia as above - drawn on Connecticut Bank & Trust Co., Hartford, Conn. This will save us expense and problems. However, if drawn in U. S. Currency drafts drawn on any Bank in the United States we can put through easily. It is the foreign currency that is causing us some difficulty.

DELAY IN MAILS: We regret this but, generally, it is caused by delay in the mails.

VOLUMES FOR 1974 — These cost \$5.00, even though our cost has increased considerably, and should be ordered from the Editor, Wm. H. Ferguson, 1314 Bunts Road, Lakewood, Ohio 44107. Please also note that ALL matter other than subscriptions, for insertion in the Magazine, should be mailed to him. For Correspondents we would urge you to have your CONFERENCE notices in early - our deadline is the 10th. of the month here in Lakewood, Ohio, otherwise you will be late. Send in early and we can put in for two separate issues - thanks!

CORRESPONDENT ADDRESSES

PLAINFIELD, Iowa 50666 - Mr. Frank J. Erskine, R. R. 1. for the Antioch Gospel Hall.

REPORTS

Clyde, Ohio — The Assembly here had two weeks of Childrens' Meetings lately, a good number attending. G. Sharpe spoke.

Iowa — Prayer Meeting has been changed to Thursday at 8 p. m. for the Antioch Gospel Hall. They are building a new Hall and we can join in prayer for the growth of this testimony.

Toronto, Ohio — Breaking of Bread Lord's Day at 9:45 a.m., Sunday School at 11:45 a.m.

McKeesport, Pa. — Saints here are seeing God's hand in the building of their new Hall and will likely be in it D. V. in the Spring. They are having Gospel meetings in the old Hall starting Feb. 16 with bro. N. Crawford and another brother - we pray for our brethren here who seek to carry on in a scriptural pattern.

Jackson, Mich. — Bre. Paul Elliott and W. Metcalf were in the Gospel here last report we had.

Deckerville, Mich. — Bre. Beattie and Snyder had some weeks of Gospel meetings here recently, a number professing whom we hope may prove "proper children."

Sarnia, Ont. — Bre. McBain and David Oliver were in the Gospel here, one or two had professed last we heard, of Christians' children.

England — Our aged brother David Morrison, who labored much in the highlands of Scotland, etc., is still keen and alert, aged 94. Not many of the older brethren left in the Assemblies.

No. Vancouver, B. C. — Meetings of brother Sydney Maxwell recently on Colossians helpful and instructive - good attendance from other assemblies.

London, Ont. — Saints in Gospel Hall here expected bre. J. Smith and M. McLeod for Gospel meetings in March. Have had a few strangers coming in to the regular meetings.

Akron, Ohio — Bro. N. Crawford had a week here on the Feasts of Jehovah.

Tampa, Fla. — Bro. E. J. Wickert continues the work amongst the Spanish speaking people in the Marjory Ave. Gospel Hall when he wrote.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

Vol. 67

MARCH, 1975

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CLEANSING THE CLEAN

. Outline of John 13 .

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Darby R. V.

W. Fisher Hunter

* * * * *

GOD presented Eve to Adam
CHRIST will present the CHURCH as Bride
TO HIMSELF - This shows the DEITY OF CHRIST—
The duty of equality.

W. F. H. California

* * * * *

THE TRUE VALUES

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

W. H. F.

HEARTS REVEALED

IN the early spring of last year I saw a very striking proof of the truth of Simeon's words, that by the introduction of Christ "the thoughts of many hearts should be revealed." I was on the way by train to lecture at a suburban town.

Scarcely had I taken my seat when a lady offered me a gospel tract. She also gave one to each of the five or six others who were in the same compartment. The leaflet was very simple, containing only words of Scripture, such as "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.

While he was reading it, one man exclaimed: "I hate such bigotry!" And then in unprintable language he began to denounce the one who had given him the tract. Since it was now a question of Christ and His truth, I felt justified in replying. Remembering the Lord's words: "He that is not with me is against me," I interrupted his abuse and said, "It is not bigotry to distribute the Word of God."

This remark called forth another torrent of blasphemy that revealed only too plainly that the speaker was a rank atheist. Knowing how useless it is to reason with one in such a state of mind, I merely warned him of his danger and of the awful position he was taking in refusing the Word of God. I added, "When God speaks, it is for man to hear."

The train now drew up at our first stopping place, and the atheist leaped out of the coach. As soon as he was gone, another gentleman remarked: "I'm glad you defended the Bible! I have no sympathy with such remarks as he made. Still," he added, "I have my difficulties."

"Indeed! And what are they?"

"Well, I cannot understand the justice of dooming any to everlasting destruction."

"Who has done this?"

"Why," he said, "it does say somewhere that God has chosen some to salvation and doomed others to destruction."

"Where have you read this?"

"Somewhere in Romans."

"No," I replied, "you have not read it there, nor indeed anywhere in Scripture. This is just a sample of the way, in which the Bible is often dissected."

I then pointed out what God had said, and explained that while the salvation of any is of pure and sovereign grace, God in His mercy has offered grace to all. I mentioned that the last message to sinners in the Word of God is: "Whosoever will, let him take the water of life freely." Rev. 22:17.

All therefore are without excuse, for the precious blood of Christ avails for every one that believes in Him. Earnestly, I sought to press upon him a present and eternal salvation

through faith in Christ.

Almost before I had ended still another man commented: "I am a Christian, but I cannot go along with all you have said."

"To what do you object?"

"Well," he replied, "I believe in Christ; but I think it is presumption to say that you know that you are saved. I hope I shall be saved, but I cannot know this now."

"But," I answered, "is not the Word of God ground of our faith and the warranty of our assurance? This is what we read: 'These things have I written unto you . . . that ye may know that ye have eternal life.' 1 John 5:13. Doesn't that make it plain that God wants us to know that we are saved? It cannot be presumption to rest with implicit confidence in His own Word."

Once again, I pointed out the value of the precious blood of Christ in cleansing us from all sin, 1 John 1:7, and that this work is for ever.

As soon as these words had escaped my lips, the lady who had given us the tracts interposed and said, to our great surprise: "I cannot agree with you in that. I feel that I need the cleansing of the blood every day of my life."

In answer to this, I expounded the truth of Hebrews 10, the threefold testimony to the eternal putting away of the sins of believers by the sacrifice of Christ. "By one offering he hath perfected forever them that are sanctified."

What a gracious provision God has made through the washing of water by the Word in connection with the advocacy of Christ, for the cleansing of the sins of the believer! 1 John 2:1. When the Lord Jesus died upon the cross He bore all our sins - past, present, and future. Therefore all His people can rejoice in the knowledge that they are gone forever. In proof of this, the place which the Lord Jesus now occupies is at the right hand of God. For if He had our sins upon Him on the cross, it is clear that they must now be forever gone since He is in the glory of God.

As I made this final statement the train was arriving at my destination. The last occupant of the coach made a parting remark: "I am so thankful you have spoken in this way. Now I can see it clearly."

So far as I know no other effect followed our conversation; but the remarkable thing was, as noted at the outset, that the thoughts of every heart in that carriage were brought into the light by the simple action of the Word of God. Surely this was no mean foreshadowing of that time when all must be manifested before the judgment-seat of Christ. Then, my readers, I ask with all solemnity, and yet with all tenderness: Are you prepared for this? Meet Him you must, sooner or later. And remember that "Now is the accepted time, and now is the day of salvation."

"Echoes of Grace"

THE KINGDOM OF THE SON OF MAN

William H. Ferguson

OUR last two papers have had to do with the Judgment Seat of Christ when the Church is raptured home to heaven and also the Judgment of the Living Nations (as in Matthew 25), now we shall consider the institution of the Kingdom of the Son of Man as outlined in Scripture - see Matthew 13:38, 43 and other portions. We see from verse 41 that the "angels", His messengers of judgment, root out of His Kingdom all offenders and all such are cast into a furnace of fire.

When He comes from Heaven in glory and power, surrounded by angelic hosts, as in Jude vs. 14, 15, He shall come forth as the Mighty Conqueror - Revelation 19:11, 16 - the "armies of heaven" that follow Him are the heavenly hosts upon white horses (the horse is in Scripture the emblem of power in government and such are associated with Him in judgment and the setting up of His Kingdom.) The latter part of 15th., verse of Rev. 19 would correspond with the prophetic word in Isa. 63:3, 4 . . . "He treadeth the winepress of the fierceness and wrath of Almighty God" and this, His strange work, He does alone. This is the ultimate of His Coming as mentioned in Matthew 25:30, 31. There is not the slightest suggestion in the Word of the Church coming back to earth to take part in the mighty overthrow of nations, signifying the end of Man's Day upon earth; in fact, the very idea of the Church coming back to earth and intermingling with the earthly inhabitants who have entered into the Kingdom on earth, in bodies which are not equal to the bodies of the heavenly saints, glorified, incorruptible, etc., etc., is a figment of the imagination and shows an entirely wrong concept of the nature of the Millennial Kingdom. Some seem to see in this Kingdom a scene of eternal perfection but this is not so. Our Lord is said, in Revelation 19:15 to "smite the nations: and He shall rule them with a rod of iron." This is a shepherd's rod but, being of iron, it shows that the rule of the Son of Man in His Kingdom is "an inflexible rule." All must obey the laws of the Kingdom or else suffer for it.

The Millennial earth shall be ruled by Himself, in association with the Heavenly and Holy Jerusalem (the Church in the heavenly city) outlined for us in Revelation 21:10, 27. In fact the Church IS that "holy Jerusalem" and as the Bride of the Lamb has been formally united to her Lord, as we have seen in the Marriage Supper of the Lamb and further seen in manifestation by the inhabitants of heaven in all her glory, which shall be eternal, unsullied, with heavenly brightness and youthfulness - she is still seen as a Bride at the consummation of the Day of the Lord and the institution of the Day of God, which is the eternal day when Heaven and Earth shall have the communion and fellowship which God intended at

first ere sin entered and Satan sought to thwart the purposes of God. The "manifestation of the sons of God" - Romans 8:19 is known at the end of Man's Day and the beginning of the Kingdom of the Son of Man but it is heavenly, not earthly then.

We read also in Romans 8:19 . . . "The earnest expectation of the creation (not creature) waiteth for the manifestation." Verses 20 and 21 show the "creation groaning" (it was made subject to vanity) . . . "waiting for the redemption of the body" which reminds us that when He comes for His own and translates every sleeping saint to glory (this including ALL O. T. saints as well as the Church) He shall also do His work of judgment and for the one thousand years, the Day of the Lord, His reign shall be supreme, and the "creation" shall be delivered from the bondage of corruption. The Millennial scene shall be one of beauty and wondrous change from the present groaning creation, with its many changes taking place as to longevity, the removal of the curse in the care of the earth, the absence totally of wars, famines, universal sickness, etc., etc., and men able to long enjoy the work of their hands but it is still not the Day of God, and the Church, as the Heavenly City, looking down upon this scene, shall rejoice with her Lord and, with Him, occupy the place of judgment over the earth from the twelve gates of the City, as in Rev. 21:12, etc. Compare 1 Cor. 6:2 . . . Do ye not know that the saints shall judge the world?" but this shall be from heaven, promulgated in association with the Lord Himself, but the earthly rule shall be from the earthly Jerusalem where the Temple of the Lord is the central "pivot" of the whole earth during the Thousand years.

THE TEMPLE OF THE LORD

We believe it is then that the Temple of the Lord, as outlined in Ezekiel 40 to 48 shall be built and be the central point of worship on earth and a "House of prayer for all nations." The earthly rule, as we have noted above, shall go forth from the earthly Jerusalem but the laws and statutes shall be promulgated from the Heavenly City. While our Lord shall visit His Temple on earth, we do not see from Scripture that He shall dwell on earth during the Millennium but shall be represented by a "Regent" known as "the Prince" of the house of David. He is called in Ezekiel 46 . . . "the Prince." We note in Ezek. 45:17, also v. 22 that the prince is said to "prepare for himself . . . a bullock for a sin offering." This precludes the possibility that the "Prince" is the Lord Jesus. The sin offering for people and prince could never be applied to Christ.

THE CHURCH'S LIGHT SHINES OVER THE EARTH

We read in Rev. 21:24, as to the Holy Jerusalem, the Church looked at as the Heavenly City . . . "The nations of

them which are saved shall walk in the light of it: and kings of the earth do bring their glory and honour unto (not into) it. We read further of that Heavenly city . . . "I saw no temple therein: for the Lord God Almighty and the Lamb are the light thereof." "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." v. 23. We see, however, relative to the earth during the day of Israel's complete restoration and His Kingdom that the words of Isaiah 30:26 shall be fulfilled . . . "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold (not its heat), . . . in the day that the Lord bindeth up the breach of His people."

Thus the "heavens do rule" all through the Kingdom of the Son of Man and we, the Church, shall be His loved and treasured companion in all our pristine and uncorruptible beauty and shall look down on a scene of unparalleled beauty and rest where the people of God, entering the earthly kingdom, are seen in natural bodies. All entering into that kingdom are saved, although their offspring during the kingdom reign may not be saved, as is evidenced in the closing rebellion at the end of the millennial reign when Satan, loosed from his prison in the bottomless pit, goes forth to deceive and draws a multitude after him to seek, as a final act of rebellion, to fight against heaven, and shall be utterly destroyed and cast, with his host, into the Lake of Fire, where the beast (Anti-christ) and his false prophet are . . . Rev. 20:10.

The old godless spirit which is seen at the end of Man's Day - Ezekiel 39:1, 11, etc., is still seen at the end of the One Thousand years in Revelation 20:8 but, thank God, finally obliterated when there shall be, in the Day of God, a new heaven and new earth - Rev. 21:1.

The very idea of heavenly, glorified bodies of saints intermingling on an earth which has in it, even though bridled and restrained, the spirit of rebellion in the hearts of millions is unthinkable and very unscriptural . . . "Heaven is our dwelling place, Heaven is our home." B. H. B. No. 80.

OCCUPATION AND SERVICE IN HIS KINGDOM

Some other time we may speak of the occupation and service of men and the worship of God on earth during the thousand years. Meantime, you who study your Bibles, get to your Book and remember that what interests our Lord, Who is patiently waiting the day when He shall rapture us home to Himself and the place He has gone to prepare for us, also the time when He shall come forth to rid the earth of all who offend and deliver His earthly people and bring them back to their own Land, as promised to Abraham, Isaac and Jacob, SHOULD INTEREST US. If we have no interest in this we are far away from His mind for His eye is ever upon that Land, Isaiah 18:4 . . . "I will regard My set dwelling."

Again, the Millennial scene is the very last "testingtime" for the earth. Satan shut up in the pit, wickedness restrained, the bounty of God spread over the whole earth, every favor given to man, yet under all this beneficent rule, man fails as we have noted. Numbers 29, as to the Feast of Tabernacles, seems to manifest this as there is a decline in the number of the bullocks for the seven days, from 13 to 7 - showing even a decline in service towards the end. Surely our God is patient and longsuffering.

THE PERSON OF OUR LORD JESUS CHRIST HIS PERFECTION

Harold S. Paisley

In our first study we contemplated the amazing truth of our Lord's Incarnation, viewing Him as He left the Eternal Home above to become a Man of Sorrows, to accomplish the divine purposes of God.

It is now our delight to trace His pathway across the sands of time in all the beauty and moral perfections of His unsullied humanity. The meditation of this One moving down here among men, experiencing hunger and thirst, weariness and pain, trial and tears, should cause our hearts to overflow in worship for His divine grace.

The absolute perfection of the Lord Jesus in all His path of devotion, His sinless ways and completed work is the wonder of the saints in all ages and the song of the redeemed forever. The truth of His impeccability is being impugned today and must be defended as an integral part of the Faith once for all delivered to the saints. It was impossible for the Lord Jesus to sin.

We shall consider this soul-thrilling, Christ-exalting subject, along some simple yet profound guidelines:

1. His Perfection at Birth.
2. His Perfection during His Hidden Years of Youth;
3. His Perfection in His Temptation by Satan;
4. His Perfection in His Public Ministry;
5. His Perfection in His Sufferings;
6. His Perfection in His Resurrection;
7. His Perfection at God's Right Hand in Heaven.

His glories are more diverse than the colors on Joseph's coat, and more precious than the gems on Aaron's breastplate. Yea, He is altogether lovely!

We emphasize that these studies are not only doctrinal in substance but devotional in purpose, for the upbuilding of the body of Christ.

THE PERFECTION OF HIS BIRTH

Each perfection to be considered links our souls with a place of manifestation. Thus Bethlehem reveals the perfection

of His arrival; Nazareth - His hidden days; the wilderness - His testing; Galilee - His public walk; Gethsemane and Golgotha - His untold sufferings; the vacant tomb at Jerusalem - His resurrection; and the throne in Heaven, His present exaltation. May we delight in His guileless ways, His gracious words and His glorious works.

Many eminent persons have been born into the world and have served God with great acceptance, leaving noble examples for our emulation and admiration. But each of them failed to achieve perfection. Sinlessness and unblemished perfection were possessed by one Man alone, and the history of His sojourn here is explicit in the claim that He was spotless. The sinful character of all men, and the moral lapses in the most virtuous of saints is traceable to our fallen nature inherited by birth. We are a ruined race. The fountain head of our being is defiled. (Psalm 51:5).

In this our Lord stands unique. He was born undefiled and holy. God has specially hedged about this vital truth relative to the purity of His birth. Gabriel was sent from God unto a city of Galilee named Nazareth unto Mary the virgin with the amazing announcement "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee, wherefore also that Holy Thing which shall be born of thee shall be called the Son of God." (Luke 1:35).

In this solemn statement God reveals the fact that no taint from the human vessel could be communicated to the Lord. His holy birth into manhood was diverse from all others for "in Him was no sin." (1 John 3:5). We must constantly affirm that the Son of God, in becoming man, became that which He never was before, whilst remaining what He ever was. We rejoice in the purity and impeccability of His nature and the perfection of His first advent.

THE PERFECTION OF HIS HIDDEN PATHWAY

Of His hidden years at Nazareth we know but little. God has drawn a veil over those days of obscurity. We believe that He was as sinless and perfect in seclusion as He was in public. The fullness of His Deity at no time violated the perfection of His humanity, and that true humanity at no time ever interfered with His absolute Deity. Of Him we read and ponder "Jesus increased in wisdom and stature and in grace with God and man." (Luke 2:52 R.V.) To comprehend this we cannot; to accept it we are able, by faith. The believer accepts what he cannot explain, and worships his God for the revelation.

As the Lord Jesus merged from the obscurity of the carpenter's home and stood praying on the banks of the Jordan, Heaven declared the Father's estimate of those hidden years. Mr. J. N. Darby's New Translation is of great value as we consider the approval of the Father: "This is my Beloved Son in Whom I have found my delight." (Luke 3:22, 23)

His kinsfolk and acquaintances saw no beauty in Him, but to God He was a tender plant, a branch of fruitfulness and an object of eternal delight. The Father had found delight in His lowly birth, His childhood days, the hours of His youth and the maturity of His manhood. In a despised city amidst the poverty of a humble home, He was the finality of every meal offering, and all the frankincense arose in pleasure to His God. Every day and all the way perfection marked Him during His early path in an unfriendly scene. In His nature there was no sin; in all His actions He did no sin (1 Peter 2:22 and He knew no sin (2 Cor. 5:21)

“A perfect path of purest grace,
Unblemished and complete
Was Thine, Thou Spotless Nazarite,
Pure, even to the feet.

Morning by morning Thou didst wake
Amidst this poisoned air,
Yet no contagion touched Thy soul - -
No sin disturbed Thy prayer.”

THE PERFECTION OF HIS TEMPTATION

The Lord was constantly under the scrutiny of Satan and of a hostile world. Satan was baffled at His constant devotion, dependence and delight in God and the Word of God. The prince of this age could find nothing in Him. His impeccable character and moral beauty shone more brightly under the attacks of the enemy. The temptations of the forty days, culminating in the last day, with three final attempts, unveil the intrinsic worth and glory of the Son of God. “And when the devil had ended all the temptation, he departed from Him, until another season.” (Luke 4:13)

The arch enemy of God and men has fearful power and while not omnipotent, omniscient nor omnipresent, is greatly to be feared. No living soul has ever escaped the energy of Satanic activity. He compassed the first man and brought about the ruin of the race. From the fall in Eden to the end of time he has largely succeeded in his nefarious task of bringing dishonour to God and ruin to man. The choicest saints have fallen under his wiles. None are safe while here below. In the midst of all the rest we behold One Who was subjected to greater tests than all before or after, remaining as He ever was “without blemish and without spot.” He Who would become the Substitute upon the tree was personally perfect. His sacrifice is of unlimited value and vicarious as He Who offered it was in Himself personally sinless and untainted.

The only One Who did no sin has borne ours in His own body on the tree. A spotless Victim has died for sinful men. How much depends upon the absolute perfection of the Sacrifice!

THE PERFECTION OF HIS MINISTRY

The public pathway and gracious ministry of the Lord Jesus was perfect from Jordan's banks to Calvary's cross. He was the only One Who ever could utter words of steadfast unbroken service. "I do always those things which please Him." (John 8:29)

Some have pleased God some of the days and in some of their service, but He was the only One Who perfectly pleased the Father all the days and in all His doings.

Without one lapse, one failure, one wrong step, or thought or word amiss, He moved under the eye of God and was always well pleasing. No day caused any change, no circumstance marred the continuity, no trial spoiled the perfection. Every moment of every hour of every day of every year was marked by this fragrant path of sinless grace and well-pleasiness to His Father.

"No broken service Lord was Thine,
No change was in Thy way;
Unsullied in Thy holiness
Thy strength knew no decal."

Moses spake unadvisedly with his lips but the Lord's lips ever were perfect. We all regret words spoken. He had no regrets. His words were as perfect as His ways. At the end of His path, through a world of enmity and sorrow, His communion with God was as unspoiled as when that path began. May we treasure these delightful thoughts which magnify His deep perfections and the glory of His sinless walk.

THE PERFECTION OF HIS SACRIFICE

The holy walk of the Saviour ended in His sin-atonement death. On the cross darkness hung around His thorn-crowned brow and proud men derided His sorrow. In that tremendous hour God laid our sins upon Him there. He Who had been born without a spot and lived without a blemish was made sin for us. A vital consideration must be understood and appreciated as we gaze on the Lamb of God upon the tree. Even in that dread hour He was immune from sin. He Who bore our sins in His own body, and was made sin for us, was still absolutely holy. "God hath made Him to be sin for us, *Who knew no sin*, that we might be made the righteousness of God in Him." (2 Cor. 5:21) The Lord Jesus Who endured the penalty for human guilt, was on the cross personally holy even in the hour of being forsaken. The cause was not in Him, but on account of our sins. Christ died for our sins, and was buried and rose again the third day is the message of the Gospel for a perishing world. He was absolutely perfect in the hour of death. God found infinite pleasure in His offering of Himself without spot, by the Eternal spirit.

THE PERFECTION OF HIS RESURRECTION

The answer of God to the anguish of Christ is the glorious

resurrection. It is the Divine seal and approval of His sinlessness and sacrifice. Concerning Him we read "it was not possible that He should be holden of death." (Acts 2:24):

"Death cannot keep its prey
Jesus, my Saviour
He tore the bars away
Jesus, my Lord."

The Lord Jesus, the sinless One, has been raised up and shown openly by many infallible proofs. The tomb of Joseph with its graveclothes lying there and the One Who occupied them now risen from among the dead, declare to all who look by faith unto that vacant tomb that His perfections are vindicated, and His sacrifice for sin eternally accepted.

THE PERFECTION OF HIS ENTHRONEMENT

We have considered the Perfection of His Pathway in the scenes of earth, the Perfection of His Passion upon the tree of shame; we will now gaze upon the Perfection of His Preeminence in the glories of the Father's House.

As He ascended from the hillside of Olivet He was going back to the familiar home of light where He had ever dwelt. It was thirty-three years since He had descended from the Father's house into this vale of tears, but now having finished the work given Him to do, He returned to the palace from which He came.

The glorious ascension of the Saviour, our Lord Jesus Christ, was to mark a new era in Heaven and on earth. He was the first Man to enter the Glory, taking perfect humanity linked with Eternal Deity to the right Hand of God. God hath highly exalted Him and saluted Him as the Great High Priest after the order of Melchizedek. (Psalm 110)

His eyes will never weep again, His heart will know no sorrow, His feet will press no more the desert sands, and His soul shall never again be made an offering for sin.

He is there in all the perfection of His character. His moral purity is befitting to the holiness of Heaven. He is the answer to the question of the Psalmist when he said, "Who shall ascend into the hill of the Lord, and Who shall stand in His holy place?" "He that hath clean hands and a pure heart, and hath not lifted up His soul to vanity, nor sworn deceitfully." (Psalm 24)

This word will yet be fully fulfilled when He comes to take the throne of David and reign supreme from shore to shore, but we are certain they are also true of the Glorified Man Who is presently upon the Father's throne as our Intercessor and Priest. "For such an High Priest became us, Who is holy, harmless, undefiled, separated from sinners, and made higher than the heavens." (Heb. 7:26)

He was holy in His nature, harmless in the presence of men, undefiled in His personal pathway, separated from sin-

ners in His death and now made higher than the Heavens in His present exaltation.

How good to consider the unsullied perfections, in every sphere, of our Blessed Lord and Saviour Jesus Christ. May we enter into the experience of Sir Edward Denny who wrote the beautiful words:

"Past suffering now the tender heart
Of Jesus, on His Father's Throne
Still in our sorrows bears a part
And feels it as He felt His own."

THE INTRODUCTION OF MUSIC

A letter on this subject from the pen of
the late J. N. Darby

My dear brother:

I am very thankful your conscience has been exercised about the music. I can sympathize with you; for, as far as ear goes, music had the greatest power over me though never taught to play. But the ground of those who wish you to keep it up is all wrong and not true. It is not for CHRIST they wish you to keep the harmonium; and that decides the case. I could suppose a person earning his bread by music, though I think it a very dangerous way, as Peter did by fishing; which is no excuse for a person spending his time fishing to amuse himself.

All these pleas of "gifts of GOD" are bringing in nature, when it is fallen, into the worship and service of the new man and the LORD, and spoiling it. (I have known "hunting" justified by the hounds having scent!) No instrument can equal in effect (so Haydn said) the human voice. Besides, as I said, it is not true; it is merely keeping the pleasures of fallen nature; not a think evil in itself, but a connecting sensuous pleasure with spiritual life. It is not the thing to begin with a ruined soul but we have to live by GOD'S Word. Harps and organs down here began in Cain's city where he had gone out from the presence of the LORD.

In point of fact artistic musicians as a general rule are not a practical class. The imagination is at work, not the conscience nor the heart. Judaism did take up nature, to see if they could have a religion of it; which proved it could not be but ended in the rejection of JEHOVAH and His Anointed. We are dead and risen with CHRIST and belong to another world. Hence I cannot seek my enjoyment in what belongs to the old, though I may recognize GOD'S work in it; but I do not seek it as a world I belong to now. It is not a legal prohibition but the heart elsewhere. If I could put a poor sick father to sleep with music, I would play the most beautiful I could find. But it only spoils any worship as bringing in the pleasure of sense into what ought to be the power of the

SPIRIT of GOD. They cannot go really together, save as water may take away the taste of wine.

It is a wholly false principle that natural gifts are a reason for using them. I may have amazing strength or speed in running; I knock a man down with one, and win a prize with another. Music may be a more refined thing; but the principle is the same.

This point I believe to be now of all importance. Christians have lost peace and moral influence by bringing in nature and the world as harmless. All things are lawful to me. But, as I said, you cannot mix flesh and SPIRIT. We need all our energies under grace to walk in the latter . . . "always bearing about in the body the dying of JESUS, that the life also of JESUS may be manifested in our mortal bodies." Let CHRIST be all and the eye is single and the whole body is "full of light." The converse is if our eye be evil, because it shuts out CHRIST, our affections are not set on things above where CHRIST sits at GOD'S right hand. This is the point for us: happy affections there, and stedfastly, not being distracted.

Your affectionate brother in Christ,
J. N. Darby

(We commend the earnest consideration of this old letter to the saints. We have often said, and written, that truly spiritual ministry never dies and we could learn many lessons of devotion and self-sacrifice from some of these older brethren, for they were devoted and self-sacrificing servants of Christ, with hearts won to HIMSELF) - Editor.

MINISTRY ACCORDING TO GOD

An Address by the late Mr. Donald Munro, Toronto, Ontario

THE fact that we are so little "with HIM," Mark 3:13, 14, is the cause of much of the dryness of the ministry of the present day. It is our shame. Please turn to Ephesians 4. Here we have truth concerning the "body of Christ." The Church is here represented as the "body" of which He is the Head, so that He the Head and the Church - the body - are called in this epistle the "one new man," - "THE MAN," in mystery. This is the "great mystery" that was "hid in God" Ephesians 3. There is "one body" and "one spirit" that formed the body; and "one hope" that is ever connected with the Lord's Coming. "One Lord" to Whom we owe subjection. "One faith" the Word of God. "One baptism" by which we are identified with Him in death. "One God and Father of all" the relationship which links us with heaven and all His saints on the earth.

If therefore there is ONE BODY, that suggests various members as in the human body. These members have various offices and gifts, to use for the edification of the body, be-

stowed by the Head on them. Of some of these see Eph. 4:11, where we read . . . "He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. "Ministry" then is a gift from the ascended and glorified Christ in heaven.

It is not natural intellect, or ability, though He may and does use that. Natural ability in itself may fit a man to be a member of parliament, a good lawyer, or a doctor, or a smart business man. BUT IT DOES NOT FIT A MAN TO BE A MINISTER OF CHRIST. Such men of ability Nebuchadnezzar was after, Daniel 1:3, 4, and this is the important qualification in the eyes of Babylon still. There are five gifts mentioned here in Ephesians 4. These gifts are given according to His divine will and wisdom, 1 Cor. 12:4, 11. It is true therefore that while the Lord may use men's natural ability, whatever that may be, yet the "gift" He gives for the ministry is entirely apart from one's natural gift. One may be a Christian and have a natural gift, and yet have no such gift as is mentioned here.

The gifts for ministry, then, come from the Lord Himself and are intended by Him for a purpose. They are for the preaching of the Gospel to the world, for the shepherding of the flock of Christ, for the instruction and building up of the saints. Hence the Lord would have each one of us know our place - our niche in the body, that we carry on our own work and fill our own place there.

Each one of us have some earthly occupation and we are all interested about fitting ourselves for it. I wonder have we had the same exercise to find our place in the body of Christ? Have you ever poured out your heart before Him to find out what is the niche that you should occupy in the body of Christ, and in the local assembly? Have you ever had any exercise about being fitted to occupy that place for the blessing of the Lord's people, and the glory of the Lord Jesus Christ? This is what these special gifts are for, as in Eph. 4:12, 14.

Some of the Lord's people seem to run after every new thing. Such are they that are "tossed to and fro." Thank God. I have "THE OLD THING." - the thing He has given in His Word and I don't go after any new thing. I have God and Christ, the Holy Spirit, and His Blessed Word, and tell me what more can you have? And if "new things" come they are usually from the Devil.

What tossing "to and fro" have we seen in Toronto. The Lord's dear people tossed about, running here, there and the next place, as though they did not have in His Word the best that God has to give. Tell me what more can we have? Maybe, you say, we have not eloquent ministers. No, we have not. But we have God, His Word, and the blessed Holy Spirit. If

we are really right with God, living on His Word, and walking in the Spirit, we will have all that God can give us. **INDEED WE WILL!**

We never read in the Book of assemblies having their men that are called "their minister." Men whom they have chosen for themselves, and of whom they say, "He is our minister." Paul was a minister to the whole church. We read in 2 Cor. 11 that he had the care of all the churches. So these gifts are in connection with the church, which is His body, and they belong to the whole body. Any of you who have a gift from the Lord Jesus, for the world or the Church, have a wide parish in which to use it.

Please turn to 1 Cor. 12. No man can know Jesus as Lord, but as he is taught by the Holy Spirit, as we read in this chapter.

I have known, for instance, a young assembly gathered together in the Lord's Name. Just a few saved people, ignorant of the world's wisdom, but instructed in the ways of the Lord, and they were kept by Him year after year. I remember such an assembly - one of the oldest in this country - who gathered in the Name of the Lord. We spent maybe twelve weeks there before we saw a soul saved, then the Lord began to gather in a few. We read God's Word together for three or four weeks to establish them in the truth. Then the time came when they were going to be left. There was not an old believer among them - just a company of new-born men and women. We never heard one of them open their mouths while we were there, except in praising the Lord and their very knees would shake if they thought of having to speak in public. We were going to leave them, so we asked one of them . . . "What are you going to do? Are you going to make any announcements?" **CERTAINLY!** Well what are you going to have - the answer, "two meetings during the week and Lord's Day."

Well I don't know if it ever dawned on them, the dilemma they were going to find themselves in, when they came together. They were all there Wednesday night. What was to be done? None could preach. They had a Bible Reading, and a good one, for I think they read the first eight chapters of Romans, and God helped them. Don't you think they had a good meeting?

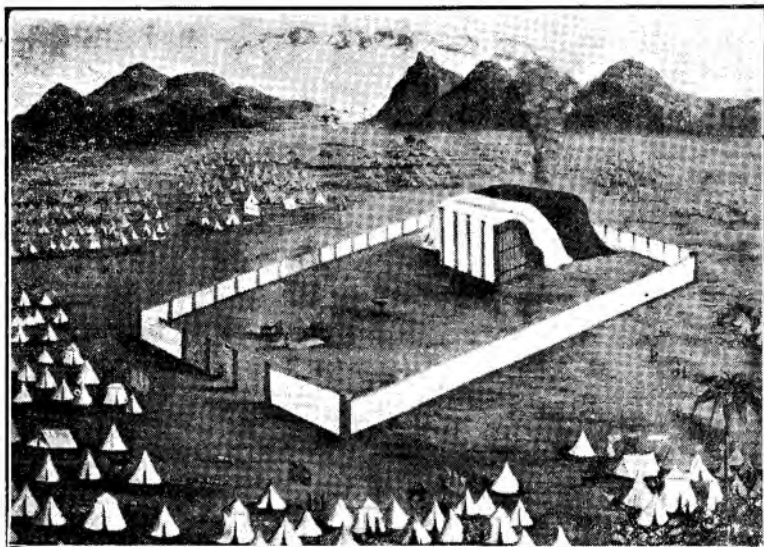
Dear friends, the Head in Heaven was looking after the "babes" that night, Sunday night came. There was not much preaching - of course, some told how God saved them, and I think one or two of them tried to pray. But let me tell you, all of us could sit at the feet of some of these brethren today, and hear the Word of God to our soul's edification. Why? Because they were cast upon the Lord and they went on with God, and He gave gifts to some, for the Gospel and the building up of the saints.

We should be exercised about this matter of ministry that

the Head of the Church might raise up men for the work of the Gospel, as well as men of God to shepherd and instruct the flock of God. The gifts come from the Lord and it honors Him to trust Him for them.

May the Lord give us to be content with His way, and pray for and uphold all He raises up, sends forth, and uses in His work.

TABERNACLE MEDITATIONS



THE ALTAR OF BURNT OFFERING

LEVITICUS 6:8, 13 tells us something concerning this altar, as in verse 9 - "This is the law of the burnt offering because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it." We read also in verse 13 . . . "The fire shall ever be burning upon the altar; it shall never go out." Thus we see its significance as a constant memorial before God of the "ascending character of the sacrifice as a sweet savour to God."

Many offerings were offered upon this altar which was foursquare 5 cubits x 5 cubits x three cubits, with its four horns at each corner. It was made of acacia wood, typical of the humanity of our Lord, covered with copper and had a "net of copper" in the midst of the altar and four rings for the staves, to carry it, with its accompanying vessels, all covered with the covering of badger skins. The "net" would be a cubit and a half high therefore. This was the same height as the ark in the Holiest of All. You will notice concerning the vessels

attached to the altar that in Numbers 4:14 the pots or pans are omitted, as they would be used to carry the burning coals taken from the altar when journeying.

Everything connected with this altar - see Exodus 27:2 where it was covered with copper (brass of the Bible is really copper) and this would suggest to us the thought of "God testing man in righteousness as he would approach into His presence and dwelling."

Along with the many offerings on this altar there was always the "morning and evening lamb" - a true picture of the Suffering Saviour in type Who suffered on the Cross between the time of the "morning and evening sacrifice" as typified in Scripture, so that there was always "its sweet savour ascending to God all night while Israel slept in their tents - a true picture of the eternal and satisfying character of the Sacrifice of Christ on the Cross for sin. The mystery of the Cross is seen here that at one and the same time, while hanging on the accursed tree, our Lord was both a sacrifice for sin and a sweet savour to His Father in His obedience, holy submission and suffering.

You will note if you look at Ezekiel 46:13 that in the Millennial Kingdom where "sacrifices of remembrance" shall again be instituted, that only the "morning lamb" is prepared - there was no "evening lamb." Thus there would always be a reminder of the totally finished work of Christ Who yielded up His spirit at the time of the "evening sacrifice" - at the ninth hour, Matthew 27:46, 50 - Mark 15:34 and Luke 23:44. The "morning lamb" in the Kingdom shall be prepared "morning by morning" (margin). Some have had difficulty with these sacrifices of the future earthly day but they are in the nature of a "remembrance" of the wondrous work of the Cross of Christ. (May we suggest to many of our younger brethren, and some older also who are always when referring to the Cross speaking of it as "the Cross of Calvary" that the Cross is ALWAYS connected with the *Person* of Christ - it is the Cross of *Christ*. We know their thoughts are right but the language is not as scriptural as it should be.) Editor.

This altar of burnt offerings was beside the entrance of the court and none could pass save by this means of access - it was indeed a precious place to all who approached it, either with sacrifice or oblation of thanksgiving and gratitude or for sin or trespass.

We see a striking illustration in the case of the Queen of Sheba in 1 Kings chapter 10:4, 5 when she went with Solomon to the House of God . . . "and when she had seen . . . his ascent (or his ascending offering at the altar) by which he went up into the House of the Lord; there was no more spirit in her. Her confession is in verse 7 . . . "Mine eyes had seen; and, behold (an exclamation) the half was not told me." We believe this is where and when she entered by faith into salva-

tion. PRECIOUS BLOOD. What constant satisfaction to our God and to all of us who have been to Calvary and found eternal rest there. The Editor

INTERESTING LETTER FROM TASMANIA

Ridgley, TASMANIA

January 7, 1975

Dear brother in the Lord:

Greetings in His Name, I am writing from the above address having come down for their annual Conference. I read of the passing of your old fellow worker, Willie Warke. I had the privilege of sharing a few meetings with him. He has left us an example good to follow. He has a brother-in-law named Nelson in this country.

This little Assembly has a long record since its planting about 80 years ago, some of the descendants of John Young, who was called the John Ritchie of Tasmania. So you can see the caliber of its past. I first came here twenty seven years ago, having heard the Macedonian call. It was in great reproach over its stand for the "old paths" and three quarters of the Assembly left them and set up a new hall only a few yards away. Amidst the welter of entertainment, with open table and closed platforms, the Assembly continues today and God is blessing. Some new young men have come along and there were 57 carloads over the weekend. Those who ministered were John McColl of Brisbane, J. McDowell from Brisbane ex Northern Ireland. M. Kilpatrick from Ireland, now in Melbourne and myself.

I have been recovering from surgery I had a few months ago and now, near 74, it is a slow process. Years ago Hector Alves was here and Frank Knox. There are only two places in this Island of many where one feels free to move. Only one among the many in Melbourne. From around Brisbane, my home town, there are still about fourteen open Conferences. We greatly miss men like brother Parkinson, Bragg, Thomson (father of Neal of Venezuela). You yourself must be feeling the heat and burden of the day but, for encouragement, we read "they shall still bring forth fruit in old age." If you know where I could get back numbers of the Barley Cake, Our Record, etc., I would love to get them. There is very little of sound written ministry today, so many haven't the grip and are not prepared to pay the price. (Send him a few copies if you can.)

May the Lord continue to sustain you and with warmest greetings in His Name,

Yours through grace, J. C. Russell

P. S. Brother Russell's address is:

41 Riaweenā St., The Gap,

BRISBANE, QUEENSLAND, AUSTRALIA 4061

QUESTIONS and ANSWERS

Question: Some of brethren conclude their public prayers with "In JESU's Name." Would you agree it is more reverent to conclude with "In the Name of our Lord Jesus Christ?"

It is hardly necessary for me to write that it is painful to hear brethren addressing God in the modern "You" and "Yours." One brother described this as the spirit of Laodicea. Would you agree?

(From England)

Answer: We agree with you on the first question and mode of closing prayer. However, we must remember that the true spirit of deep reverence must enter into this. It is not a mere repetition of "the Name of the Lord Jesus Christ" which is often used very properly, but there is sometimes a measure of repetition which reveals custom, not exactly reverence.

In v. 7 of Acts 4, the rulers asked . . . "By what power, or by what name, have ye done this?" Peter's answer is found in v. 10 . . . "By the Name of Jesus Christ of Nazareth . . . doth this man stand here before you." In v. 23 they "went to their own company" and we have the words of v. 27. "For of a truth against Thy Holy child Jesus . . . and again in v. 30 . . . "that signs and wonders may be done by the Name of Thy Holy child JESUS." "And when they had prayed, the place was shaken, etc."

There is a reverence attached to the Name of our Lord as there is a corresponding reverence attached to the Name of JESUS - the lowly Name in which we delight and God likewise delights. Prayer is not mere repetition. It is the language of the heart. I have heard older and beloved brethren closing their prayers in the home at meal time, etc. "In Jesus Name" but the reverence was so pronounced, one could say - amen, but again it has been possible, in prayer, to be so correct as to the use of The Name and yet lack the reverence and deep feeling attached to His Name.

As to this being the spirit of Laodicea, it would depend upon proper use and attitude to the Name of our Lord Jesus. If dependence is placed upon the modern versions instead of the old Standard Authorized version with its accompanying English Revision of 1881, we would certainly see in the multiplicity of these modern versions the "spirit of Laodicea" - satisfied with themselves and "have need of nothing." Such lack the "reverence" to the precious WORD OF GOD and to His Precious Name.

Question: What is your opinion for sending gifts to some evangelistic missions who ask money to feed the hungry in India or elsewhere, also about teaching the Word of God on Radio?

Answer: Regarding the first, most of those circularizing thousands of people for money professedly for good purposes, do it according to lists of "donors" they have in many cases "bought" for a large sum of money and they therefore reach many thousands with the same appeal. Doubtless some give out of the goodness of their hearts, as is said, but it is very questionable if all, or most, of this money received by circularizing ever reaches the hungry in proportion to the many thousands of dollars sent to them.

It is true we certainly should have an exercise in regard to the "hungry" and "poor" but if we know of such, let us do it personally and not according to the many "lists" sent in the mail. We continue to receive "lists" asking for money from old addresses of years past, showing there is no heart in this but a system of gathering in the money - God only knows how some of it is spent.

As to your second question - we can leave this matter to God but Assemblies seeking to go according to God's Word are NEVER strengthened by this, nor are others taught the truths we stand for as to our "gathering" center, our Lord Jesus Christ as Lord in the assembly. In the many radio programs, there is unquestionably also the money problem, with its consequent confusion of thought and purpose.

Question: Is it in order for a sister in fellowship in the Assembly to wear in public or be seen by her neighbours, save in fitting and modest clothing? In face of the modern trend to wearing of men's garments, slacks, or shorts, pant suits, etc., what should be the attitude of those who are saved, and taking the place of separation from an ungodly world relative to such things and fashions among worldly women?

Answer: The only attitude consistent with the Word of God would be to "be separated" from this entirely. If our sisters are known by their modesty, their testimony shall be enhanced and the world shall take notice that they "have been with Jesus" Acts 4:13. If they join the "mini-skirted" world-bordering majority of professors, they shall show an utter disregard for the plain Word of God . . . see Deut. 22:5, also 1 Tim. 2:9, 15. Our elder brethren and elder sisters also (privately of course for the sisters) should teach the young women the principles of the Word relative to this, as an important part of their testimony.

Question: Are there too many Gospel tracts lying around in the "racks" of Gospel Halls, instead of being distributed amongst the people of the world?

Is there not the danger of too much printing, for various reasons, instead of the distribution of the Scriptures, the Word of God?

Answer: This is a definite failure - it betokens a desire for publicity where it is least needed, i. e. in the Assembly Hall. The "Word of God" is the strongest weapon God uses therefore money spent on tracts lying uselessly around could be put into better use in providing Testaments, Gospels and even Bibles and be given with a real exercise of soul to those who shall receive them.

Some few years ago, outside of the Port of Authority Station in New York, the writer had a Gospel of John handed to him by a quiet-appearing man amidst the busy crowds - he had his station and he offered them to passersby. I walked back to him, as I only had a few moments to make a connection at the Station, and I sought to encourage him in this work. I said, Sir, I presume you are saved. Yes, I am sir, he answered - I said "This is wonderful, how long have you been doing this on the streets of busy New York?" He answered me that it had been for about 25 years. I mentioned that this was grand. Now! I said, "Sir, I only have a few moments to talk with you. Tell me . . . What is between your soul and the eternal fires of God's judgment?" The dear man looked at me kindly and said, firmly . . . "Sir, nothing but the Precious Blood of Christ." We thanked God and parted - we shall meet again.

In our Bible Carriage work throughout Michigan for between 30 and 40 years we always made it a practice to give away, mostly, the Word of God, in Gospels, Testaments and Bibles, texts, etc., and while not decrying the work of tract distributions, we firmly believe there must be deep exercise of soul behind every tract given - they must be well written - few are able to do this today but above all we must never forget the divine power of The Precious Word of God . . . "Being born again . . . by the Word of God . . . which liveth and abideth forever." It is difficult to argue with the Word of God.

Nineveh, N. S. — Bro. L. K. McIlwaine has been doing some follow-up work visiting where he had meetings some time ago. Albert Ramsay had two weeks with them in December with his Egypt to Canaan chart, a cheer to the saints.

Cleveland, Ohio — The editor has been having meetings on regular meeting times on W. S. speaking on Paul's Journeys & his companions, illustrated by maps - also visited Monticello Hall on their Sat. eve., monthly meeting on same subject.

Westbank, B. C. — Bre. Paisley and Billingham in the Gospel here - this city is growing.

Vancouver, B. C. — Bro. McKinley helping small assembly in Chico. Calif., last report. Brother Alves improving - remember him in prayer.

CONFERENCES

Toronto, Ont. — The East End Assemblies purpose their Annual Conference, their 89th., will be held D. V. beginning with Prayer Mtg., in Pape Ave. Gospel Hall, 871 Pape Ave., March 27 at 7:30 p.m. Meetings will continue in the Birchmount Park Collegiate Institute, 3663 Danforth Ave., Scarborough March 28, 29 and 30th. Meetings commence at 10:30 a.m. Correspondents - Lyle MacMullen, 9 Tidefall Drive, Agincourt - telephone 291-0539 also Earl Barnett, 19 Tally Lane, Willowdale - telephone 226-0070. Note change of location.

Toronto, Ont. — The West End Assemblies will have their Conference d. v. March 28, 29 and 30, commencing with Prayer Mtg., March 27th in Rexdale Gospel Hall at 7:30 p.m. Bible Readings each day from 1:30 to 3 p.m. in usual place Royal York Collegiate between Bloor West and the Queensway. Correspondents - Nelson Brooks, 9 Sunplains Cresc., Etobicoke - phone 621-3784 or Sam McIntosh, 324 Fairlawn Ave., - phone 783-1543.

Vancouver, B. C. — South Main, Deep Cove and Richmond West Assemblies will convene their conference d. v. March 28, 29 and 30 at the John Oliver Auditorium, cor. 41st and Fraser Sts. Prayer Mtg., in South Main Hall Thurs. March 27 at 8 p.m. Visiting and local servants are expected to minister the Word. Visitors freely entertained. Corresp. W. A. Boyd, 6540 Sophia, Vancouver, B. C. V5X 3N3-

Moncton, N. B. — Annual Conference d. v. in the Moncton Gospel Hall, March 28, 29 and 30th, commencing with Prayer Mtg., March 27 at 7:30 p.m. Accommodations provided for visitors - all welcome. Corresp. Eric F. Adsett, 477 Lutz St., Moncton, N. B. EIC 5H2.

Culver City, Calif. — We purpose having our usual Conference, commencing March 28th, with the Prayer Meeting, continuing Saturday and Lord's Day 29th and 30th in the Gospel Hall, 11138 Venice Blvd., Culver City - phone 213-342-7594.

McKeesport, Penna. — Annual Conference will be held d. v. as usual commencing with Prayer Mtg., April 25th at 7:30 p.m. continuing over the 26th and 27th. All meetings will be held in the Main Pavilion of the Renzie Park. The Lord's servants walking in the "old paths" welcomed in ministry. Please advise beforehand of your coming. Corresp. Wm. H. Moore, 2705 Hill St., McKeesport, Pa. 15132. Phone 672-7575.

Waterloo, Iowa — The Assembly of Western Ave., Gospel Hall here will D. V. convene their Conference in a new location, account of lack of room, etc., in their Hall. The Conference will be held in the Masonic Temple, in Waterloo and the following dates were available for this year, i. e. May 10th and 11th, where usual arrangements will prevail. The Prayer Mtg., will be held in their own Hall, 726 Western Ave., Friday evening at 7:30 p.m., May 9th, also the last meeting for the Gospel Sun. evening will be held there.

The auditorium is easily found, just off Highway 20, passing through the city, on the corner of East Park Ave., and Mulberry. Hospitality afforded visitors and meals served in the Masonic Temple. Corresp. Clifford J. Smith, 3466 Hammond Ave., Waterloo 50702.

Toronto, Ont. — The Mimico Bible Readings will be held, as formerly in their own Hall, 414 Royal York Road April 4, 5 and 6, beginning Friday night at 7:30 and continuing three times daily Sat. and Lord's Day afternoon. Breaking of Bread at usual time and Gospel Sunday evening.

The subjects this year D. V. include Hebrews, chapters 10 to 13. These Bible Readings have proven very interesting and helpful in past years - plan to attend if you can. A hearty invitation given to all who love The Word. Corresp. R. T. Hill, 30 Struthers St., Toronto, Ont. 14.

Manchester, Conn. — Our 57th Annual Conference will be held D. V. March 28, 29 and 30 in the Masonic Temple, as usual. Prayer Mtg., in the Gospel Hall, 415 Center St., Thurs. March 27th at 7:30 p.m. Corresp. Joseph L. Jassie, 159 Thomson Road.

FALLEN ASLEEP

Toronto, Ohio — Our beloved brother William J. Artman of this Assembly went home to be with the Lord Jan. 2nd, aged 71. He was saved in Gospel meetings here June 17, 1932, baptized and received shortly after. A quiet and meek brother with a heart for the Lord and His people and work, hospitable and kind. Sadly missed. He leaves his widow and three sons.

Petersburg, Va. — Our dear aged sister Mrs. Mattie Cobb "went home" January 16th, aged 96. Saved in her teens at meetings of the late Alexander Lamb (he was one of the early pioneers in Virginia with James Hamilton and others - editor). She maintained a godly testimony to the end. We knew some of these esteemed older ones. She leaves one daughter - 2 sisters.

London, Ont. — Our dear sister Mrs. Eric Cuthbertson "went home" December 22nd, after a lengthy sickness. A consistent and godly sister saved for over 70 years - she knew sorrow and was a widow for 34 years. One daughter survives, Mrs. Arthur Booth. She was in her 89th year. Born in Oil Springs, Ont.

Boston, Mass. — Our dear sister Mrs. Margaret Little of the old Cliff St., Assembly here (now Watertown) went to be with the Lord Dec. 31, aged 87. Saved 58 years ago in Emerson Village, New Brunswick where our earlier pioneers preached - a quiet godly sister, faithful to the Assembly. She is survived by two daughters, one son. The passing of these aged ones of long acquaintance reminds us of the nearness of His coming. The time cannot be long as we view the world.

Pine Creek, Man. — Our beloved sister in the Lord Mrs. E. Williams "went home" January 15, aged 81. Quiet and godly in life, she left a good testimony. Saved in 1931 at tent meetings of the late Robert McCracken and Herb Harris and with the Assembly since. "A great woman" - 2 Kings 4:8.

Cleveland, Ohio — Our beloved sister Mrs. Frank Williams went to be with the Lord from the Gospel Hall Home in Longport, N. J. Thursday January 23rd. She was in her 79th year. Her maiden name Elizabeth Jane Wallace of Tullyglush, N. I. She was saved there, near Keady, June 11, 1912 - I knew the building where she was saved in the country . . . Gathered to His Name at Tullyglush Gospel Hall. For about 24 years gathered with us in the West Side Gospel Hall, Cleveland, for five years in Monticello Hall until she went to Longport the past 7 months. A godly, consistent sister who loved the place of His Name. She leaves three children. Also survived by two sisters and two brothers in N. I. - Her dear husband, Mr. Frank Williams, surviving and in the Home in Longport should have our prayers, they were a worthy couple. Service held in Longport, interment here.

San Diego, Calif. — Our dear brother William George McDonald "went home" January 24th in his 86th year. Saved in London, Ont., when 17 at meetings of the late W. B. Johnson and Harold Kay. In fellowship at Long Beach and for the past 18 years here. He is survived by his wife, also his brother Stanley McDonald of London, Ont.

Akron, Ohio — For the sake of many who knew him we record the passing of our well known brother Michael W. Becker - for many years in the Assembly here, aged 93. He was saved in 1908 and never failed to witness of his Saviour, even to the last, as memory failed, he always spoke of his Lord. We knew him well in the early days, he and his wife were very hospitable to the Lord's people and servants. One sister survives, Mrs. James Christa in fellowship in the Akron Assembly, three grandchildren.

(We regret lack of space for other reports)

Words in Season

THE BIBLE FAMILY MAGAZINE



A PEACEFUL EARTH

Isaiah 11:9

THIS ne'er shall be while sin shall reign,
Nor can we banish ills and pain;
The cause of such shall never cease
Despite man's earnest quest for peace.

The Bread of Life men still despise
And famine lurks in 'deadly guise;
While millions welter in their need,
The nations strive their mouths to feed.

The pity is men strive to fight
Against the One in Whom is Light;
He lightens eyes to lead the way
To Cross of Christ in this - Man's Day.

The Saviour came to ope the way
To endless joy, eternal day;
To pass Him by and spurn His call
Spells ruin, tho' HE DIED FOR ALL!

W. H. F.

APRIL, 1975

WORDS IN SEASON

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SEND ALL other material for the Magazine, articles, news items, Conference notes, Obituaries, etc., to the EDITOR - William H. Ferguson, 1314 Bunts Road, Lakewood, Ohio 44107.

CHANGE OF ADDRESS

Albuquerque, N. M. 87109 — Mr. Douglas Howard, 7600 Montgomery Ave., N. E. Apt. 1003.

REPORTS

Phoenix, Ariz. — Bro. Douglas Howard had a short visit with the Sunnyslope assembly here on his way through to Albuquerque, his present address as above. He also visited bro. Albert Joyce and his wife at Palm Springs, Calif., on the way. We understand the latter's health is somewhat improved.

Nipissing Jct., Ont. — Bre. Peter Simms of Dominica and bro. Nicholson had a spell of meetings here recently with blessing in conversions - saints cheered. They have about 34 in fellowship here now - one of these northern outposts. We trust those professing may go on to prove reality in a day of light profession.

Coal Creek, Kansas — Bro. Hamilton sent a few lines from here on his way back from the South, visited also West Crossett, Arkansas.

Westbank, B. C. — Bro. Paisley, writing from here, tells of some professing at recent meetings with bro. Billingham - weather quite severe he mentioned.

Iowa — Recent meetings held in Cedar Falls, some professed we hear, not too much stir - bre. Hull & Bingham there (from the Maritimes) - bre. Albert Ramsay and John McCracken, also from the Maritimes, in Garnavillo - difficult to get "strangers in." Bre. Dobson and Orr saw some blessing in Manchester, bre. Brandt and Wah's at Beetown, not definite interest. Bre. DeBuhr and E. McCullough saw blessing in Willmar, Minn.

Englehart, Ont. — Our brother John Norris was here recently using his chart on the work of the Spirit through the dispensations. Interest good. He hoped to leave for the Prairies soon.

Trinidad, W. I. — The work here, mentioned by brother Daniel Uscher, who came here first 14 years ago, goes along with some cheer and enough problems to keep us humble. Tent meetings near Orange Field showed some fruit last year. An "Eventide Home" has been started here for older assembly folks who have few to care for them.

Longport, N. J. — The Annual Meeting of the Longport Home will be held D. V. this year April 19th. Dinner will be served at 12:30 noon. This is in the nature of a report gathering with a little ministry. We commend the administrators and workers here, as well as the aged believers, to the godly exercise of God's dear people, in prayer and attendance if possible.

Cleveland, Ohio — The editor had some meetings on regular meeting times on W. S. on Paul's Journey & his companions, using maps. Also purposed some in Monticello Hall further speaking on Paul's Prison Epistles. We are struck in all this with the evident leading and guidance of the Holy Spirit - something we are in danger of losing sight of entirely in favor of human arrangement. This is part of the "old paths" of the Word.

Windsor, Ont. — Bro. John Gray had some meetings here and in Kitchener on the truth of the Assembly - also visited Merlin.

Lake Shore, Ont. — Bro. Doherty had chart meetings here lately, also visited Wallaceburg. Murray McCandless and Paul Kember getting stronger at Dutton. Highbury Ave., assembly in London has seen some blessing in souls lately. Bre. M. McLeod and J. Smith were to start meetings March 9 with this assembly.

AN ANCIENT ADVERTISEMENT

AWAY back in the early eighteen sixties probably, the following advertisement appeared in certain newspapers in the northeast of Scotland:

MARKET PREACHING

"If the Lord permit, the everlasting Gospel will be proclaimed at Longside, Ellon, Aberdeen, Turriff, Inverury and other markets."

A SOLEMN QUESTION

The preaching of these village preachers, especially this one we speak of was as follows:

"How long do you think it would take you to count a billion? A billion is a million of millions; and if you were to count at the rate of two hundred a minute, it would require more than nine thousand years to finish it. Now you must live a billion of years either in heaven or hell, and when that billion of years is past, you must live another billion of years, and then another, and another; and even then your life will only be, as it were, beginning. You must live forever, whether you will or no. Is it not an awful thought that you are an immortal being and that there is no escape into nothingness?"

Dear friend, you are making an awful blunder if you are living for this world only; and if you die unsaved it is a blunder that can never be remedied. Jesus offers to save you now, He died to save you, and if you come to Him as you are - no matter how great a sinner you may be - He will save you; for He says, "Him that cometh to Me, I will in no wise cast out." The time is short, your soul is precious, and eternity is near."

D.M.

The letters at the end indicate that the person who wrote and inserted the advertisement was the late Duncan Matheson - a faithful preacher of that early day, under whose preaching many were saved as the Holy Spirit was moving in the Northeast of Scotland at that time. He had an obsession about eternity and it has been said that he stamped eternity on the hearers of the people of Perth. A Perthshire man familiar with the life and career of Duncan Matheson penned the following lines:

"Timeless eternity, shoreless infinity,
Measureless, limitless, fathomless sea!
Incomprehensible, vastness extensible.
Ever and ever and ever to be!

Judgment's immensity, Torment's intensity,
Fearful finality, changeless decree!
Conscious nonentity, sinful identity,
Ever and ever and ever to be!

SINNER, BEWARE - It is later than you think - eternity looms before you on the dark horizon of this sinful day. The shadows are lengthening, your opportunity is fast slipping past you - hasten! The Saviour lingers in grace and mercy but **THE DAY OF RECKONING IS AT HAND - CHRIST REJECTER!** Come to **HIM** today.

THE CHARACTER OF LIFE ON THE MILLENNIAL EARTH

William H. Ferguson

IN our last study of the Kingdom of the Son of Man, we sought to show that during the Thousand Years of earthly reign, a vast change shall be seen in the rule and absolute authority of the Son of Man. He shall be a King-Priest and His Throne on earth inviolable even though a "regent" as "The Prince" shall be on the earthly scene continually.

The Church, as the Bride of the Lamb, united to Him eternally is seen as a "City - the Holy Jerusalem" over the earth but not on it during these Thousand Years. The earthly Jerusalem, with the Temple rebuilt after the instruction and order of the Lord Himself, as in closing chapters of Ezekiel, shall be a gathering center of worship for the whole earth and so referred to in Zech. 8:21, 22.

However, in this issue we would seek to unfold, as we believe taught from the Word, certain developments which shall remind us of the "purposes" of our Lord relative to men living on the earth in this coming Millennial Day. We use the term generically and would speak of their mode of life, their worship, their work - cp. Isaiah 65:22 . . . "They shall long enjoy the fruit of their labors." (Septuagint).

Conditions shall be radically different from those existing today as we note the total absence of such disasters as:

WAR, DISEASE, FAMINE, STRIFE, CALAMITY and CEMETERIES (as we know them, etc.)

TECHNOLOGY as we see it today in its advanced and advancing strides, shall cease entirely. There shall be no need for it. We understand readily today that the scientific advancement of men has been made necessary by the conditions which have developed in a world ruined by sin in all its consequences. Every result of sin in a "fallen Adamic race" has brought about every NEW technological advancement. The great production of armaments and resulting race for nations to "arm" results from fear of war.

The great medical sciences developed to combat the tremendous spread of killing and crippling diseases, shall be a thing of the past. Sickness and death shall be minimized and governed by failure to submit to divine authority and shall be abnormal.

THE CRAZE for SPEED shall vanish automatically. Why such high-speed autobans and super-highways the civilized world over? To get there in a hurry - but WHY? The Mighty

Fleets of aeroplanes, for business, technology, for war, or its fear of it - WHY? Nothing seems fast enough today, the world must hasten on to its impending doom with these fanciful inventions relegated to unseen forces urging us all on to the fateful moment - but WHY? In the Millennial earth there shall be no need for such - these are all the "ingenuity" of man seeking to reach new frontiers of space and energy - all, of course, without GOD and in defiance of GOD'S limitations on man. ALL shall cease as an unnecessary thing in a Kingdom of PEACE, RIGHTEOUSNESS and PLENTY. These advanced ideals of man are all connected with MAN'S DAY and shall cease with the destruction of the armies of the nations and Antichrist at the appearance of the Lord in judgment as He destroys with the breath of His mouth His enemies - Matthew 24:27, 31 etc.

The Millennial Day or Day of the Lord for a thousand years shall be characterized by an entirely different rule and authority and mode of life. There shall not be the feverish rush to provide for later years, or pleasures and luxuries of this life.

SOCIALLY

We mention the character of the Kingdom relative to this thought. All UNIONS shall cease - all socialistic ideas shall vanish. All political parties shall cease. "He shall rule them with a rod (a shepherd's rod) of iron." His Word shall be law. It shall be a rule of absolute authority but of goodness, righteousness and fairness - imposed by the only ONE Who has the right so to rule - our Blessed Lord. The families of earth shall live peaceably. Men shall resort more or less to an agricultural type of life . . . "They shall beat their swords into plowshares and their spears into pruning hooks" etc., Isaiah 2:4, etc.

ALL WELFARE PROGRAMS CEASE

PRISONS WILL BE NO MORE

CONCENTRATION CAMPS A THING OF THE PAST.

There shall be work and activity, of course, there shall be the travel by ships, suggested by Isaiah 60:9 . . . "to bring thy sons from far, their silver and their gold with them, unto the Name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee." Doubtless there shall be pilgrimages from various parts of the earth to the Temple of the Lord as a gathering pivot of all - "a true House of Prayer for all."

The words of Psalm 72, which was typical of Solomon's reign (typically of the future) looks forward to the reign of the "Greater than Solomon," the righteous reign of our Lord. There shall be no uprisings against authority until the end of the Thousand Years when Satan is loosed from the bottom-

less pit and goes forth to deceive the infidel Gog and Magog, whose enmity has been feigned to be submission to the law of the Kingdom but, nevertheless, carried through the Day of the Lord in the unsaved multitude of children who have been born and who carry with them in their hearts the old hatred against God and His Son. Not all who are born in the Day of the Lord shall turn to the Lord, millions shall, but Gog and Magog ideology persists in the unregenerate heart of the many who will follow Satan in his final rebellion, to their utter destruction by fire from heaven, with the great enemy Satan himself.

Modern life, as we know it, shall cease relative to "the Cities of the nations." Revelation 16:19 reminds us of the day to come, after the Church is taken home, when "the cities of the nations shall fall." The modern city is built to suit the need of industry, commercialism, pleasure, Luxury (amidst poverty) - after the order of Cain's city, built in defiance of God as he "went out from the presence of the Lord." This shall be a thing of the past and the agrarian life shall be evidenced to meet the need of all. "The plowman shall overtake the reaper." The seasons shall overlap to provide for the many millions of earth. Read Isaiah 30 . . . note verse 26 - "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold (not its heat) etc." Crops shall abound - food shall be available for all. Dishonesty and greed and "withholding of corn," or food, shall not survive.

The center of all WORSHIP shall be the Temple of the Lord in the midst of Israel's Land, long promised to them. Men and nations shall resort thither - Zech. 8:20, 23 and the Name of the Lord shall be known through the whole earth - Zech. 14:9 - note also Jeremiah 31:34.

THE CHURCH REJOICING IN THE PURPOSES OF GOD

The blessings of that DAY here on earth shall be innumerable and, as we look down from the vantage point of heaven and the Heavenly City, our future abode, above and see these wondrous times on earth, we shall lift our voices in praise and thanksgiving to the Lamb amidst the Throne. Doubtless there shall be more communication between earth and heaven in these wondrous days, probably more angelic. The full enjoyment and communion of heaven and earth remains for its manifestation in the Day of God - Revelation 21:2, 3 - when the "tabernacle of God" - we believe the Church - shall be able to visit the earth and all God's creation and shall be an outstanding evidence of the gracious, electing grace of our God and the work of His Beloved Son on the Cross - He shall be in the midst - eternally, with the marks of Calvary in His glorious and glorified body and *all* shall acknowledge HIM - eternally, as the GODHEAD is seen eternally as God had desired - IN PERFECT HARMONY WITH HIS CREATION.

May we be like Peter who stated by the Spirit in 2 Peter 3:12 . . . "Looking for and hasting the coming of the DAY OF GOD." Godly living is required to fit us as those who are "looking for His Coming" and the translation of the Church - thereby hastening the coming of the unfolding of God's gracious purposes as to this earth and the Heavenly Sphere - our future home.

THE PERSON OF OUR LORD JESUS CHRIST

His Compassion

Harold S. Paisley

In these meditations upon the most glorious of all subjects we have been moved in wonder at the greatness of His stoop, as we considered His Incarnation. We have been moved to worship as we traced His spotless pathway across the sands of time, in all the purity of His perfect humanity. It is now our desire to bring before the heart the tenderness and sympathy of the Lord down here amongst men. To know more of His compassion as He sits enthroned above at the right hand of God, we must consider His compassion as He moved in the scenes of earth below.

In the glorious person of the Son, God has drawn near to man. The life of Christ in this "vale of tears" evidences what the thoughts of God are towards us. He is a God of infinite compassion. The sweet psalmist David, who had proven the unchanging faithfulness of God in all the trials and vicissitudes of life, could sing "Thou art a God full of compassion." And another, who like him had his path strewn with afflictions, even Jeremiah, has added his testimony to God saying "His compassions fail not" (Lam. 3:22).

The Lord Jesus was full of compassion as He journeyed to the Cross, and after His resurrection, His feelings were unchanged. His appearances during "the little while" of forty days expressed His feelings and interests in His little flock. Thus we are encouraged to know that this same Jesus who lived, and died, and rose again, and ascended into Heaven, is touched with compassion still.

With this thought before us may we direct attention to some examples of His compassion in the gospel history.

His Compassion in Sickness (Matt. 14:14).

What lovely words are left for us to ponder "He was moved with compassion toward them and He healed their sick." The circumstances of this event is well known. Subsequent to the death of John the Baptist, the Lord retired into privacy with the twelve, to afford them a needful rest. They

therefore crossed the lake in a fishing vessel to reach a desert place apart, near the city of Bethsaida (Luke 9:10. Mark 6:31, 32). The rest was not obtained, for great multitudes went after Him, on foot, and reached that desert. When our blessed Lord reached the place He found it crowded with a waiting company. Matthew tells us the effect produced upon the Lord as His eye looked upon them. "He was moved with compassion." Among that throng were many who were sick. Without any entreaty for help from any who needed healing He healed them all. He saw, He was moved, He healed, but oh sweet thought, He commanded them to sit down on the green grass. None reclined in the green pastures, to be fed, with sickness still upon him. No one sat down to partake of the loaves and fishes who had no appetite to enjoy His provision. There in the shades of evening He who healed all that had need of healing, fed them with fish that had never known an ocean and bread that no woman's hand had ever baked. The sufferings of His creatures had moved Him. What a comfort for us in our needs. "His compassions fail not." Many today whom He loves are sick. Let all such as may read these lines rejoice to know Him as Jehovah - Ropheca. "Jehovah that healeth thee" (Ex. 15:26). When the final touch of His hand is felt we will all say "Who healeth all our diseases."

His Compassion in Sorrow (Luke 7:13).

Sorrow and bereavement also called forth the tender compassion of the Saviour. Of this Luke furnishes us with an example in the case of the widow of Nain. The Lord was entering the city with His disciples as the widows' son was being carried out to burial. No one interceded to the Lord on behalf of the weeping widow. But when He saw her, writes the beloved physician, He had compassion upon her, and addressed her with those soft and tender words "Weep not." He was moved. There are hidden gleams in the incident. The young man was the only son of his mother, and she a widow. He Himself was the only Son of the Father, and as a young man was soon to be carried also to the place of burial. The thoughts of the widow in that hour, reflected the thoughts of the Father in a day to come. The Lord turned her mourning into dancing. What light and joy must have filled that home in Nain that night. The widow had known the compassion of Christ. He was a Man of Sorrows and acquainted with grief. He was Light in a scene of darkness, Love in the midst of hatred, Good in the midst of evil, but a Servant in constant attendance upon human sorrow. He, though now in Heaven, still wipes away our tears of distress. His heart is the same. There is sweetness and power in His Name. He was alone on earth as to His moral perfections. He was alone on the cross in making atonement for sins, He is alone in Heaven as the comforter of human hearts. Others may sympathize, but He

alone can speak Eternal words of comfort.

“Praise, brethren praise! From grief we’ll
soon be free, The hands that once were
nailed to Calvary’s tree,
That cleansed the leper, touched with
life the bier.
Will soon wipe from our eyes earth’s
latest tear.

Praise, brethren praise! We soon
shall see His face,
Soon gather at the river of His
grace,
Let us, then, gladly wait that happy
day.
When He shall all His power and
love display.”

His Compassion in Spiritual Need.

(Mark 6:34, Matt. 9:36).

Not only did sickness and sorrow cause His Divine compassion to be seen, but the spiritual need of men awakened the same emotion. There are two examples of this in the above Scriptures quoted.

“When the Lord saw the multitudes, He was moved with compassion, because they fainted (were distressed) and were scattered abroad as sheep having no shepherd.” In the case recorded by Mark the reason is the same, though the occasion was different. Touched with pity, in the one case, He sent forth preachers (Matt. 10), in the other He Himself taught the multitudes. “He began to teach them many things.” Thus a people without a shepherd were to hear the True Shepherd proclaim the glad tidings of the Kingdom of God. He was moved by their Spiritual need to supply a Spiritual ministry for their Spiritual welfare.

The needs of saints today, while He is absent, are the same. We have many who are sick. Some who will never know the joy of attending the assembly gatherings again. We have many in deep sorrow. Sudden removals of loved ones in tragic circumstances have caused clouds to hang over the heads of His own. The widows and orphans increase. While He remains away many have fallen asleep. We live in a scene of tears and trials. Does He care? Yes, high upon the Father’s throne He is touched with compassion and knows the sorrows of His people. In a lonely apartment some may read these words through the mist of tears. An empty chair reminds us

of the changes life and death can bring. May He who spoke the soothing word to the widow address Himself to you saying: "Weep not." The clouds of earth will one day be passed for the morning of resurrection without a cloud. Oh glorious morn!

The spiritual needs of saints both young and old today is evident. The faithful fail and shepherds are few. How good to hear in all the ministry the voice of the Great Shepherd, who is moved with compassion at our ignorance and lack of teaching. May we learn to value all ministry as precious which unfolds the Divine Purposes, the assembly pattern, and the glorious prospect.

"When Israel by Divine Command
A Pathless desert trod.
They found throughout the barren land.
A sure resource in God."

FREEDOM FROM WORRY

"BE careful for nothing"; that is, "Be anxious about nothing," no anxiety ought to be found in the believer. Great, many, and varied may be our trials, our afflictions, our difficulties; and yet there should be no anxiety under any circumstance, because we have a Father in heaven who is almighty, who loves His children as He loves His only begotten Son, and whose very joy and delight it is to succor and help them at all times and under all circumstances.

Therefore anxiety should not be found in the children of God, but we should attend to the exhortation given us in this verse: "Be anxious about nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God."

Here notice particularly the following points:

1. "In everything," that is, not merely when the house is on fire, not merely when the beloved wife is dying, not merely when our children are on the brink of the grave, but in the smallest matters of life, bring everything before God, the little things, the very little things, what the world calls trifling things - everything - living in holy communion with our Heavenly Father, and with our precious Lord Jesus Christ, all day long. And when we awake at night, by a kind of spiritual instinct again turning to Him, and speaking to Him, and bringing our various little matters before Him in the sleepless night, the difficulties in connection with our family, our servants, our trade, our profession. Whatever tries us in any way, speak to the Lord about it. And in like manner,

our joys, our easy days, speak to the Lord about them, and ask Him to help. Ask Him to help regarding everything.

2. "By prayer and supplication," taking the place of beggars, with earnestness, with perseverance, going on and waiting, waiting, waiting on God.

3. "With Thanksgiving." We should at all times lay a good foundation with thanksgiving. If everything else were wanting, this is always present, that He has saved us from hell. Then, that He has given us His Holy Word - His only begotten Son, His choicest gift - and the Holy Spirit. And therefore we have always abundant reason for thanksgiving. Ah, let us aim at this!

"And the peace of God which passeth all understanding, shall keep your hearts and minds in Christ Jesus." We shall have the peace of God. And this so great a blessing, so real a blessing, so precious a blessing, that it must be known experimentally to be entered into, for it passeth understanding. Oh, the peace of God, how exceedingly precious this blessing!

See therefore how we get this peace of God, through attending to this exhortation, that in everything, *in the most minute affairs of life*, we let our requests, by prayer and supplication with thanksgiving, be known unto God. And further, that we seek to the utmost to avoid anxiety. O, let us lay these things to heart, and the result will be, if we habitually walk in this spirit, we shall far more abundantly glorify God, than as yet we have done.

George Mueller

THE APPROBATION OF THE LORD

John N. Darby

IT SHOULD be a joy to anyone who loves the Lord Jesus to think of having His individual peculiar approbation and love; to find He has approved of our conduct in such and such circumstances, though none knew this but ourselves who receive the approval. But, beloved, are we really content to have an approval which Christ ONLY knows? Let us try ourselves a little.

Are we not too desirous of man's commendation of our conduct? Or at least we desire that he should know and give us credit for the motives which actuate it. Are we content, as long as good is done, that nobody should know anything about us - even in the church to be thought nothing of? That Christ alone should give

us the "white stone" of His approval, and the new name which no man knoweth save only he that receiveth it?

Are we content, I say, to seek nothing else? Oh! think what a terrible evil and treachery of that heart must be that is not satisfied with Christ's special favor, but seeks honor (as we do) of one another instead! I ask you, beloved, which would be most precious to you, which would you prefer, the Lord's public owning of you as a good faithful servant, or the private individual love of Christ resting upon you - the secret knowledge of His love and approval? He whose heart is specially attached to Christ will respond, "The latter." Both will be our's, if faithful; but we shall value this most; and there is nothing that will carry us so straight on our course as the anticipation of it.

"HELPING TOGETHER BY PRAYER"

2 Cor. 1:11

THIS reminds us of a precious privilege we have. The Word here in this verse has the thought in the original of "working a little together - sunupourgeo - Gr." and the following extracts of a letter received as we write this from INDIA suggests to us the possibility of enlarging our prayers to embrace others, laboring in godly ways in other lands. Do not forget India with its hundreds of thousands of villages, as well as its teeming cities. This letter is from a village to village worker - we love to hear of such, they are so few amongst us today:

Christian Meeting Room,
12 NPS Lines, Sholapur Rd., Poona - 1,
Maharashtra State, INDIA
February 1, 1975

(We abridge a little)

Dear brother in the LORD,

Warm love and greetings in His own worthy and precious Name. This is just to thank you for your good magazine - Words In Season. We enjoy the articles which are soundly based upon the Scriptures. My children, too, go through them with much spiritual interests. I felt that I should send these few words of appreciation in order to strengthen your hands assuring you of our prayers and fellowship with you in the matter of making known to believers the sound teachings of

the Word of God, particularly at times like this we are all facing everywhere when much heresies prevail amongst the people of God.

I have been getting this good Magazine for quite some time and whenever I read it I found myself one with the writers of the articles. Your articles in particular are of much enlightenment with needful emphasis on important points to be borne in mind. May our gracious God grant His help to faithfully continue in this edifying ministry.

We have been functioning as a local assembly for the past 28 years. The Lord has been graciously blessing the ministry here though we are a "little flock" only. We are about 60 or 70 believers in the local assembly. Many get saved now and then and go to other places as this is a military station. We do have problems because of certain believers getting into compromises with the denominations for fear of persecutions if they were to keep the scriptural pattern and principles. We have gone through many problems but we always felt the good hand of the Lord in the times of trial, being the only Head of the particular assemblies. We need your prayers as well as the assembly's prayers that we may be given wisdom, love and ability to stand firm wherever necessary from the Lord for His sake.

Our Master, the Lord of the harvest, is coming soon. We shall all meet Him together in the air - 1 Thess. 4 and we shall see Him as He is - 1 John 3. The time is very short indeed. How much work is left undone and may He give us grace to be abounding in His work - 1 Cor. 15:58. We need each other and each other's fellowship and prayers very much in these days.

That is one of the earnest reasons I am writing freely to you, my dear brother although I don't know you personally. What freedom we can enjoy even while we are unknown to each other by face because of the 'like precious faith' we have in the only ONE wonderful Lord and Saviour, even our Lord Jesus Christ Who loved us and gave Himself for us and Whose we are and Whom we serve in our different corners in this world.

I will be much delighted to hear a few words from you at your convenience so as to strengthen our contact one with another for the Lord's glorious work.

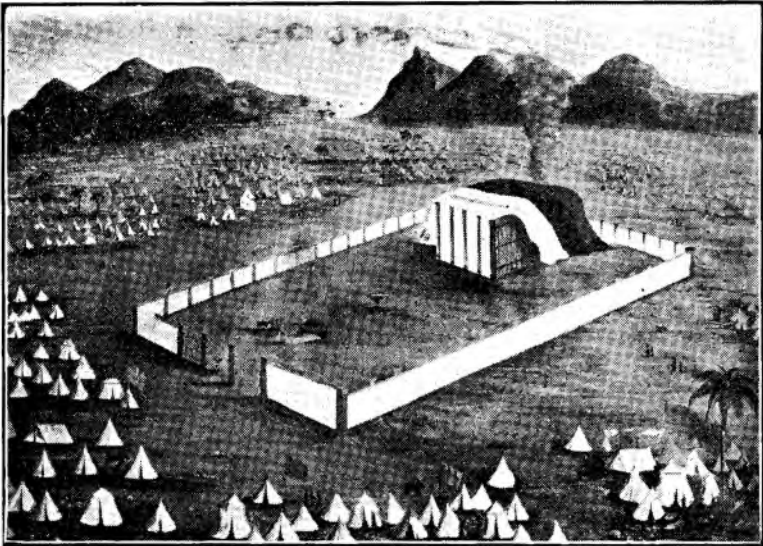
With much love to you, my dear brother in the Lord,

Your brother in Christ our Lord, and in His bonds
of love,

D. Sundararajan-

(This dear brother has been subscribed for by our brother H. T. Kimber of Australia who spent many years in India in the work of the Lord. We thought this would help us all, in our prayers, to remember that we are not alone and should cause exercise to enlarge our prayer-life, both individually and in our prayer meetings - we are in great danger of losing the true spirit of prayer by being circumscribed by our lack of remembering others outside of our own little circle. God has His children, seeking to please Him, in many parts of the world. The Editor

TABERNACLE MEDITATIONS



THE Tabernacle signified, to Israel, the dwelling place of God. The cloud above was a pillar, also a panoply and was seen over His dwelling place when all was ordered aright and reared "as the Lord commanded Moses." See Exodus 40, etc.

It was fitted for a wilderness people - a people on the move - not their permanent abiding place. The "Temple" in Solomon's day suggested permanence, typical of the future day of Israel's glory.

A REMINDER OF GOD'S PRESENCE

As they followed the "cloud" God led them on but, ever and anon, as a wilderness people, they recognized in their

movements . . . The Divine Presence! ! The ARK was always in the center, when they traveled and when they encamped around the Tabernacle as it was raised by the Levites. The Cloud descended and stood over the Sanctuary - the Divine Presence was assured.

This is why, in the Epistle to the Hebrews (the epistle of the passers-over - passing from Judaism into full and free Christian position and standing), we read the "tabernacle" not the "temple." The Tabernacle suggests a people, not yet at home here, but passing through onward to the promised rest and its significance to us, typically, points out the fact that our abode is not here but the eternal Glory with Himself. We are reminded of our "stranger" character here in this O. T. type and further reminded of the privilege of having the Divine Presence in our journeying.

WE HAVE A SANCTUARY

The Lord God told Israel, through Ezekiel the prophet, that even in an enemy land, as strangers . . . "Although I have cast them off among the heathen (or nations) and although I have scattered them among the countries, yet will I be to them as a "little Sanctuary" in the countries where they shall come." Ezekiel 11:16. Although the glory of a former day was gone, yet God promised them His presence "as a little sanctuary" for all who had a heart for Himself and who had turned from idolatry and godlessness to Himself."

We would like to suggest that the simplicity of "gathering to His Name alone in this alien scene constitutes to us and any who fear Him and His truth . . . "a little Sanctuary." The word used in Ezekiel 11:16 is translated in the Septuagint as (hagiasma) and signifies the "holiest" - a place definitely consecrated to God's presence, an entirely separated place, sacred, a holy shrine - the innermost part of the Temple. It is spoken of in Hebrews 10:19 as "the holiest" and inasmuch as the context here signifies our liberty as believers to enter into "the holiest by the blood of Jesus," there is undoubtedly the requirement that to enter therein we must do so reverently, in separation from the world system and its religious traditions, realizing the presence of our God with the utmost humility, modesty and respect for God's House.

THE ASSEMBLY A LITTLE SANCTUARY

In looking at the scriptural Assembly as such, this is a precious privilege, coupled with an unquestionable responsibility. We are in a movable scene - have no "temples made with hands" to be recognized as (hagiasma - Greek), but whether large or small the Assembly must be (hagion). We must never permit it to be common or unclean by defilement. God's presence is a clean place. How could it be otherwise?

We fear not a few of our young women, and older too, have never learned to "enter the holiest" in a worthy manner - their immodest dress gives the lie to the profession of doing so. This would also apply to younger brethren and older likewise approaching the Lord's Table with sportswear and loud colors, especially in Summertime. They do not appreciate, nor understand what it is to "enter the holiest" worthily. Verse 22 of Hebrews 10 states . . . "Let us approach with a true heart" - "having been bathed with pure water," i. e. the application of the pure Word of God.

It is little wonder that the "little Sanctuary" of the Scriptures is almost a thing of the past, save where there are exercised souls with a love and respect for the presence of God. This would constitute true "remnant testimony." The Editor

WORLDLY COMPANY

NOTHING shows such a lack of spirituality in a saint as his getting on in worldly company; by this I do not mean grossly bad people but people with whom he cannot have communion. It is then the "Nazarite" loses his hair, (and separated character). The moment you fall to the level of a person you have lost your power with him . . . But, how about my business? you ask. Well, business is like a horse in a mill, it is no pleasure to the horse, but it is "work" (a treadmill), and he gets it done and over with as soon as he can.

People who keep worldly company show it in their ways; it is curious to see how even staying one week in a worldly house often makes one trim oneself up in one's dress to suit them. A man rubbing up against a whitewashed wall gets the color of it, and what does not at all appear worldly company looks very much so, when you are out of it. **THE BURDEN OF EVERY EPISTLE IS TO KEEP CLEAR OF THE WORLD.**

From "Food for the Flock" - 1877 A. D.

The above extract from a subscriber has the following note -

"May God continue to use your Magazine to help to stem the tide of worldliness and modern thought of these last days."

* * * * *

The oldest survivor of the Upper Room institution of the Lord's Supper remembers a word his Lord used that night . . . "I have greatly desired, I have set My heart upon, I have longed for, (this is the meaning of the word 'epithumeo' in Gr.) to eat this passover before I suffer."

The beloved John remembers this word as he gives the character of the world in 1 John 2:16 . . . "For ALL that is in the world, the lust, etc., (the longing for, the great desire,

the heart set upon) is not of the Father, but is of the world." The word also used here for "loving the world" has the thought of giving respect to it, acknowledging it in the sense of giving undue respect to it, or "esteemng the world." Further the word used for "world" here is "kosmos" i. e. the world-society as opposed to God and going in for its advancement, progress, inventions, aims, etc., in other words, "human society as it is organized without God and against God," a world of pleasure, sin and tolerance of evil, of mixed principles, well satisfied with itself, BUT GODLESS. How can we "esteem" or "be like it?" The "pride of life" in 1 John 2:16 is "the vain-glory of earth, the ostentation, the arrogance and boasting of a world that hates Christ" . . . The Editor

THE FOUR ARKS OF SCRIPTURE

- NOAH'S: Preserved a band of people -
Linked with the *purposes* of God -
Fruit, on resurrection ground, in a
Scene where death totally reigned.
- JOSEPH'S: (See Newberry margin - Gen.
50:26) Preserved a body.
Linked with the PROMISE of God.
- MOSES': Preserved a baby -
Linked with the POWER of God.
The babe's tears changed the
Course of history - 1 Cor. 1:27, 28.
- ARK OF COVENANT: Preserved the Book of the Law -
Linked with the PRESENCE of
God -
* * * * *

TWO ARKS preserved men through danger - TWO ARKS
PRESERVED memorials -

TWO ARKS were borne by the waters - TWO ARKS
were borne by men through the desert.

A right understanding of the PURPOSES OF GOD as
seen in Noah's ark will regulate my PERSONAL life - fruit
for God: and in the case of Mose's ark, the POWER OF GOD,
especially concerning the rearing of children - Heb. 11:23:
further as seen in JOSEPH'S ark, my walk before the world
and in the ARK of the COVENANT we see the effect of the
PRESENCE OF GOD in my Assembly life.

Thoughts of a subscriber - A. J. Higgins

THE JOYFUL TRANSFORMATION

"Your sorrow shall be turned into joy" John 16:20.

CHRIST'S people are a sorrowing people! Chastisement is their badge - "great tribulation" is their appointed discipline. When they enter the gates of glory He is represented as wiping away tears from their eyes. But, weeping ones, be comforted! Your Lord's special mission to earth - the great errand He came from Heaven to fulfill, was "to bind up the broken-hearted." Your trials are meted out by a tender hand. He knows you too well - He loves you too well - to make this world tearless and sorrowless! "There must be rain and hail and storm," says Rutherford, "in the saint's cloud." Were your earthly course strewn with flowers, and nothing but sunbeams played around your dwelling, it would lead you to forget your nomadic life, - that you are but a sojourner here. The tent must at times be struck, pin by pin of the movable tabernacle taken down, to enable you to say and to feel, in the spirit of a pilgrim, "I desire a better country."

Meantime, while sorrow is your portion, think of Him who says, "I know your sorrows." Angels cannot say so - they cannot sympathize with you, for trial is a strange word to them. But there is a mightier than they, who can. All He sends you and appoints you is in love. There is a provision and condition wrapped up in the bosom of every affliction: "if need be." Coming from His hand, sorrows and riches are to his people convertible terms. If tempted to murmur at their trials, they are often murmuring at disguised mercies. "Why do you ask me," said Simeon on his deathbed, "what I like? I am the Lord's patient - I cannot but like everything."

And then - "your sorrow shall be turned into joy." "The morning cometh" - that bright morning when the dew-drops collected during earth's night of weeping shall sparkle in its beams; when in one blessed moment a life-long experience of trial will be effaced and forgotten, or remembered only by contrast, to enhance the fulness of the joys of immortality. What a revelation of gladness! The map of time disclosed, and every little rill of sorrow, every river, will be seen to have been flowing heavenwards, - every rough blast to have been sending the bark nearer the haven! In that joy God Himself will participate. In the last "words of Jesus" to His people when they are standing by the triumphal archway of Glory, ready to enter on their thrones and crowns He speaks of their joy as if it were all His own. "Enter ye into the joy of your Lord."

Reader, may this joy be yours! Sit loose to the world's joys. Have a feeling of chastened gratitude and thankfulness when you have them; but beware of resting in them, or investing them with a permanency they cannot have. Jesus had His eye on Heaven when he added, "Your joy no man taketh from you."

Macduff

QUESTIONS and ANSWERS

The following from an aged elder on the West Coast brought encouragement, as to the article on The Judgment Seat of Christ in January issue: A Question that not a few have been troubled about, through wrong teaching:

"This article was really helpful - like what we used to hear in 1907 and 1908 Conferences when the old worthies opened up the Scriptures to profit . . . some of us have grave clothes binding us and are not aware of it. No doubt some will argue with you. I, for one, try not to argue with Scripture honestly handled. So you and I stand together on the Word of God for guidance and strength and joy . . ."

Question: W. I. S. in the past has spoken against investing money in stocks and shares. Some may use Luke 19:11, 27 and Matthew 25:14, 30 to prove that it is right so to do, as long as they don't speculate. Are they right?

Answer: The above mentioned portions of the Word would bring before us definite responsibility as to talents or gifts which God has granted us, their use and abuse. The man who hid his talent in the earth, or the pound kept laid up in a napkin, was one who did not know the Lord or he would never have referred to Him as a hard and austere man.

Generally speaking, as to the stock market, this brings us into an entirely different matter - i. e. the "sharing" with the unsaved in their business enterprises, etc., and this we are distinctly warned **not** to do. All "holding companies" and the like that invest the money of Christians in such doubtful manner, from a Christian standpoint would come under this prohibition. Christians who would lay aside some of their monies, at interest, in bank, etc., are not unequally yoked as shareholders are in the markets of the world. They are not involved in the "profit and loss" as in the stock market, are neither affected by the profits or by the losses and the last mentioned are not uncommon. Give the Lord His portion the very first thing, put it in the Lord's treasure house, as in 1 Cor. 16:2 - laying in store here is the word in the original for "a store-house of precious things, a receptacle for valuables, etc." This reminds us that the "Lord's store" as we lay up for Himself alone, is that out of which we can individually, when occasion arises minister to others, and collectively on the "first day of the week" offer to the Lord as our practical expression of worship, "a sacrifice acceptable, wellpleasing to God." Phil. 4:18. From Malaysia

Question: Is it necessary to have numbered envelopes to enclose our offering on Lord's Day morning, to entitle us to exemption by taxing authorities?

Answer: It is sufficient that the Lord knows - He still sits over against the treasury - and while one can take the exemption legally, and this is acceptable to the authorities, such would be all right, but if they require names and dates, etc., for the "worship offerings" better to pay the tax and gain the reward in the future day. The authorities are lenient generally when it has been customary so to make out the "returns."
From Canada

Question: IS it necessary to seek permission always from the authorities to preach in the open-air in villages and towns?

Answer: Under certain circumstances, as to traffic and congestion, it would be the proper thing to do but, generally, in villages and towns, one could just go ahead and preach the Gospel in a proper and becoming manner, as Christians, and there should be no difficulty.

In our many years of open-air work amongst villages and communities we have never been stopped - occasionally the officer might suggest another corner but we have full liberty in this favored land so to do. We have often stood alone even in rough and ungodly communities and told out the old, old story. A good voice, a heart for the unsaved, and some Gospels to give to the listeners, or Testaments, helps greatly. It is "casting thy bread upon the waters" but here, again, we have the promise of the Word in Isaiah 55:11 . . . "So shall My Word be that goeth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please." etc.

To our younger brethren, there is a joy and comfort in telling out the Gospel in the open air in new and untried villages and communities. It will do you good physically, will strengthen your lungs and make you to be able to stop when lack of interest shows itself. Maybe this is why some amongst us have difficulty in "stopping when they are through." Most of our older and respected preachers in this country started out in the open air and continued for years at this work as well as house to house.

It does not appeal to "professionals" but it shall be carried through even to the days of Israel's restoration in remnant days, when God shall have His witnesses as in Revelation 11:8. These are spoken of in verse 4 as "two olive trees" with the oil of the Spirit and "two lamp-stands" - God's outstanding testimony in that day when other avenues have been closed by Antichrist strategy and Babylonish hatred to the Word.

Men with powerful voices should TRY the open-air.

Question: From where were the Epistles to the Galatians and to the Romans written and sent by the apostle Paul?

Answer: We believe they were composed and sent from Corinth when Paul visited there according to Acts 20:3 during his three months in Greece. It is believed that Phebe carried the Epistle to Rome from Cenchrea - Romans 16:1. The Second Epistle to the Corinthians was written to the church there from Macedonia, perhaps Philippi or Thessalonica after he met Titus who brought him good tidings as to the reception of his 1st epistle to Corinth and their recovery.

PIONEER PAGE

WE are going to take a page out of the original pattern for "pioneering," that of course being the Acts of the Holy Spirit.

We can see in this remarkable record of the opening up of territory to the Gospel and the planting of churches of God in various localities, that it was the sovereign work of the Holy Spirit in the CHOICE of the men, also making plain to them their sphere of operations and their particular work. They desired to put all to the test, at times, but "the Spirit suffered them not" as to certain places.

The messengers were preeminently of His choice, as in the case of Saul of Tarsus, of whom we are told through Ananias of Damascus that he was "a chosen vessel unto ME, to bear My Name before the Gentiles, and kings and the children of Israel . . . Acts 9:15.

Although Saul was talented, well instructed in the O. T. Scriptures, naturally, that is, God saw fit to lead him away into the desert of Arabia where he spent most of three years, and afterwards when his visit to Jerusalem stirred up persecution, the disciples took him to Caesarea and he returned to Tarsus (where he had been brought up) - we now lose sight of this distinguished servant of God for almost seven years, in all likelihood spent in regions of Cilicia and Syria where he saw work done for God, unheralded and unknown to many but work that could be seen by others later when, with Silas, he visited and confirmed these churches, or assemblies. Acts 15:40, 41.

Such are the devious ways of the Spirit of God in service, developing the true pioneer spirit in the early laborers and messengers of the Cross.

Later, Barnabas could seek out Saul and this man who had been hidden away with God was the one who could, with Barnabas, continue about a whole year with the church at Antioch in Syria and teach them divine principles of gathering and order.

The teachers among us today, and earlier, who have been so occupied in early years, are those who have left their mark upon the assemblies - they have learned of God in solitude and proved themselves as true "ministers of Christ."

Again in Acts 13:1, 4 we see the sovereign work of the Holy Spirit in His choice and the sending forth of the two laborers into the harvest field - new, untried territory, far removed from any assembly, no contacts weekly or daily, no comfortable beds to lie on and kind hostesses to provide them warm meals, etc., - they went in faith on the Living God and "proved" God and themselves. We often think some preachers get the credit if God does some work when the real credit should go to those who have cared for them and provided the comfortable accommodations - but the Magazine reports, generally, never mention this - it is always the "preacher" who gets the publicity - perhaps that is what they want. We are afraid of this sort of thing and prefer to stand by the scriptural pattern as outlined for us in the Word.

There is a tremendous, untouched field in this large continent and it is very evident that the "leading of the Holy Spirit into such regions" is almost a thing unheard of. It is time to set one's heart on this, ere the "day goeth away and the shadows of the evening are stretched out."

Much professed labor today, much advertising by letter and otherwise, imposing on the credulity of generous believers and assemblies, but little evidence of the true "Leading and operation of the Spirit of God after the divine pattern."

W. F.

Venezuela, S. A. — Bro. S. Saword mentions seven believers baptized in Valle Seco Hall, fruit of the Gospel last year. Bro. Walmsley and he were going to Salom where there may be material for an Assembly, with men of experience for eldership - (This latter statement of our dear brother we commend).

Sarnia, Ont. — We understand there was some blessing at recent meetings of bre. McBain and Oliver.

CONFERENCES

Toronto, Ont. — The Mimico Bible Readings commence Fri., April 4 to 7:30 and continue over 5th and 6th., D. V. See last month's issue.

McKeesport, Pa. — The Annual Conference D. V. begins with Prayer Mtg., April 25th at 7:30 p.m. continuing over 26th and 27th. All mtgs., in the Renzie Park Pavilion as formerly. The Lord's servants walking in the old paths welcome in ministry. Please advise of your coming to Correspondent - Wm. H. Moore, 2705 Hill St., Phone 672-7577.

Waterloo, Iowa — Conference this year will be held in the Masonic Temple, one block off Highway No. 20, cor. of East Park and Mulberry. The Prayer Mtg., will be May 9th, in their own Hall at 726 Western Ave., also the Sunday eve. mtg. Accommodations as usual - Corresp. Clifford J. Smith, 3466 Hammond Ave. Dates of conference are changed, please note . . . May 10th and 11th.

Ottawa, Ont. — Annual Conference will be held D. V. in the River Road Gospel Hall, 1087 River Road, commencing with Prayer Mtg., May 9th at 7:30 p.m. continuing over May 10 and 11. The Lord's servants walking in the old paths welcomed in ministry. Usual arrangements. Corresp. Ken E. Prince, 1246 Kitchener Ave., - Tel. 613-733-1668.

Kensington, P. E. I. — Annual Conference of P. E. I. assemblies will be held in the High School here. Prayer Mtg., will be held in Crapaud Gospel Hall Fri. May 16 at 8 p.m. Ministry Saturday 2:30 in the High School and also Lord's Day May 18 and 19. Those teaching and practising the old paths of the Word welcomed in ministry. Correspondence to D. G. Ramsay, North River, P.E.I. COA IHO.

Deseronto, Ont. — The combined assemblies here and Picton will hold their annual Spring Conference May 17, 18 and 19 in the Legion Hall, Main Street here, commencing with Prayer Meeting May 17 at 3:30 p.m., in the Legion Hall. Brethren teaching and walking in the old paths welcomed to minister the Word. Corresp. Wm. Root, Box 241.

East Boston, Mass. — The Annual Bible Reading Conference will be held D. V. as in the past few years - this is their Summer conference. Dates are Sat., June 7 and Lord's Day June 8 beginning Sat. a.m. at 10 o'clock. The subject this year will be the five chapters of 1st Thesalonians. Further particulars next issue - Correspondence should be directed to Fred E. Hill, 26 Sheafe St., MALDEN, MASS 02148. Telephone 617-322-3274.

Sarnia Ont. — The usual Conference will be held here D. V. on the following dates: Commencing with Prayer Mtg. in the Gospel Hall, Colledge & Davis Sts., Fri. May 9th at 7:45 p.m. The other meetings, May 10th and 11th, will be held in the Central Collegiate, East St., with usual arrangements prevailing. Servants of the Lord walking in the old paths welcome to minister the Word. Corresp. Robert W. Kember, 2493 London Road. Telephone 1-542-7978. Please note CHANGE OF DATES.

FALLEN ASLEEP

Donora, Pa. — Our dear brother Mr. Clyde F. Hawk went to be with the Lord January 2nd, aged 75. Saved 45 years ago through a brother speaking to him at his work. He was a faithful man in this Assembly, will be much missed. His widow should have our prayers that she may be comforted. Titus 2:13. He leaves one daughter and one son. Minor C. Hawk. Service large.

Midland, Ont. — Our dear sister Mrs. George (Ruth) Johnston "went home" Feb. 16th, aged 80. Saved 61 years ago under preaching of bre. Sylvester and Shivas. A faithful sister who shall be missed - given to hospitality. Her husband survives and two daughters. Titus 2:13.

Philadelphia, Pa. — Our dear brother Ira D. Ruff "went home" Feb. 17, aged 87. Saved over 60 years and in assembly fellowship since 1924 - in the old Friendship Assembly for years and the past 12 years in Olney Assembly here. A faithful brother, quiet and consistent and their home always open to His own. Survived by two daughters both in fellowship here.

Bryn Mawr, Pa. — The Assembly here suffered the loss of one of the oldest in the Assembly fellowship, our brother Mr. William T. Goldsmith who "went home" suddenly February 13th. He was saved Oct. 14, 1914 under ministry of Mr. William H. Hunter. He was awakened through the godly life of Mr. Hector Campbell on the estate where both worked - Mr. Campbell's life spoke loudly to him and then attended the Gospel meetings. We have known our beloved brother, even before he was married, away back in 1916 where we were in the same Assembly - godly, quiet and reliable - now in His presence Whom he loved. He leaves his widow, one son and two daughters all in the fellowship, his daughter Rose at home with her mother, the other Mrs. George Baldwin of Indiana, Pa.

Monrovia, Calif. — Our dear sister Mrs. Allan Ferguson (Lily Cupples) "went home" January 21st in her 76th year. She was born in Banbridge, N. I. Came to Fresno in 1913 saved under preaching of bro. Samuel Greer in 1914. She was married to Allan Ferguson who serves in the work. In fellowship over 60 years, quiet and consistent, much missed.

Ferndale, Mich. — Our dear brother Andrew Henderson of this assembly "went home" to be with the Lord February 18th. He leaves his widow Janet and two sons. A very steady and respected brother of this Assembly whom we have known from its inception and will be much missed by the saints and all of us. He also leaves a brother and one sister. The homegoing of some of those we have known for years leaves a gap in our ranks - it is our's to go on in godly ways "til He come."

Zenda, Wisc. — Our dear sister Mrs. Eunice Reynolds "went home" February 18th, aged 89 just 13 weeks after her husband Ernest "went home." Saved in 1934 under preaching of S. Hamilton and Hector Alves.

Stout, Iowa — Our dear sister Mrs. Henry Cornelius "went home" Feb. 12th, aged 82. Saved in 1925 at meetings of the late Oliver Smith - with her husband a faithful pair in the Assembly. Among the first to be gathered in assembly fellowship here. Much missed.

Garnavillo, Iowa — Mr. Jack Wahls "went home" February 4th. He professed at meetings of Bre. McBain and Hull in 1972 and received in fellowship here. Saved when 82. A brother to Henry Wahls of this assembly.

London, Ont. — The Highbury Ave. Assembly here suffered the loss of another of the older sisters, Mrs. Leah Viola Shannon who "went home" Feb. 20th in her 83rd year. Saved many years and a consistent and exemplary Christian.

Detroit, Mich. — Our sister Mrs. Michael Borrillo (Grace) "went home" Feb. 8th, aged 71. She was saved in 1931 at tent meetings of bre. Patrizio, Rosania and Dr. Cameron. Enjoyed happy fellowship in Pinewood Assembly. Her husband, son and two daughters are in the fellowship.

Lake Shore, Ont. — Our dear sister Mrs. Grace Schram (nee McLeod) "went home" Feb. 12th in her 84th year. Saved 58 years ago in the Parkhill district under preaching of the late Jas. Goodfellow and Robert Barr. She loved the place of "His Name" and was very regular in attendance, latterly in a Nursing Home.

Brodhead, Wisc. — Our dear sister Mrs. Nellie O. DeVoe "went home" Feb. 23rd, aged 72. Saved and in fellowship a good number of years, she manifested a love for her Lord and God's people - greatly missed.

Philadelphia, Pa. — Our dear sister Mrs. Mary McQuillan Oliver "went home" March 2nd. Saved when 14 as S. S. scholar at Howard St. Gospel Hall, through Romans 10:9. Baptized by the late James Waugh. In the Olney Assembly most of her life. She and her late husband well known for hospitality towards many - always of a happy spirit. One son survives and two sisters. This older generation greatly missed. In her 82nd year.

Longport, N. J. — Word has come, without details, of the homegoing of our beloved sister Mrs. Tom (Nellie) Jamison, for years with her late husband in old Friendship Hall, Pittsburgh, but for many years now giving valued help in office and administrative help in the Home for Aged believers here. A truly spiritual woman, with a love for the Word and the place of His Name. Her respected husband was a standby in the Friendship assembly for years and was greatly missed for his steadfastness when in oversight there.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE DAY OF GOD

ETERNAL day, earth's shadows past,
The Day of God must come at last;
LORD - though we know this day shall come,
We little grasp - 'til heav'n is won.

Yet has Thy Word distinctly said
That we should look - and haste that day;
In second Peter three, verse twelve
Are words to make the Christian serve.

For time seems long, as counted thus,
But in God's reck'ning not so much;
One day with Him a thousand years,
So just look up - and 'dry those tears.

Eternal joys - we look ahead
While all of earth must pass away;
'Tis just a day or two at most
Till we view all with heav'nly hosts.

W.H.F.

MAY, 1975

WORDS IN SEASON

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CORRESPONDENT ADDRESS

Bothwell, Ont. — Mr. David Cooper, Box 312 - NOP ICO - for the Newbury Assembly since our dear brother Bancroft's homecall. Phone 695-2349.

East Boston, Mass. — Frederick E. Hill, 26 Sheafe St., Malden, Mass. 02148 is the new Corresp. for East Boston Assembly - Tel. No. 1-617-322-3274.

REPORTS

Newbury, Ont. — The small assembly here appreciates the interest of brethren walking in the old paths of the Word. The Gospel Hall is located on the Main St.

Brookfield, Conn. — The Assembly here reports a little encouragement in addition to the assembly. They are changing their Conference from June to September - God-willing.

London, Ont. — Interest encouraging in the meetings of bre. McLeod and Smith. Brother John Gray visited recently, Merlin, Oil Springs, Eden Grove and Strongville.

Winnipeg, Man. — Brother Maxwell was commencing Gospel meetings here last of March with brother Norman Crawford - they appreciate prayer.

North Ireland — Bre. Turkington (Venezuela) and J. Thompson continuing in Ballykeel (Lough Road) - D. Kane finished in Newtownards, some professed - J. McCann and S. Ferguson in Portavogie, good interest and blessing - A. McShane and N. Turkington finished in Lower Windsor, Belfast. Interest fair but difficulties great and many as we can understand. Good attendance reported at Gransha by John Hawthorne and Tom McNeill - W. J. Nesbitt continuing at Lower Dariley, Co. Armagh - a few of reports reaching us from N. I., where we have many subscribers.

Byfield, Mass. — Saints here are happy with their new Gospel Hall, they "broke bread" in it February 23rd. God wonderfully supplied our need - Hall all completed and not one cent is owed. Let us remember our brethren in prayer - we have known them for about sixty years. They expected bre. Fisher Hunter for a short visit.

Manchester, Conn. — From reports we understand they had a good Conference here with a few preachers to give help. Fisher Hunter went on to E. Boston and Byfield.

Toronto, Ont. — Both Easter Conferences reported good - E. S. quite large and Bible Readings in between considered profitable on the whole as well as the ministry. Much to be thankful for - several ministering brethren present.

Detroit, Mich. — Stark Road Assembly here had several weeks in the Gospel here recently with R. Surgenor, a few professed. They had a nice visit from bro. Wm. Halliday of Zambia, also brother Cliff Goldfinch from Bangor, N. I. had four nights with them in ministry which was appreciated and to profit.

Mimico, Toronto — Recent Bible Readings after Easter very cheering, helpful and instructive. Bro. Goldfinch, mentioned above, gave us good help, also bro. Hewitt of Scotland. Very stormy weather but God over-ruled and the crowd good - many spoke of help received.

Thunder Bay, Ont. — Please note change of time of Breaking of Bread from 10:45 a.m. to 10:30 a.m. R. D. Weston for the Assembly.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

Vol. 67

MAY, 1975

No. 5

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Luke 15:24	Prodigal departed from the Father-
1 Tim. 5:6	Pleasure seeker living in the world-
Rev. 3:1	Professor who only had a name to live-

* * * * *

Submitted by K. L. Allen - Tasmania

LIKE THE WINDS

One ship drives east and another west,
While the selfsame breezes blow;
'Tis the set of the sail and not the gale
That bids them where to go.

E. W. W.

And so, in the course of life we find,
E'en as we sail the foam;
'Tis the set of the sail and not the wind,
That determines if we win.
One sets his sail for the heav'nly home,
E'en though he sails alone;
Another sets for the world's fair wind
And it leads him quickly down.

W. H. F.

HAVING MADE PEACE

By the Blood of His Cross

THIS written and precious Word from Rome by the loved apostle Paul to the saints at Colosse Assembly, chapter 1:20, shows the basis of true reconciliation between earth and heaven.

In fact, this is the only true foundation for the soul to rest upon for eternity. Those of us who are long "in Christ" can see more clearly each day in a world of mass-profession how utterly incompetent many are to enter heaven when all they have is a shaky experience, perhaps pressed upon them under certain emotional or stern judgment preaching, without the soul being convicted and brought under a sense of utter need. If there is not a proper presentation of the value and saving worth of the sacrifice and blood of our Lord Jesus Christ when He suffered the penalty of sin completely, satisfactorily and forever satisfying to God as well as to ourselves who are saved, there can be no true rest of soul - the "peace" that Col. 1:20 has is missing.

So much profession today, even in assemblies, has so little evidence of the new birth, has so much of the old life and ways manifested, coupled with a love for the world and its worldly ways, aims and pride, that we "sound the alarm" again against the prevailing lightness in such assemblies. When the Gospel was first preached, it produced in those who saw the blessed truth of gathering to His Name alone, it was characterized by humility, love for the Word and a true separation from the world in its ways and fashions, its social aspects, its frivolity and emptiness.

HE MADE PEACE

He did it alone, in fellowship with His Father God and in the power of the Holy Spirit. No plenipotentiaries, no counsels with any other. He did it all ALONE, magnificently, through suffering and shame, with the pouring out of His own most Precious Blood - saving, cleansing, reconciling and eternal in its value. "Not of works lest any man should boast" but it produced the mighty change in life, outlook and character, moulding and fashioning a life that reflected Christ and brought persecution. The boasters of today have often stories which savor of self-satisfaction and a measure of self-confidence. How grand to see the true value of the Cross . . . "Having made Peace by the Blood of His Cross."

In the closing stages of World War II, those working amidst the carnage sought to bring about a cessation of hostilities, amidst opposing armies. They met in a quiet spot in

Switzerland, in a most peaceful valley, on shores of a placid lake, surrounded by some of the majestic and mighty mountains overshadowing - everything speaking of quietness and rest, with millions north and south of them at war. They sat around the table to talk of peace and surrender. What a contrast - in comfort, protected, in the quiet solitudes, so devoid of angry warfare they met, they talked, they agreed. BUT DO WE HAVE PEACE TODAY? Verily, no!

What a contrast at the place called CALVARY. The Holy Lamb of God suffering such a shameful death and spectacle - no protection, no peaceful surroundings, no one to pity . . . "Lover and friend hast Thou put far from Me." Still, with utmost confidence in the Father's will and His own ability to finish the work of redemption, He suffered, bled and died alone . . . BUT "HE MADE PEACE BY THE BLOOD OF HIS CROSS." Lasting, eternal, God-satisfying peace and true and lasting reconciliation.

SINNER! Have you been to CALVARY? Is your soul saved? What is your foundation for eternity? WHY has God saved you?

Perhaps many who read this have never been to the CROSS - have never been reconciled to God. Why not trust this Precious Blood of the Saviour as your only passport through the gates of bliss, before death, cold death, profession-testing death, strikes suddenly or creeps silently to stifle your last breath?
W. H. F.

* * * * *

HOW WAS HE TO KNOW?

THE story is told of a North Carolina preacher who lived in the days when traveling preachers were entertained at hotels free of charge. This particular preacher put up at a small hotel for a few days, where he was most hospitality entertained by the host; but he was presented with his bill.

"Why," he said, "I thought that preachers were entertained free."

"Well," said the innkeeper, "you came in and ate your meals without asking the blessing; you went to bed and rose in the morning without saying a prayer. While you were here, you talked about everything but religion. Pray, how are we to know that you are a preacher? You have lived like a sinner, and now you will have to pay like one."

THE DAY OF GOD

The Eternal State

William H. Ferguson

THE writers of the *Epistles* had a characteristic message as they wrote under the direction of the Holy Spirit. Yet there was no variance in their ministry but rather the one adding to what had gone before - there is a "progressive" sequence in the *Epistles*, as elsewhere in the *Book of God*. We often say that if we receive any truth, by the Spirit through the Word, anything that God unfolds to us later through His Word shall neither detract from, nor contradict that which has gone before and has been accepted by us. Wrong interpretations come from another source altogether.

On this principle, while the apostle Paul brings before us the definite character of the Rapture of the Church at the Lord's Coming, while the apostle Peter dwells rather on the kingdom aspect, reaching to events even after the Day of the Lord, and on to the "eternal day" or the Day of God, his ministry should have the same effect as Paul's. Considering this aspect we read in 2 Peter 3:12 . . . "Looking for and hastening the coming of the Day of God" and further he enjoins . . . "Wherefore, beloved, seeing that we look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." verse 14. Also note how he mentions the writings of his fellow-apostle . . . "even as our beloved brother Paul also, according to the wisdom given unto him, hath written to you." v. 15-

MAJESTY OF THE DAY OF GOD

You will note how the ending of the Day of the Lord (the millennial day of a thousand years), at its end brings the dissolution of all we see mentioned here, in verse 12, and which seems to inaugurate the mighty dissolving of that which had seemed so stable, as the "heavens being on fire shall be dissolved, and the elements shall melt with fervent heat" introducing the fulfillment of the promise . . . "nevertheless we, according to HIS promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. The consideration of the prophetic Word shows clearly that such should lead to godliness of life and separation from the world system - the course of time reveals very definitely, as we follow the Word, that "the end of all things is at hand." - 1 Peter 4:7. Therefore we should be sober (temperate), or the meaning further suggests we should be sedate, restored to a right mind (relative to such happenings), to be steady by exhortation and guidance, and to have that calm vigor of mind as we look on to the fulfillment of God's majestic purposes.

We note in all this that the apostles Paul and Peter, in their ministry and writings, have the same end in view - Paul pre-eminently occupying us with the Rapture and Peter with the everlasting kingdom of our Lord and Saviour Jesus Christ - 2 Peter 1:11.

THE ETERNAL DAY

The Day of God shall have eternal changes to be seen and enjoyed. Never again shall sin and consequential death, with all kindred results, be known in that Eternal Day. We dare not go beyond the Word, nor would we desire to do so, but we can see clearly that a condition exists - not existing since the Fall of Man in Eden - where we find the Godhead functioning, as God has desired, unmarred by sin and reverting to that proper relationship between heaven and earth - suggested in 1 Cor. 15:24, 28 . . . "That God may be all in all," i. e. the Triune God.

The Bride in all her pristine beauty and youthfulness is seen, "coming down from God out of heaven, prepared as a bride adorned for her husband" Rev. 21:2. As the "tabernacle of God" she is said to be "with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, their God." Rev. 21:2. In association with her Lord the Church, the Bride, is seen here as the Sanctuary of God and (as the tabernacle of old was movable) so shall she be able to visit, with her Lord, any part of the domain of God, unhindered by space or obstacle, always associated with Himself - never to be separated, and yet be a true and heavenly Sanctuary. The marvel is that any of us, saved by grace in this dispensation, shall have our part in this wondrous purpose and eternal felicity and shall serve HIM and "they shall see His face."

How marvelous then are the works of God, revealed in a world stained by sin and evil today with all concomitant circumstances which would depress were our eyes not settled upon Himself, through His precious Word, but were occupied with the tragedy of all we see daily, and know, through our expanded coverage, the dreadful state of mankind. Further, to know and revel in the purposes of God, unveiled but partly as we know, turns our eyes heavenward, as well as our thoughts, and lifts us up and would cause us to heed the Word - Heb. 6:1 . . . "Let us go on to full growth."

The full extent, as we have written, we cannot fully comprehend but when we consider the magnitude of the heavens, as we know them today . . . "and the stars are not pure in His sight." Job 25:5, further as we view the limitless expanse above and beyond us, we can with confidence realize, in measure, the vastness of His eternal purposes for all His

redeemed in the interminable spaces of eternity. Unhampered by anything of the old creation and not limited, eternally seeking to please and serve Him Whom our soul loveth, we shall ever love, and serve. Further thought would stagger our feeble apprehension of things yet to be revealed but we rejoice in that which He has, most graciously, conveyed to our mind through the precious Word, bringing us into association with Himself in His eternal plan of the ages, who should, otherwise, have been in the eternal depths of despair and in the blackness of darkness for ever. Jude verse 13.

THE PERSON OF OUR LORD JESUS CHRIST

Harold S. Paisley

WE consider in this article the prophecies relating to the DEATH of the Saviour. The subject of the Lord's sufferings and death is a majestic one. The ground is holy and demands reverence of spirit. Any ministry exalting His peerless Person and work is always a joy and delight to those who love the Lord Jesus. Hiram was ever a lover of David and Jonathan delighted much in him. Every believer is a lover of Christ and the mention of His Name is a delight. The consideration of His death will enrich our worship, sweeten our Gospel messages, elevate our ministry and increase our devotion in testimony.

The vicarious death of the Lord Jesus and its attendant sorrows form the burden of all the Scriptures. His death is foreshadowed in the Books of Moses. His inward thoughts and feelings on the cross in the Psalms of David. The details of the sufferings of Christ is the burden of the Prophets. The wondrous fact of His death is the subject of the Gospels, the saving value of it in the Epistles and the eternal fruits of it in the Book of Revelation. Thus, from the fall of the first man to the redemption of the last saint, the sin atoning sacrifice of Christ accomplished at Calvary is central. From the abundance of prophecy fulfilled in the hour of His death, we have chosen several major portions of vital importance. Written hundreds of years before His advent into humanity, they are a powerful and unanswerable argument for the Divine verbal inspiration of the Holy Scriptures. The theme is rewarding and will yield bread to the eater, seed to the sower, and a full basket to the worshipper. Consider the following in the order of their occurrence.

THE SOLDIERS: Cruel soldiers shamefully treated the Son of God. Isaiah wrote of this at least seven hundred years before. He foretold the scourging of the Saviour's back, the painful plucking of the hair from His face. The touching revelation was also given of the grace of the Messiah under such

insult and abuse. "I hid not My face from shame and spitting . . . I gave My back to the smiters and My cheeks to them that plucked off the hair." Isaiah 50:6. In these disgraceful acts none of them realized that ancient prophecies were being fulfilled. The cruelty of the heart of man is the dark background to the meekness of the heart of the Lord of glory. He stood alone in lowly grace, yet in royal dignity as they arrayed Him in a scarlet robe and mocked Him with a crown of thorns.

THE CRUCIFIXION: The twenty second Psalm is, without doubt, the greatest prediction of the Cross in the Old Testament. This prophecy revealed the manner of the Saviour's death . . . "They pierced My hands and My feet." The usual means of death for capital offences in Israel was stoning. Crucifixion was an invention of Rome. At the time of David's Psalm Rome was but a small hamlet on the banks of the river Tiber. Death by crucifixion was unknown. The man permitted to invent it, in so doing, fulfilled the purpose of God. The soldiers who nailed Him upon the tree carried out the sacred Word that had gone before. They fulfilled that of which they were in ignorance.

THE VINEGAR: David also penned the sixty ninth Psalm which stated that the suffering Messiah would be given gall for His meat and in His thirst vinegar to drink. This prophecy has two distinct parts. There is the drink He would refuse and the drink He would receive. The exact fulfillment is as remarkable as the prophecy. The first one was offered to Him prior to the crucifixion . . . "They gave Him vinegar to drink mingled with gall." This seems to have been a pain-relieving opiate to dull the senses to the agony of the cross. The Lord refused this mixture - Matthew 27:34. The second was presented to Him as He hung upon the tree. In order that no prophetic word would be unfulfilled, He saith . . . "I thirst." He was then offered upon a reed (hyssop dipped in vinegar) which He received - John 19:30. This marked the end of the sufferings, followed by the triumphant cry - **IT IS FINISHED.**

THE THIEVES: That two thieves were led with Him to be put to death was no coincidence. God had declared that He would be numbered with the transgressors, Isaiah 53:12. The language of John should melt our eyes to tears . . . "And He went out bearing the cross for Himself, unto the place of the skull, which is called in the Hebrew Golgotha: where they crucified Him, and two others with Him, on either side one and Jesus in the midst." John 19:17, 18 R.V.

What humiliation our wondering eyes behold. The Lord of glory numbered with the robbers. The One Who was the object of angelic worship, and delight of the Father's heart, led forth in the company of two vile wretches to be nailed

upon a cross of shame. The cruel thorns still upon His meek and lovely brow, and the taunts of sinners in His ears, He was jostled to Calvary. There upon that hill, beyond the gate, He was placed upon the cross and uplifted between the thieves. In the midst the sinless Son of God, the Lamb of God, expired in agony and shame untold. He was on the cross by the design of cruel men, but He was there by the counsel of the Eternal. The manner of His death was the fulfillment of the infallible Word.

THE GARMENTS: Not one of the soldiers had the slightest *thought of prophecy when they parted His garments among them, and cast lots upon His vesture.* Having examined the beauty of His seamless coat, they decided not to rend it asunder. The Holy Spirit had foretold this centuries before. The things written of HIM were being fulfilled to the smallest detail. How precious all the happenings of that day were to the Father, and exceedingly precious to the redeemed. Calvary and its events shall be the theme of song, of conversation and worship in eternity . . . Psalm 22:18 - Matthew 27:35.

HIS BONES: The keeping of the bones of the Lord Jesus was one of the greatest miracles. Men intended to break His bones but God preserved the blessed Body of Christ . . . "He keepeth all His bones, not one of them is broken." Psalm 34:20. This is another proof of the Messiahship of the Crucified One. When the time came for the soldiers to hasten death by breaking the legs of the crucified, they break the legs of the two robbers but being restrained by an unseen hand they break not the legs of the Lord Jesus Christ. A greater power than Pilate's was directing the movements of the soldiers. Unconsciously he had fulfilled the Word spoken of the Passover lamb . . . "Neither shall ye break a bone thereof." No "pass-over lamb" ever had a broken leg. The significance had never been understood. At the cross we see with wonder the plan of God in preserving the bones of His Beloved Son while upon the tree . . . Ex. 12:46 - John 19:16.

THE SPEAR: The soldier was restrained from breaking His legs. The order of Pilate was not carried out. The soldier was constrained to pierce His side, doing that for which he had no command, but fulfilling the prophetic Word . . . "One of the soldiers pierced His side." Why? In this case it was not the actual fulfillment of the Scripture, but that in the future day of Israel's conversion this Word might be fully fulfilled . . . "They shall look on Him Whom they pierced." Zech. 12:10 - John 19:34, 37 - Rev. 1:7.

It is interesting to note the exact words of Zech. 12:10 - "They shall look unto ME Whom they pierced." Here we have God speaking and declaring that He should be pierced - an

incidental evidence of the Deity of the One Who was pierced with the spear. God did not die upon the cross, but thank God the One Who died was God.

As we muse upon the accuracies of the Word, our souls are full of wonder and worship for the Divine penmanship and verbal inspiration of "ALL SCRIPTURE."

LESSONS FROM TRIAL OF JOB

The late Edmund Allen, N. I.

THE Book of Job is easily divided into four main sections:

Chapters 1 and 2 tell us of Job's CALAMITIES -

Chapters 3 - 31 give us Job's attempt to explain what had befallen him.

Chapters 32 - 37 show us how God used Elihu to make His general principles of dealing with men.

Chapters 38 - 42 show us how God, personally, made known to Job his ignorance, not only of himself but of God's ways with him.

IN the Book we are taught that the path of a person who walks with God is often a difficult one. The natural heart is proud and the will stubborn. God's dealings with His own, though painful, are necessary to produce submission to His will and humility of heart. It is interesting to note that God permits a good measure of success in so far as building up a testimony before the world is concerned, even when much remains in the heart requiring self-judgment before God.

Job had a good testimony before the world . . . "There is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil." Job 1:8. Yet God allowed him to be brought low before others as seen in chapters 3 to 31. Job resisted this and sought to defend himself and hold to his own integrity before his accusers. This was mainly because he did not understand the purpose of the trial. His greatest failure during this time of trial seems to have been in his use of words. We can also err greatly in this way.

The friends of Job wrongly accused him of evil in practice, that is OUTWARD evil. Yet, in defending himself, evils which were INWARD were brought to the surface. Unknown to himself he was exposing the real man. The evils were seen by God but could not be judged by Job until brought to the surface and seen by him in the light of God's perfections, chapters 38-42. Elihu, while succeeding in silencing him, could not bring him down in his own sight. This, however, was essential to produce self-judgment. When this was accomplished by God it was very deep as seen in chaptr 42:6 . . .

"Wherefore I abhor myself and repent in dust and ashes." It is worthy of notice that the R. V. M. here gives . . . "Wherefore I loathe my words." This is in keeping with the charge of Elihu that "Job doth not open his mouth in vain, he multiplieth words without knowledge." ch. 35:16., and that "He justifieth himself rather than God." ch. 32:2. God said of him as in ch. 38:2. "Who is this that darkeneth counsel by words without knowledge." Job seemed to learn the seriousness of this because he said in chapter 42:3 . . . "Who is he that hideth counsel without knowledge? Therefore have I uttered that which I understood not, things too wonderful for me which I knew not."

When the lessons God was teaching had been learned experimentally and the necessary self-judgment had taken place, deliverance from the trial was given and his captivity was turned. Outward prosperity was again enjoyed by him. All this should clearly teach us the need for sincere exercise before the Lord in every trial which is permitted in our lives.

Sent in by Wm. J. Nesbitt of N. I.

HALF-WAY HOUSE CHRISTIANS

Sydney Saword, Venezuela

IN the two male relatives of Abraham, viz., Terah his father and Lot his nephew, who left Ur of the Chaldees with the intention of accompanying him to Canaan, we have two outstanding portraits of those whom we might call "half-way house Christians." Terah got as far as Haran after traveling probably 750 miles, truly a long trek for an old man. It was on the east side of the Euphrates River and at the place to cross over to the other side. Abraham's ancestor Heber, a name later modified to "Hebrew," is, by scholars, said to mean, "stranger from beyond." That is how the inhabitants of Canaan looked upon Abraham when he arrived there and spoke another tongue.

Instead of pressing on to their purposed destination, Terah, Abraham and their caravan decided to "dwell" in Haran. Abraham had received definite orders from God to leave his father's house, his kith and kin, and go to the place that the Lord would show him. Genesis 12:1. But his father detained him. Terah was prepared to go so far but no farther: he got out of Ur but never entered Canaan. He was content to live and die a "half-way house" pilgrim.

Lot as a young man was willing to accompany Abraham and professed faith in Abraham's God, but material prosperity got such a stranglehold upon him that, finally, he was irresistibly attracted to the plain of Jordan, on a lower level.

There are different levels of spirituality and it is easier to go downhill than uphill to the higher levels of Christian experience. In Genesis 13:12 we read that Abraham dwelt in the land of Canaan. He was satisfied with the place that God had for him; whereas Lot dwelt in the cities of the plain and pitched his tent towards Sodom. He left Canaan behind and became a "half-way house" believer on the way to Sodom. By the time we get to Genesis 19 Lot had abandoned his tent, his pilgrim character, and is now living in a house in Sodom. By the way the men of Sodom spoke of him it would appear that he aspired to a political appointment here as judge and thus made shipwreck of his testimony for God. It is a great contrast to see Lot moving into Sodom and Abraham moving his tent to Hebron where he built an altar of communion. Lot, although referred to in Peter's Epistle as a just man, evidently never built an altar. He tried to get on without the true basis of fellowship with God. Abraham, on the other hand was an "all-the-way" believer; he was out and out for God.

There are modern HALF-WAY TERAHS, who make a start but come to a permanent standstill. There are those who take the initial step of confessing Christ as Saviour and owning Him as Lord, taking the step of baptism and being received into assembly fellowship but never seem to get any further in Christian experience, or in the knowledge of the Word or in usefulness for the Lord. They are "a negligible quantity" in their spiritual life.

There are also MODERN LOTS who, although they have professedly left the world behind and sing: "Take the world but give me Jesus," yet they are world-borderers. They do not wear their hair as long as women should have it, but they go "half-way" and look more like a hippy than a Christian, and this has become a worldly fashion. Likewise there are young women, and sometimes older ones too who, while they do not wear scandalously short mini-skirts, nevertheless what they wear is halfway between a decent length and a mini length, so that when they have to sit in a low seat they are so embarrassed that they must use their handbag or Bible as a cover up. This worldly fashion has led to unbecoming familiarity with the opposite sex who thus discern moral weakness and, if carnally inclined, will accomplish the downfall of their victim.

We fear that the motive in the heart of these half-way Christians is an attempt to avoid the criticism of the juvenile world with its ridiculous styles rather than bear the reproach of Christ. By being conformed in any way to the things of this world, Romans 12:2, the believer is frustrating the divine purpose that we "should be conformed to the image of His

Son, that He might be the firstborn among many brethren" Romans 8:29. The apostle Paul ever pressed onward . . . "reaching unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14. Time is short, the coming of the Lord draweth nigh. May we not be found like the foolish virgins, unprepared to meet the Bridegroom when He comes. What a wonderful word of approval He will have for those who are obedient to His Word and faithful in their testimony for Him . . . "Well done, good and faithful servant . . . enter thou into the joy of thy Lord!"

SOLEMN CHARGES

Daniel Ussher, Trinidad, W. I.

ONE of the marks of a true leader is that he has a real care for the people of God, even after he is gone. There are three such men we would note in this respect . . . Moses, David and Paul. Each one had a young man to succeed him and conferred a solemn charge, or charges upon him. It is noteworthy that each leader charged the young man to be strong. A weakling will not do to lead. In Deut. 31:6 Joshua is charged and told, "Be strong and of a good courage." Days may be dark and difficult but Moses assured Joshua that he could count on the Lord . . . "He will not fail thee nor forsake thee."

There are some delightful traits in Joshua that every aspiring leader should note. As a young man he departed not from the tabernacle, Exodus 33:11. As a young man he did battle with Amalek (a type of the flesh) and was victorious, Exodus 17:13. He brought a good report about the inheritance when they searched the land and expressed his confidence in the Lord that He could bring Israel into the land, Numbers 14:6, 8. In due course Joshua was the one used of the Lord to bring Israel in.

In Joshua 24, this dear man who has done well is now coming near the end of his earthly sojourn and reminds Israel of the Lord's faithfulness. He was grieved to see false gods among His people and he exhorted them to put away these gods and serve the Lord. He then uttered the memorable words . . . "Choose you this day whom ye will serve." He left no doubt where he stood and he and his house were going to serve the Lord. The comment of inspiration concerning Joshua after his death is very precious . . . "Israel served the Lord all the days of Joshua, and all the days of the elders that over-lived Joshua."

DAVID'S LAST DAYS

In 1 Kings 2:1, 4 David is coming near the end of his days and he confers a solemn charge on Solomon to be strong and show himself a man. There are two things in particular which Solomon was to take heed . . . "to walk in His ways" and also "to keep His statutes" etc. The Word of God was to be his guide in all matters. Although Solomon began well, he did not finish well. While he loved the Lord and went on well, godly order prevailed, the temple was built and the people of God prospered. Alas! he left his first love and broke the laws concerning the king as outlined in Deut. 17:14, 20. He multiplied horses, wives and gold and he was carried away in heart . . . Nehemiah 13:26.

A DELIGHTFUL RELATIONSHIP

Such existed between Paul and Timothy, the details we cannot dwell upon but would refer to the three charges in 1 Tim. 5, 21, 22 - chapter 6:13, 14 - 2 Tim. 2:1. In each charge reference is made to his doing this "in the sight of God." - R. V. Timothy was to keep in mind that the eye of the Lord was upon him and thus his behaviour would be regulated - this is true likewise with ourselves. The first charge has to do with "Assembly matters" - the second one with his "personal conduct" and the third with his "service for the Lord." In the latter the injunction was "preach the Word." This was to be done when it was wanted or received and when it was not. He was not told to embellish it in any way. May the Lord help us in these last days to faithfully proclaim all the truth of God. It is sad reading as Paul tells his son in the faith . . . "The time will come when they will not endure sound doctrine." Has that time not come in some places? Let us live in light of "That Day" when a victor's crown will be given to all who have kept the faith and have loved His appearing.

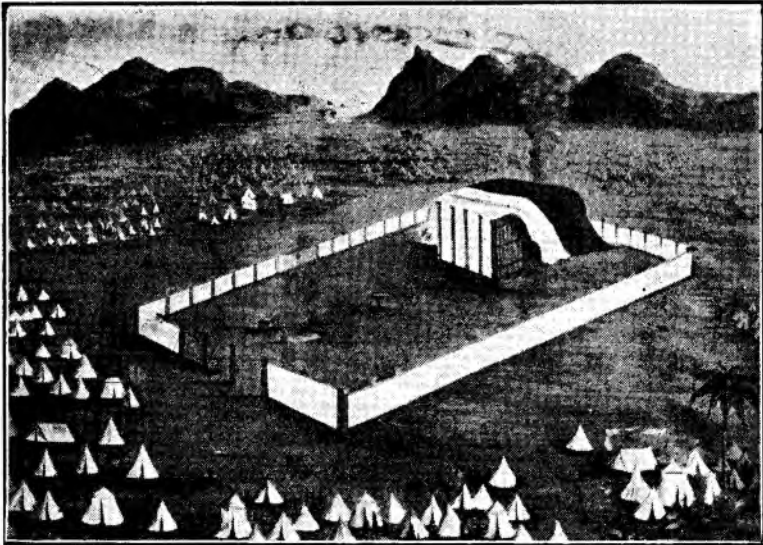
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Following Letter Written to One Six Weeks Before He Died:

My attention has been specially drawn to John's ministry during the last time of absence from meetings — now over nine weeks — and I think I see how fitting it is that this is the closing ministry. I feel sure that family affections are being developed, and all that standards are being connected with being born of God. We have had much as to sonship, but have perhaps not deeply entered into the thought of children as John presents it. The family thought is a very precious one, and it goes along with the holy Name of Father. How wondrous to have a nature capable of answering to that Name!

C. A. C.

TABERNACLE MEDITATIONS



WHEN the Lord delivered Israel from Egypt it was with the purpose of having for Himself a people among whom He could dwell and take delight in. He tells them this when they came near Sinai . . . "Ye shall be unto Me a kingdom of priests, and an holy nation." Exodus 19:6. This, however, did not materialize, as we know, and God restricted the priesthood to the family of Aaron, Moses' brother as in Exodus 28:1 and his four sons - the priesthood to follow hereditary.

But, primarily the desire of God centered around "the Sanctuary." Ex. 25:8. This would be His dwelling place in their midst and thus the "tabernacle" was raised and maintained according to the divine order in the succeeding chapters.

We dwell now on the Lampstand which had its seven lamps constantly lighting the Holy Place as the "camp" was gathered around the Sanctuary, in order, a beautiful sight to God. The Lampstand spoke pre-eminently of Christ as the only One Who could give light unto the world, even as He, Himself stated . . . "I am the Light of the world."

Out of a talent of pure gold it was made, Ex. 37:4. Thus it was the most costly furnishing in the Sanctuary. We are not told its dimensions, only its general structure, bowls, knots, flowers, its shaft and its six branches etc. Israel was

permitted to bring pure oil olive for the maintenance of the light under the hands of the priestly family, but they never saw the light. That was reserved for the Lord Himself and the priestly family when intelligent enough to appreciate any spiritual illumination.

Outwardly the badger skin covering "hid" the beauty of the Sanctuary from passing gaze but the Light of the "Lamp-stand" was kept burning - a symbol of what God wanted the nation to be.

A TESTIMONY

Applying this to ourselves, God sees what is of God in our testimony. The "outside place" is not garnished with anything of man but the Lord gets His portion and delight as we journey through the wilderness of this world. Our secret thoughts and devotions, our worship and praise embellish the "testimony" - unseen by the world. What precious exercises thus have ascended to heaven from the early days of "testimony" when the Lord Himself was pre-eminent in all our thoughts, worship and praise. We fear very much today we are content with a superficial attempt to continue the divine pattern, without the realization of maintaining a truly scriptural pattern, not merely an external formality, without the "oil of the Spirit" and deep exercise as to the Person of Christ and His glories, portrayed in the "tabernacle" by the illumination of the Spirit. Hence, today, there seems to be very little of the unfolding of the beauties, grace and devotion of our Blessed Lord. The "form" is there, it is true but we miss the "kernel" of truth unfolded to us by the Holy Spirit - not enough time spent in the Presence of God - too much activity of a worldly nature, not enough time for God. Thus we miss the divine pleasure God looks for in a totally devoted priesthood which has grasped the reality of entering "within the veil." Hebrews 10:19, 22.

The Editor

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IDLENESS

SOME temptations come to the industrious, but all temptations attack the idle. Idle Christians are not tempted of the devil so much as they do tempt the devil to tempt them. Idleness sets the door of the heart ajar, and asks Satan to come in; but if we are occupied from morning till night, should Satan get in, he must break through the door. Under sovereign grace, and next to faith, there is no better shield against temptation than obedience to the precept, that ye be "Not slothful in business; fervent in spirit; serving the Lord."

QUESTIONS and ANSWERS

Question: Regarding assembly troubles, or personal matters? If these are not settled righteously on earth, apart from the "party in the wrong" losing reward, will there be anything at the Judgment Seat (the Bema) to otherwise fully manifest the wrong in the presence of all concerned? (From an esteemed subscriber)

Answer: We have sought to emphasize that the "judgment" of the assemblies is brought before us in Revelation 1 where the Lord Himself walks in their midst with His all-seeing eye. He sends the messages to the seven churches, through the angel (messenger) of each church. We would judge this to be the responsible element of rule in the assembly, sometimes one or two will usurp rule, but they are held responsible.

As to there being a manifestation to all concerned at the Judgment Seat, there is no Scripture that we know of that suggests this public "clearing" of the many troubles of churches of the saints down through the dispensation. We know that the one, or more, responsible for the disruption shall be dealt with by the Lord of the assemblies - as we note in 1 Cor. 3:17 . . . "If any man defile, or destroy, the temple of God (the church locally), him shall God destroy; for the temple of God is holy, which ye are."

Question: In relation to "oversership" in Hebrews 13:17 - "that they may do it with joy and not with grief (groaning R. V.)" If the account is given at the Judgment Seat, can there be grief?

Answer: We believe here, also, the "grief or groaning" of exercised overseeing brethren is on earth, not in heaven. The "Judgment Seat or Bema of Christ" is for reward and position in the kingdom. We do not believe the question of "sin" shall be brought up here, and what assembly troubles, etc., have not a lot of sin covered, and uncovered which caused disruption? The question of "penal sin" shall not be raised then - the word in Romans 8:1 "There is therefore now no judgment to them which are in Christ Jesus," settles this. We shall be presented to Himself (and He, Himself shall do it) a glorious church, not having spot, or wrinkle, or any such thing; but it shall be holy and without blemish. See Eph. 5:27.

Question: If all tears are gone at the "Rapture" why is the "wiping away of all tears" brought in at Revelation 21:4?

Answer: Rev. 21:1, 5 is descriptive of the Day of God - the "tears" would be connected with the Day of the Lord (which is always earthly) - this would suggest a "tearless state" relative to the Day of God as in verse 1 . . . "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." We have pointed out that even in the Millennial scene on earth, the state is not perfect, far from it as we consider the ultimate end of the Day of the Lord, despite its blessedness for the faithful, but in the eternal state there shall be "no more death, neither sorrow, nor crying, neither shall there be any more pain." verse 4. May we seek to be "hasting the Coming."

Above questions from Ireland

Question: We notice in a Magazine current among us, relative to the Cross of Christ, the following statement relative to His being forsaken:

"As a derelict ship is abandoned to the winds and waves, to the storm and tide, so our Lord was abandoned, utterly abandoned at Calvary."

Is this the true meaning of the words He used when He uttered His cry, at the conclusion of His sufferings?

Answer: It is well, when speaking of the birth, death and resurrection of our Blessed Lord to keep close to the words of Scripture. You will notice that this cry of our Lord was in the past tense - "Why didst Thou forsake Me" coming at the close of the sufferings. We must also remember, as we approach with unshod feet into this great mystery of the Godhead relative to the Cross that He was not "forsaken" of the Father - also it was "through the eternal Spirit that He offered Himself without spot to God" - Heb. 9:14.

Also we note in Psalm 102:24 the Saviour "prophetically" cries - "O My God take Me not away in the midst of My days" and the answer of His God is found in the same verse, the last clause and also in Hebrews 1:8 . . . "But unto the Son He saith, Thy Throne O God is for ever and ever," linking the verses 10, 12 also.

We know that all the work of the Cross from the time of the morning sacrifice to the close of the evening sacrifice - from the third to the ninth hour - was all part of the atoning work of our Beloved Lord. The "darkness" when He was shut in from the gaze of all except His God Who must deal with Him in all His righteous character as a God Who must deal with the whole sin question, introduces us to the solemn moments when we must not intrude our thoughts lest we go beyond the words of Holy Writ.

It is unquestionable that the prophetic words spoken of Him would be brought to His mind by the Holy Spirit and we read in Hebrews 12:2:

"Who for the joy that was set before Him endured the cross, despising the shame . . ."

Considering all, we could hardly speak of our Lord thus being like "a derelict ship, abandoned to the winds and waves, to the storm and tide."

For the sake of younger brethren, and for all of us, let us **CLEAVE TO THE WORD** itself and not go beyond it in extravagant statements. We shall be safe then.

The mystery of the Godhead shall ever be marvelous to us. Let us be careful of our language.

Question: Whom did the Spirit of God call for the work "whereunto I have called them"?

Answer: Men fitted of God, of faith and courage, to go into new territory as led and opened up to them by that same Holy Spirit . . . Acts 13:1, 4 etc. The so-called evangelism of today in this land is far removed from the scriptural pattern. The "call" of the present day evangelist is to well established assemblies and the comforts of life, and a well established system of providing them with personal fellowship of a practical kind. We do not believe this is of God according to the pattern.

PIONEER PAGE

AN OLD-TIME LETTER

The following letter, written 100 years ago, from the late John Smith, pioneer evangelist in Canada and the United States, to Mr. T. D. W. Muir, who had just been saved a short time, is worthy of consideration. It shows the concern these dear men had for the souls of each other, that they might grow in grace and knowledge of God. Mr. Muir became another of the pioneers and through God, was the instrument of planting the Assembly in the City of Detroit, Michigan, when it had about 450,000 inhabitants. He knew no one there, preached downtown as his wife held his hat and saw the work established.

January 20, 1875

Dear brother Muir:

Just a few lines today, for Jesus' sake, in which let me begin by asking you, How is your soul? Are you enjoying unbroken fellowship with the Father and His Son, Jesus Christ? 1 Cor. 1:9. This is the heritage of all God's people, but alas few enjoy it. If you are, you will find that you can have little fellowship with the most of God's dear saints, for the majority seem to be in fellowship with the world, or with one another in the flesh, which is only an abomination to the Lord.

O, how few care for walking with God, dear brother. As far as human sympathy and fellowship is concerned, it is a lonely path, but in a more blessed sense it is not lonely to walk with Jesus, the Man risen from the dead, the One Who was the Man of sorrows, the despised and rejected of men. He is now the chief stone of the corner.

He knows all your temptations dear brother. He knows all that would tend to drag you down to the world and away from Himself and thus keep you from walking with Him! But, be much in prayer - He bids you tell Him all. Nothing is too insignificant for Him to take notice of, and how very useless and grieving to His loving heart it must be, for Him to see His loved ones trying to resist temptation in their own strength, or bearing their own burdens and carrying their cares. He says "Casting all your care upon Him, for He careth for you." 1 Peter 5:7. Again "Cast thy burden upon the Lord and He will sustain thee." Ps. 55:22. And depend upon it dear brother, if you are to live for God honestly, you will find strength alone in Him and need expect no sympathy from the world or saints who are walking in the flesh.

I know you will find it harder to be reproached by carnal believers than by the ungodly but remember you are not alone in this, for it is not you but Christ in you that stirs up the hatred of the world and the flesh. The nearer to the Cross our Blessed Lord came the fewer were His sympathizers. It was even so with our beloved brother Paul. In his last epistle written out of prison to Timothy, who was the only one he knew like-minded with Him - all they of Asia had forsaken him. When before Nero no man stood with him, but he could add . . . "The Lord stood with me." Ah yes, praise His Name! Our Lord stood with him. So with us, dear brother, let us go on with God. The world will not understand us. Our brethren may forsake, misjudge or misrepresent us. But amid all our blunders and failures, He has said and His Word is true . . . "I will never leave thee, I will never forsake thee." Heb. 13:5.

The meetings here are small but sweet. The weather is cold and the conveniences not what we would wish them. But some have been saved - praise the Lord! Write me how the work goes on in Hamilton. Tell the saints to live for God. Ask them from me, in the sight of God . . . "How is your soul?"

Your brother by grace,
John Smith

VILLAGE PREACHING:

As you noticed in the first page of last issue at the end of the 19th, century in N.E. Scotland, Ireland and England laborers were characterized by "village work" and visitation coupled with open-air preaching, leading to open doors for cottage and indoor meetings.

This work was carried over to this Continent and was followed up generally, coupled with tent work in entirely new districts, far from any assembly, resulting in the formation of Assembly testimony where there had been none before.

OUR LORD'S EXAMPLE

Mark 6:6, Matthew 9:35, Luke 13:22 all tell us of this itinerating among the villages and towns by our Blessed Lord - Acts 8:25 likewise gives us the same thought after Pentecost.

Our Lord loved to speak to the people in the open air, hillsides, His Blessed voice was heard by thousands in the course of His sojourn among us . . . CAN WE DO LESS?

The late John Ritchie of Kilmarnock, saved in the North of Scotland efforts, carried on this same work in the villages of Ayrshire among The Village Workers, bands of men whose heart God had touched. Fred Stanley Arnot was one of such and many others who labored in far off fields.

Men with health, sound bodies and good voices need never be without an audience in villages and settlements off the beaten track - countrywide. Whole States lie open for this work, yielding eternal results, if sent of God. The "continental traveler" of today is far removed from the example of our Master, Whose limited sphere of travel would seem very "mild" to some today. The "pioneers" of former days were often lonely, isolated, hard-pressed, yet they persevered and their memory is revered, but their reward awaits the Day of **Manifestation**.

THE TRUE EVANGELIST

He is divinely called, divinely fitted, a man who can trust God He is scarce today. He is sent, not to labor among the "churches of the saints" but to the world - his travels take him far at times, but he is never alone - his God is with him.

He is a missionary - he has a mission - he has a field of labor laid upon his heart and he sticks to it. You cannot drag him away from his field of labor to the easier path of assembly-to-assembly preaching - he knows where God has placed him and his corner of the field. He is found there. The people (of the world) get to know him - they see him often, year after year, village after village, he gets entrance into their homes and, in cases, their lives.

The Summer season draws nigh - how pitiful to see young, healthy men, not too old at all, keeping near to assemblies (every Lord's Day a different one perhaps), with the whole wide land lying untouched by men with the message of God.

Men of God of a former day were gone for weeks and months, away from the comforts of home or assembly fellowship, no luxurious trailer homes in those days, yet work was done for God and assemblies formed eventually. There were mighty few Conferences in those days and the practical fellowship meager by today's standards but they never complained, they had learned to "trust God" - they were God's men in the place of His choice for them.

We have some men, staying at their work today, who are doing more for God after this pattern than some who are "out in the work" so-called. W. H. F.

SPECIAL NOTE: Sorry we have had to curtail some reports - the editor would appreciate consideration by those corresponding to make such concise. Our circulation is world-wide and reports must be considered on basis of those whose **names appear** in such reports as being in full fellowship with the assemblies in their original district - we cannot insert any otherwise as we must maintain godly order. If you are in doubt contact their original home district and assemblies who know the full circumstances. 1 Thess. 5:12, 13.

CONFERENCES

Calgary, Alta. — Conference dates of West Hillhurst Hall, May 17, 18 and 19, Prayer Mtg., May 16 at 7:30 p.m. H. Woods, 2915 7th Ave. N. W.

Augusta, Me. — Conference here planned D. V. for June 21 and 22, with Prayer Mtg., June 20 at 7:30 p.m. Corresp. Fred A. Thompson, R. R. 4. Tel. 547-3587.

Waterloo, Iowa — Annual Conference d.v. will be held in the Masonic Temple (note change), one block off Highway 20, cor East Park Ave. and Mulberry, Sat. and Lord's Day May 10th and 11th. Prayer Mtg. in their own Hall Fri. May 9th where the closing meeting of the conf. will be held Lord's Day evening. Accommodations as usual, meals served in the Masonic Temple. Corresp. Clifford J. Smith, 3466 Hammond Ave.

Sarnia, Ont. — The usual Conference will be held D. V. May 10 and 11 in the Central Collegiate, East St. Prayer Mtg. will be held Fri. May 9th in the Gospel Hall, College & Davis Sts. Servants of the Lord walking in the old paths welcome in ministry. Please note change of date - Corresp. Robert W. Kember, 2493 London Road. Tel. 1-542-7978.

Deseronto, Ont. — The combined assemblies of Deseronto & Picton plan to hold their Spring Conference in the Legion Hall, Main Street, commencing Saturday May 17th with Prayer at 3:30 p.m. continuing over May 18 and 19. Brethren teaching and walking in the old paths welcomed in ministry. Corresp. Wm. Root, Box 241.

Kensington, P. E. I. — Annual Conference of P.E.I. Assemblies will be held d. v. in the Kensington High School here with the same arrangement as last year. Prayer Meeting will be in the Crapaud Gospel Hall Friday May 16 at 8 p.m. Ministry will commence Saturday afternoon at 2:30 in the High School, continuing all day May 18 and 19. Servants of the Lord who teach and practise the old paths welcome in ministry. Corresp. D. G. Ramsay, North River, P.E.I. . . . COA IHO.

Frostburg, Md. — Annual Conferences will be held d. v. as usual, commencing with Prayer Meeting May 16th at 7:30 p.m. continuing over May 17 and 18. The first meeting on Sat. the 17th will be at 10 a.m. All meetings in the Gospel Hall. The Lord's servants walking in the old paths welcomed in ministry. Please advise beforehand of your coming. Corresp. Wm. C. Knieriem, 80 Walnut St., Frostburg, Md. 21532.

Stout, Iowa — Our annual Conference will be held D. V. commencing with Prayer Mtg., Fri. evening May 23rd at 7:45 p.m., continuing over May 24th and 25th. Usual order of meetings and accommodations provided for visitors. Corresp. to Richard Stickfort. All meetings in the Gospel Hall, Stout.

Winnipeg, Man. — Our 75th, Annual Conference will be held D. V. on June 7 and 8 in West End Gospel Hall, Ellice & Victor. Prayer & Ministry Fri. June 6, three meetings Sat. & Lord's Day. B. B. at 10:30 a.m. Corresp. John Hull, 576 Home St., Winnipeg, Man. R3G 1X8, Phone 775-5054.

Portage La Prairie, Man. — Annual Conference d.v. will be held in the Gospel Hall here June 13, 14 and 15, preceded by Prayer Mtg., Thursday June 12th at 7:30 p.m. Usual arrangements. Corresp. S. Rey, Box 725.

Byfield, Mass. — We will hold our 93rd Conference - (they missed 2 years while building), commencing with Prayer Mtg., Fri. May 23 at 7:30 p.m. continuing over the 24th and 25th, God-willing. Usual order of meetings, address communications to brother John H. Short, 145 Main St., Byfield, Mass. 01922.

East Boston, Mass. — The Summer Conference here, characterized by Bible Readings throughout, except the Gospel, will be held D. V. in the Masonic Temple, 47 Adams Ave., Saugus, Mass. June 7th and 8th. The hours 10 a.m. 2:00 and 6:30 p.m. Direct correspondence to Fred E. Hill, 26 Sheafe St., Malden, Mass. 02148. Tel. 617-322-3274.

Garnaville, Iowa — Conference dates for the Assembly here are D. V. June 7th and 8th, beginning with Prayer Mtg. June 6th. Usual arrangements and hospitality extended . . . Robert Brandt, Corresp.

Ottawa, Ont. — Annual Conference d.v. will be held, commencing with Prayer Mtg., May 9th at 7:30 p.m., continuing over May 10th and 11th in the Gospel Hall, 1087 River Rd. The Lord's servants walking in the old paths welcome in ministry. Corresp. Ken E. Prince, 1246 Kitchener Ave. Tel. 613-733-1668.

Victoria Road, Ont. — Annual Conference D. V. June 14 and 15, Pr. Mtg., June 13 at 8 p.m. Corresp. Arthur J. Stone, R. R. 3, Kirkfield, Ont.

Midland, Ont. — Conf. dates May 17 at 3:30 p.m. also 18th and 19th. B of B 10 a.m. Corresp. J. M. Crawford, 363 Midland Ave.

Dawson Creek, B. C. — The Assembly here purposes a Conference D. V. commencing with Prayer Mtg., June 27th at 7:30 p.m. continuing over June 28 and 29. Advise beforehand of your coming - Hall located at 10221 18th St. Communications to J. E. Cox, c/o 945 Cornwall Cresc. Phone 782-7338.

Eden Grove, Ont. — Annual Conference D. V. commences with Prayer Mtg., Sat. May 31st at 7:30 p.m. in Gospel Hall here, continuing Lord's Day in the Elmwood Community Centre, 8 miles east, or 6 miles north of Hanover. B of B at 10 a.m. Servants of Christ walking in the old paths welcome to minister. Corresp. S. R. Purdy, R. R. 4, Walkerton, Ont. NOG 2VO.

Forest Grove, Ore. — Annual Conference D. V. will commence with Prayer May 23rd, p.m. and continue over May 24, 25 and 26. All meetings in the Gospel Hall, 21st and Cedar - Correspondent - Frank H. Goff, 2242 "B" St.

FALLEN ASLEEP

Calgary, Alta. — Our dear sister Mrs. Ger Louisa Foster was called home peacefully into the Lord's presence Wed. February 26th, aged 88. Her quiet and consistent Christian life endeared her to all the saints in the fellowship of the assembly here. Especially remembered for the many little garments she knitted for the mission fields. She is survived by four sisters, one brother in Ontario also her daughter Mrs. Harold Woods of the West Hillhurst Assembly.

North Ireland—The following notices we state briefly. BALLYGOWAN, DROMORE, reports the homecall of our young brother Wm. Reginald Lilburn who "went home" Dec. 19th, aged 31. Saved in 1962 at meetings in Moira by bre. A. Mitchell and J. Thompson. In fellowship Ballykeel (Lough Road) assembly. Outstandingly godly in life and interest in the Assembly prosperity. Sadly missed, by saints and sinners.

SKEGATILDA, CO. ARMAGH—Our beloved sister Mrs. Mary Jane McCullough "went home" Jan. 26th. Saved in March 1918 while attending a Prayer Mtg., in Co. Meath, Eire. Later baptized and in fellowship latterly in Newry - godly and faithful to the end, outstandingly kind and hospitable. A great loss to her son and daughter, also the saints and the community - a tried and trusted friend.

BALLYDIAN, SAINTIFIELD—A late report also reached us of the homecall Feb. 25th of our beloved brother Robert Lindsay, (1974). A brother of a very humble spirit and an ardent reader of our Magazine - W.I.S. Much used in the formation of the Sunday School near his home, active in the welfare of the Gospel in the assembly and hospitable. His widow survives - let us pray for these survivors across the sea - we are all in the same family, thank God.

Philadelphia, Pa. — Olney Assembly reports the homecall of brother Michael Maio, called home Feb. 7th. Always bright and active in testimony - fruit of the labor of brother C. Patrizio. Also we have lost our brother Robert Henderson on March 13, aged 90. A native of Glasgow, he came to U.S.A. in 1923 - for a long time identified with Mascher St., Assembly, latterly with us in Olney - faithful to assembly principles. Survived by his sister Jean.

Newbury, Ont. — Our beloved brother Edgar Bancroft went to be with the Lord on March 3rd in his 86th year. Saved about 25 years ago, in happy fellowship first in Chatham, Ont., then here. Our brother had a heart interest in the Gospel and a godly care for the Assembly. He loved the truth of God's Word. Much missed by his wife, Marguerite, also the saints of the district where he was held in high esteem. We knew our brother well.

Long Beach, Calif. — Our beloved sister Mrs. Catherine Gordon "went home" March the 8th, aged 78. Saved as a girl of 13 in Co. Donegal, N. I. A godly sister, loving the truth of God and gathered to His Name in 1914, in Ireland. In Long Beach since 1947 and associated with the saints here until her homecall, with her husband who was called to be with the Lord two years ago. She is greatly missed by the Assembly and by her family, three daughters, five sons and a sister in Ballyhay, N. I. - all in Christ. "Until the day break" - Titus 2:13.

Words in Season

THE BIBLE FAMILY MAGAZINE



AT HIS FEET

PLACE of pardon freely given,
Where we found it at the first;
Simple, humble way to Heaven,
Yet how wondrous, kind and just.

Place to learn and know HIM better
As we trace those Blessed Prints;
Not to rest alone in letter,
But to follow as He points.

Path of blessing, rest and sweetness
'Neath His guiding, shelt'ring gaze;
Wond'ring often 'midst the darkness,
Trusting even treach'rous ways.

For the path leads onward, upward,
Leaving darkness all behind;
Seeing 'midst the tear and sorrow
That HIS ways were always kind.

W. H. F.

JUNE, 1975

WORDS IN SEASON

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ALL other mail for the Magazine send to the Editor, Wm. H. Ferguson, 1314 Bunts Rd., LAKEWOOD, OHIO 44107.

Bryn Mawr, Pa. — The editor had a good visit with the saints here on the Epistle to the Philippians - through the week we went through the chapters in conversational Bible Readings which provoked considerable interest on the part of the believers.

REPORTS

Longport, N. J. — The Annual Meeting on April 19 was larger and a happy time spent by many interested ones who came to show their interest in the work of the Home for the Aged Christians here. Reports, etc., were read at this annual meeting and afterwards a word of Ministry in closing. It was our privilege to be with them this year and we commend them to the prayers and interest of His own as it is a worthy work carried on for the Lord and His own. A little blessing in the Gospel reported for past year.

McKeesport, Penna. — The recent Conference was larger again and considered very cheering and we trust the ministry profitable to all who came - one girl professed after the meeting Sat. evening. The Assembly here is now in their new Hall - a very suitable, commodious and fitting place for the Lord's people. We saw through it and trust God shall richly bless them in their new location - it commends the Gospel. We heard another young man professed on Monday following conference, bringing cheer.

Omaha, Nebr. — Saints here were interested in the meetings of bre. Shad Kember and Robert Fuller in Council Bluffs - a few professed. They also had a baptism in Sioux City last Fall. i. e. Omaha brethren.

Cleveland, Ohio — Our brother Clay Fite had a visit with the Monticello Assembly here, which they appreciated - he also paid a call to the West Side Assembly and Akron with helpful words.

Philadelphia, Pa. — Our brother Fisher Hunter had a visit to district, Olney, Bryn Mawr, Pennsauken after his visit to New England. Ministry extolling the Saviour.

Ontario — Blessing reported at meetings of bre. McLeod (Murray) and J. Smith in LONDON. Also at Dutton, near St. Thomas our brethren Murray McCandless and Paul Kember had real good interest. We also heard that the saints of PARRY SOUND continue seeking to reach others in S. S. work and Children's meetings as well as visiting the surrounding area. Nice to see this branching out in area around assemblies.

Winnipeg, Man. — Some blessing reported also from West End at meetings of bre. Maxwell and N. Crawford.

Iowa — The All-day meeting of Cedar Falls assembly was the largest in attendance since they commenced these meetings. Blessing reported in the Manchester meetings of bre. Dobson and R. Orr - six professed at recent meetings in Garnavillo, all children of the Christians, four of S. S. age and two older.

Hartford, Conn. — Brethren here considering monthly Bible Readings for the neighbouring assemblies - we pray for them in this.

Hickory, N. C. — Recent meetings in the new Hall saw some blessing, bro. R. Surgenor helping bro. MacLeod, who was feeling stronger.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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JUNE, 1975

No. 6

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ACTS 20:30:

Here men are rising up as in this scripture who are seeking to undermine, corrupt and destroy what has been established by men of God who have gone before.

These are making great progress especially with the young. Lots are professing to be saved but little change of life and ways follows. Indeed! this is not deemed to be necessary by their leaders who encourage . . . Coffee bars, all kinds of looseness and lightness, music, house parties, etc.

However, godly men are carrying on with the work of God, guided by His Word. Not so many getting saved but a few here and there who go on in godly ways.

Surely our Lord's return is near. May God preserve us "till He come."

W. J. N. N. I.

PLACES WHERE WE SEE SOME AT THE FEET OF JESUS WITH THEIR NEED - No place like at His feet.

PLACE OF FORGIVENESS	Luke 7:38
PLACE OF HEALING	Matthew 15:30
PLACE OF TEACHING	Luke 10:39
PLACE OF COMFORT	John 11:32
PLACE OF PRAYER	Luke 8:41
PLACE OF FEAR	Rev. 1:17
PLACE OF WORSHIP	Luke 17:16

(submitted from Byfield, Mass.)

“LYDIA . . . LISTENED”

AS the Apostle Paul spoke “the word of life” Lydia listened. The Prophet Isaiah says, “Listen and your soul shall live.” And Paul says, “Faith cometh by hearing and hearing by the Word of God.”

In few words, all we know about Lydia is told in the 16th chapter of the Acts. But it is aflame with interest and full of the voice of God. The message comes to the outward ear and reaches the inward ear. May we have “ears to hear.”!

Lydia was a business woman. She had come from Thyatira (a great centre of the dye trade) into Europe to sell the famous purple. She was thus engaged in a respectable business, held in high repute. Doubtless she was a woman of recognized capability and trustworthiness, or she would not have occupied such a post. From what follows we conclude also that she was a woman of high moral character - but her heart was not yet opened.

There are thousands of such people today. Take time, reader, to inquire - Am I one of them?

Lydia was a worshipper of the true God. The brief record says, “which worshipped God” Acts 26:14. She was either a Jewess or a proselyte. She knew about the God of Abraham, the God of Israel, the living and true and eternal God. And she confessedly worshipped Him. She worshipped Him, too, away from home; she did not leave off her devotion when she came over to Europe. She was evidently devout and sincere - but her heart was not opened!

There are millions of such people in Christendom today, people who confess the true God with their lips and voices, in prayer and song, who believe in the Christian religion, as it is often called, and yet their hearts are not opened! Kindly we ask you, reader, to pause and inquire - Am I one of these?

Lydia attended the place of prayer. There was evidently no synagogue at Philippi, so, as it was in many places throughout the Roman Empire, there was enclosed space, open to heaven, by the river side, where “prayer was wont to be made.” Lydia found this place and attended there on the day and at the hour of prayer. Other women assembled with her. She was evidently zealous and regular in her worship of the God of Abraham. She kept the Sabbath day, too, holy to the Lord, for the occasion referred to in our chapter was on the Sabbath. She did not sell purple on that day. All well and good, and yet, her heart was not opened.

There are many in this condition today. They attend a place of worship, they hear prayers read or said, they sing Psalms and hymns, they cease buying and selling on the day of rest, and yet their hearts have never turned to the Lord. The inner ear has not been opened. Gentile reader, suffer the question - Are you one of these?

Lydia heard the Gospel. In the wonderful control of God, four men had been hurried (by voice and vision) out of Asia into Europe, and finding themselves in Philippi, on the Sabbath, they found out "the place of prayer," and sat down, ready for "the use of the Master." These honoured men of God were Paul, Silas, Timotheus and Luke; and the last-named tells us that they spoke to the women assembled, and tersely adds, "Lydia . . . listened."

What did she listen to? The Gospel, "the old, old story of Jesus and His love." As Paul unfolded the prophetic Scriptures concerning the Messiah, and showed how these Scriptures were fulfilled in Jesus of Nazareth, and how He died for sinners and gave His life a ransom and rose from the dead to give light and life to perishing souls (both Jew and Gentile), Lydia listened with intense awe and interest. A great light was cast across the face of the Bible; yes, a great light was shot through her own soul, and as she listened to the Gospel, which is "God's power unto salvation," her heart was opened. There was no noise or outward disturbance. Her heart opened like a flower waiting for the sun. (Very different was it with the gaoler in this same chapter, and for a good reason.) She had now a new kind of sight, an entirely new interest in these things. Her inward ear was now open, her inward eye could now see, and she "gave heed" to the things spoken by Paul. What made the difference? Chiefly this, that she not merely went through certain forms, but she heard the voice of God speaking to her personally, as a sinner, needing the salvation which Christ only could give. No longer did she do good deeds to be saved. She got life and light and salvation by listening to the voice of God in the Good News concerning His Son Jesus Christ. It was the crisis in Lydia's life which the Bible calls regeneration, conversion.

With deep desire for your salvation, dear reader, ponder over this, I pray you, and ask yourself - Am I really saved? Have I really experienced the crisis of regeneration? Has this inner light shined in my heart? If not, cry out at once, "Lord save me," as Peter did when sinking in the sea. Listen to the Gospel as for your very life, for as a matter of fact it is "no vain thing it is your life."

Look and live. Listen and live. This beautiful story of Lydia closes with -

1st. The confession of her new-found faith by baptism;

2nd. The proof she gave of her faith by welcoming these servants of God into her house and entertaining them there.

She now did good deeds, not to be saved, but because she was saved.

"Come now and let us settle the matter, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red as crimson, they shall be as wool." Isa.

THE APOSTLE JOHN

In his closing days

William H. Ferguson

WE approach the consideration of this loved apostle without too much of a true historical record, save that of Holy Writ. But we are sure God has given us that which would profit us and should stir us up as we consider that we live in the "last days" of this dispensation. It is generally accepted, however, that he was quite aged and spent his last years in the neighbourhood of Ephesus. This seems reasonable as he had just completed his exile on the lonely Isle of Patmos, one of many in the Aegean Sea, not too many miles from the mainland and Ephesus. He had been exiled there as he tells us in Rev. 1:9 "For the Word of God and for the testimony of Jesus Christ."

What is before us particularly is the circumstances relative to the "testimony" of the churches of the saints and the apostle's relation to them as a valued and loved shepherd, who had suffered for the cause of Christ, even to banishment. Here again, however, the Word of God is not bound and the "Unveiling of Jesus Christ" as in Revelation 1:1 etc., is a most remarkable revelation, especially giving us in the messages to the Seven Churches of Asia a record, historic and prophetically, which summarizes in detail the course and decay of the "testimony" as viewed from heaven's standpoint - the only reliable one. This interesting subject we do not consider in this article.

THE BEGINNING OF DEPARTURE

We view this in the words of our Lord through His chosen messengers in chapter 2:4, written to Ephesus . . . "I have against thee, because thou hast left thy first love." The Lord thus uses the apostle of love to point out the processes of decay. It is mostly agreed that the apostle John spent his closing years near there, if not in Ephesus and ecclesiastical records make him a pastor (or shepherd) over a large diocese. However, we prefer to abstain from ecclesiastical forms as the apostle never suggested this as to himself. We note that the translators of the Scriptures were, more or less, tainted with these ideals of clerisy.

HIS LETTERS

The three closing Epistles are, more or less, of a family character. Here we have a "father" writing to fathers, young men and little children with words (inspired of God - theopneustia - Gr.) of instruction, warning and true separation from the world, but unto God. The tone of his letters is not "gray" - it is "black" or "white," light or darkness - no neutral ground.

He is the last survivor of the apostles and feels the ur-

gency connected with his closing messages, standing, as he did, on the threshold of further departure from God of the assemblies or churches. A careful perusal of these valued letters should be an exercise of us all as we are on the verge of the closing chapter of Laodicean failure and the approaching "shout" of the Lord Himself in 1 Thess. 4:16.

Even as John approaches the end of the first century he can see quite distinctly the departure from scriptural elderhood as outlined by Paul to whom such revelation had been given. Church history shows that at this period began an almost general trend to relegate rule to the stronger element in the assembly, rather than the spiritual. Eventually, and shortly after, we find ONE overseer or bishop, naturally the stronger one. This has ever been a danger and even in view of this approaching danger the apostle would have the saints "take heed to thy spirit" and cling to the "precious Word," hence his strong and searching words of warning, with encouragement of all who, in the very midst of failure, would seek to be "well pleasing to God."

NOTE THE INDIVIDUALITY

It is unquestionable that, through the years, the presence of certain individuals of spirituality, devotion and understanding of an outstanding character, has given strength and a good savor to the "testimony." When such were removed things became much affected by weakness and mediocrity supplanted. It takes strong men and women to maintain a strong testimony, collectively, under the hand of God. This is seen in his Second Epistle where the elect lady and her children are known for their "love in the truth - - for the truth's sake, which dwelleth in us and shall be with us forever." verse 1. Such fellowship brought joy and strength to the aged sufferer for Christ, as in verse 4, and coupled with warning, in verses 8 - 11, forms a part of his loving interest to see that they, and the assembly, should be preserved. He looked forward to meeting this family - a very worthy one for God. This should encourage sisters who have a valued work though it be not in public or to the forefront.

THE WARMTH OF AFFECTION

This gem of encouragement, in a setting of the very beginning of apostasy, is found in his Third Epistle. The seeds of one-man rule had been sown, the fruit is seen in the development of Diotrephes (which means nourished by Jove or Jupiter). The spirit-world is in evidence here.

But there was still the beloved Gaius who, by godly devotion and charity, even towards faithful stranger-brethren, sought to shelter or help where they would, otherwise, find no encouragement. The apostle adds his word of cheer to this faithful man who had a usurper in their midst, seeking to

control, even to the extent of refusing the beloved John. The apostle would, if he came, use his apostolic authority to deal with such a Diotrephes. We do not have this authority today, save through the bringing of the precious Word to bear on such a perversion which was distinctly violable, in a godly and courageous manner. Demetrius of verse 12 would be a man after this manner we would judge by the apostle's commendation of him.

All of above reminds us how individual behaviour in the assembly is either for good or harm to the "testimony."

And so the record closes. As in the case of the beloved Paul we cannot place his gravesite but this is not necessary. The Lord will raise the precious "dust" at His Coming. One piece of antiquity by Jerome relates "that when he had attained a great age he was so feeble that he could not walk to the assemblies of the church; he, therefore, caused himself to be carried in by young men." It would be good for young men today to consider such possibilities arising in the presence of age and seek to lessen the burden of years by a godly consideration. Such service, while not spectacular, would have the "blessing of the Lord which maketh rich, and He addeth no sorrow with it." Prov. 10:22.

We trust the consideration of the above shall encourage all those who would seek "to strengthen the things that remain, that are ready to die." Rev. 3:2.

THE FACT OF THE SAVIOUR'S DEATH

Harold S. Paisley

PAUL stated the grand fact of the death of the Lord Jesus, but also the glorious doctrine involved - 1 Cor. 15:1, 3. The Gospels unite in recording the historical facts pertaining to His suffering and death. The reader must be impressed with the prominence given to His death over other events pertaining to His pathway. Mark and John pass over His virgin birth. One miracle finds its place in all the four accounts. Altogether thirty five miracles are mentioned, although the world could not contain the books that could be written of all His wondrous works. Many of the discourses of the Saviour are found only in one Gospel, while His prayer is preserved by John alone - John 17.

In contrast to the above, His sufferings, trial, humiliation, rejection, crucifixion and death are given much place by the Holy Spirit. The greater part of each Gospel is concerned with these events. The teaching is plain. The death of our Lord and Redeemer transcends all other matters in importance and value. That He actually died upon the Cross is a fact beyond all doubt. The four Gospels join with one voice, declaring this amazing fact, but the purpose and the

object was not revealed. For this we must examine the Epistles. In the Gospels the cross denotes the actual tree on which He died - John 19:17, Matt. 27:32. In the Epistles the Cross denotes the expiatory character of His death - Gal. 6:14 - Col. 1:20. The facts of His death are thus given historically in the Gospels and the reality of His death, doctrinally, in the Epistles.

THE OBJECT OF HIS DEATH

Why did Christ die? No human mind, or angelic intelligence could produce the answer. God alone can reveal the truth. His virgin birth preceded His virtuous life. This was followed by His vicarious death and victorious resurrection.

His death was related to the nature of God, the enmity of Satan and the sin of man. At the Cross He fully met the claims of God's throne, defeated the arch enemy of God and provided salvation for mankind. Calvary was the greatest display of divine grace and power that was ever witnessed. His death was a mighty triumph. He took away the power of the strong man - Matt. 12:29. He spoiled principalities and powers and made a shew of them openly, triumphing over them in Himself-Col. 2:15. The final results of the conflict will soon be displayed, for God will bruise Satan under the feet of His saints shortly - Romans 16:20 - Gen. 3:15.

The Lord Jesus also died as a sinless substitute. He knew no sin and yet He was made sin for us - 2 Cor. 5:21. He was untainted by sin in His holy nature when He came into the world. In all His movements among men in a sinful scene He contracted no stain. The Lamb of God was without blemish and without spot. What can these words mean? They cannot mean that He was made sinful, nor do we believe that the word sin-offering supplies the meaning. He was made the substitute of the sinner. He took the sinner's place and bore the full penalty for human guilt. When our Blessed Lord hung upon that shameful tree, God laid our sins upon Him. He then as the Holy One made Him to be sin for us, and treated Him as sin for us. In all the judgment poured out upon Him, He was without any sin Himself, for He was ever intrinsically pure. The depth of the mystery is too deep to fathom. We touch here that which we believe but cannot explain or comprehend. Faith bows before the unsearchable judgments of God Whose ways are past finding out.

His death was vicarious, saving and final. It is unique in grandeur and wonder. The righteous basis was laid whereby God can save in perfect keeping with His holy requirements, thus revealing His love and grace to the perishing. Here we have the sum of all ministry, the attraction of all Gospel preaching, the theme of all praise and the cause of all worship.

God was so pleased with the one offering of His Son, that He raised Him from among the dead and received Him up in glory to His own right hand. The tree has been exchanged for the throne. The extent of His exaltation is measured by His humiliation. From the lowest place He has ascended to the highest. The Name, once derided amidst the scenes of earth, is above all others in the scenes of heaven. The delightful words of the poet are in sweet accord with this: -

“The storm that bowed His Blessed Head
Is hushed forever now;
And rest divine is ours instead,
Whilst glory crowns Thy brow.”

ASSEMBLY AUTONOMY

Phil. 2: 12, 13 - 1 Cor. 5: 2

John J. Stubbs

TO the Philippian Assembly Paul wrote and exhorts: “Work out your own salvation with fear and trembling.” We believe, in the light of the context that Paul is thinking of difficulties in assembly life. He wants the saints in Philippi to be saved from hindrances which would prevent the glory of God being maintained in the assembly. This is, then, what we may call - “Assembly salvation.”

In assembly troubles, very often, instead of dependence on God other means are resorted to in order to solve matters. The great lesson Paul wanted them to learn was not to lean on the arm of flesh. We may have special meetings of the oversight. We may even get the best advice possible from those whom we consider experienced brethren, but IF WE DO NOT WAIT UPON GOD, bring Him into the situation, the whole effort will be futile. Assembly autonomy, in practical terms, my brethren is just this . . . to sometimes need to learn to do without the comforting and inspiring presence of the best of brethren. Is this not the meaning of Paul's words? . . . “Now much more in my absence work out your own salvation . . .” No assembly has the right to exercise control over another in its internal affairs. No servant of the Lord, however gifted and able, has the right to interfere in assembly problems and dictate the course of action - (we do not speak here of brethren who have seen assemblies planted giving necessary guidance in early stages of a work for God). There have been assemblies, and still are no doubt, who think they just cannot do without certain men. While we should be thankful for spiritually minded brethren, let us not have the tendency to lean too heavily upon men! (The late and respected John Ritchie of Kilmarnock used to say as to this - “Welcome advice, but refuse dictation.” - Editor's note.)

In assembly testimony, especially in times of difficulty, there must be reverence for God and self-distrust. Hence, the "fear and trembling" in our verse. An illustration further of this great need to cultivate dependence on God is seen in 1 Cor. 5:2. Sin in the assembly at Corinth had not been judged. Paul is rightly grieved about this. Perhaps to excuse themselves for their lack of action they could have reasoned either that they were too young as an assembly or that they did not have spiritual and wise elders in their midst. Whatever it was that held them back Paul insists that there was one course open to them, and it is this . . . "Ye . . . have not rather mourned, that he that hath done this deed might be taken away from you." In other words God Himself would intervene if in humiliation before Him and dependence on Him they get into His presence. God would have done for them what they had failed to do, or felt they could not do. An old worthy said . . . "In assembly troubles say little and pray much."

Surely this action should encourage some little assemblies who, in their simplicity, feel they cannot handle matters of the sort mentioned above. Every scripturally gathered assembly has GOD HIMSELF for its sufficiency and preservation. Assembly autonomy is a very precious truth and must be jealously guarded. We have only briefly touched upon it in its practical terms as to what it really means and what it will save assemblies from. May our hearts be more exercised about it.

CARNAL CHRISTIANS

The late Oliver C. Fish

WHAT a strange contradiction of terms at the head of this writing. Let us examine this by the search light of the Word of God.

The Church of God in Corinth was composed of "Saints by calling", - they were "sanctified in Christ Jesus," Chap. 1:2; and the grace of God was seen in them, vs. 4. They were enriched by Him in all utterance and knowledge, vs. 5, and they came behind in no gift; waiting for the coming of our Lord Jesus Christ, vs. 7. They, no doubt, preached the Gospel, were obedient as to baptism and sought to eat the Lord's Supper and all this seemed admirable, but mark the solemn comment of the Holy Spirit through the Apostle, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, - for ye are yet carnal, - and walk as men." Ch. 3:1-3. What marked them particularly as carnal? Was it envying, strife and division? Certainly that, but what specially: - they were still babes; they were not growing. Now there is nothing more interesting or beautiful, in its season,

than a babe, though it can neither speak, nor walk; but if there is no growth and infancy is protected into years, (and we have seen such physical abnormalities), is there anything more dreadful or more to be pitied?

These Corinthian saints continued to be babes and needed still to be fed with milk and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. How many dear Christians there are, saved for years perhaps, and ye cannot walk but as men, far less run that they may obtain, are dull of hearing, and when they should be teachers, need rather to be taught still the first principles and are become such as have need of milk and not of strong meat. Heb. 5:12.

Dear Christian reader, can you read God's Word daily for yourself? Can you feed yourself yet? Or are you still solely dependent on the ministry of others, or on books perhaps, partly digested food, because still a babe?

Do you esteem food for your spiritual life daily from the Bible, as you do food physically for your body? Even Job, and he had no Bible, else than the little God had then spoken audibly or in visions to himself or other godly men, "esteemed the words of His mouth more than his necessary food." Job 23:12.

Let us pray to be like the devoted Psalmist who says, "O how love I thy law! it is my meditation all the day." Psa. 119:97. Or again, "How sweet are thy words unto my taste!, yea, sweeter than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way." vs. 103, 104. Jeremiah adds his testimony, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." Jer. 15:16.

We are in danger of a famine of God's Word, not surely for lack of it, but from moral inertia to partake of it, and, as in Corinth, fleshly sins come into evidence; while if growing in grace the beauty of holiness would be upon us, and the fruits of the Spirit would be seen.

Another mark of the babe or carnal state is helplessness or inability to help self or others; not appreciating that we are members one of another for the common good and have gifts differing for the edification of all. Remember, if one member suffer, all the members suffer with it: or if one member be honoured, all the members rejoice with it.

Have we found out our place in order to be a blessing, or are we a hindrance? And do we know and fulfill the particular service we have surely been saved for? And if we have found our gift - and many in Corinth had - have we grown in His grace? For, gift may indeed furnish, while grace or spiri-

tuality alone can qualify. "As every man hath received the gift, even so minister the same one to another, as good steward of the manifold grace of God." 1 Pet. 4:10.

Finally, this infant carnal state makes a man unfit for spiritual truth. "I could not speak unto you as unto spiritual - ye were not able for it." I believe such might admire it, even understand it intellectually and receive it with joy like stony ground hearers, but the Apostle would not give that, which in their carnal state, would only puff them up.

First principles must be taught and learned afresh. Sin and carnality must be judged - root and fruit - and communion restored; the two edged sword of the Spirit must do its searching work, and the ram's horn sounded before we are again fitted for the gracious sounds of the silver trumpet.

A beginning again must be made until there is a laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, and we, like newborn babes, with a healthy appetite established, desire the sincere milk of the word, that we may grow thereby." 1 Pet. 2:1, 2.

THINGS THAT REMAIN

The late John Ferguson

THESE words were found in the message to the Church at Sardis, and remind us that God desires His people to be exercised as to carrying out the things that He has established. The seven letters to the seven Churches in Asia were written to seven Churches then in existence, to exercise them as to their ways. The seven letters also tell out the history of the Church on earth from its beginning to its end. We cannot fail to see how true the prophetic word has been; nor that we are nearing the last stage - that of Laodicea. The ringing message to Sardis, "Strengthen the things that remain," Rev. 3:2, might well stir us up to increasing watchfulness.

There were things present at the beginning of the Church dispensation that served the purpose for which they were intended, and then passed away. Apostles, Prophets, tongues, miracles, and such like gifts, were needed to confirm the Word of God, that was being given for the present dispensation; and, having fulfilled their function, they passed away forever. To stir up the Lord's people we might briefly look at some of the things which remain.

BAPTISM

At the very threshold of the new life we have baptism. Many have corrupted this blessed ordinance, but it remains with all the significance that it ever had. To be exercised about living out the truths expressed by baptism is the life-

long duty of every Christian. The increase of worldliness is the result of forgetting what we set forth in the ordinance of baptism - the identification of the believer with Christ in His death, burial, and resurrection.

THE LORD'S SUPPER

This weekly feast remains for the Christian. In the Lord's supper we are reminded of what the Lord Jesus did for us. This feast has been shrouded with all kinds of mystery, and has been corrupted to suit the depraved taste of a Godless Christendom. Still it remains in all its simplicity, and blessing for His people: and it is their joy to carry it out week by week. What a story it sounds in the believer's ear as it points back to Calvary with its sacrifice of love. What heart preparation is needed if we are to partake worthily of this feast!

DISCIPLINE

Godly discipline remains, and there is more and more need for the people of God to be exercised as to the carrying out of the Word of God in discipline. We are each responsible to allow the Word of God to discipline our own lives. There will be less necessity for Church discipline if we are exercised to have our hearts and lives corrected by the Word of God. Assembly discipline is God's way for keeping the courts of the Lord's house clean.

THE BLESSED HOPE

The blessed hope remains. We are nearing the moment when we shall hear the shout of victory that will clear us forever from all earth's cares and worries, and bring us into His own presence where there will be no more sin or sorrow. When we consider that we are then to appear at the judgment seat of Christ, with all its possible revelations, we ought to seek to walk so as not to be ashamed before Him at His coming.

There are a few of the many blessed things that remain. May we seek to give them place in our lives, and live in the power and joy of them, until He come.

* * * * *

ISRAEL murmured because of the bitter waters, and the time came when they had no water of any kind—not even bitter water! Let us learn not to despise God's provision. The way may be hard; and we may find ourselves at "Marah" — the place of bitterness. God's path is designed of heaven for the perfecting of our faith. To take trials as coming from God will yield its store of grace. To murmur at its coming, He may have, yea, may find it needful, to send it in stronger measure.

"A FRESH START"

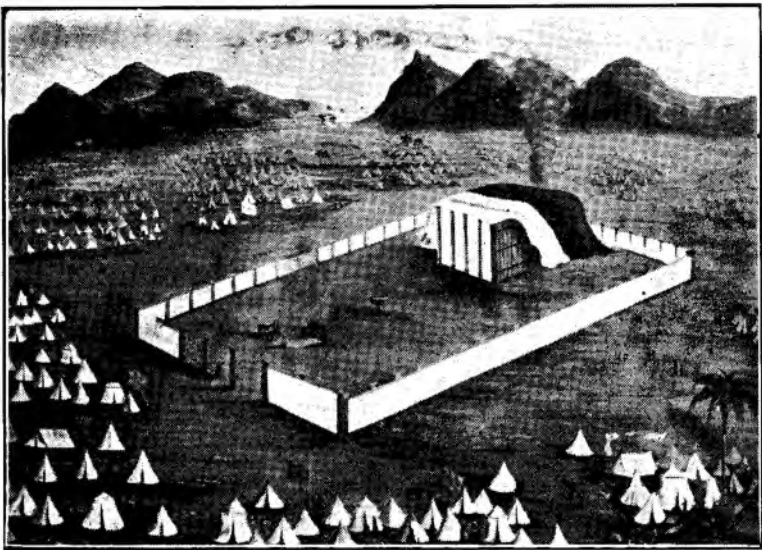
The late Samuel McEwen

NOTICE that many who have been converted to God in their early days, get settled down, and become backsliders when they grow up to be young men and women. The world seems to get hold of them, and for a time it is not easy to determine whether they are children of God or not. Then, by-and-bye, there comes a time when they get awakened up, and restored in heart to the Lord and to the fellowship of His people. But the time spent away from God has been lost. Some of the very best years of their precious lives stand as a blank in their history, only to be looked back upon with shame and sorrow. And this is not all. Many who have been thus awakened up and restored to God, after years of backsliding and worldliness, seem to carry with them to the grave the effects of these lost years. They have to reap in after years the fruit of the seed that was sown in these days of backsliding. Now, there must be reasons for this, and I think we might spend a profitable half hour over our Bibles, dear young saints, seeking to find them out. May God in His infinite goodness keep us from losing our precious days in backsliding.

We will begin with Abraham. He had a very good start, but he did not obey the call of God in full. He left his "country," but not his kindred and his father's house. Terah, his father, and Lot, his nephew, went with him, and both were a clog and a hindrance to him. He halted half-way to the promised land, and settled down in "Haran." Many years were spent there, in which no message came to him from God. By-and-bye his father died: then he made a fresh start, and got into the land at last. But it was a pity that he fell short of it at first. All the time spent at Haran was a blank. Has it not been so with some of you? When you were born again, you did not make a clean cut with the world, only a kind of half-and-half separation. Unconverted companions were not left behind; and what was the result. You became like them; you got settled down. Converted, no doubt, but with just enough of Christ to keep you out of open ungodliness, and as much worldliness as to keep you from enjoying Christ. What a miserable kind of life this is. I am sure the aged patriarch thought so, when he looked back on it from the plains of Mamre, where he lived and communed with God.

If any of you are living at Haran, you should clear out of it at once, and make a fresh start. Get into the good land, and enjoy God. There is real happiness in walking with God, real joy in following Christ fully, but little or none in that half-worldly, half-Christian kind of life that so many live. There was Jacob, who ran away from home after deceiving

his father and swindling his brother. For a long time he had a strange kind of life, away in Padanaram; but one night, when on his way back, God met him all alone by a brook, and that was a solemn night in Jacob's life, and a turning point in his history. He got "a fresh start" with God that night, and a new name was given him. Is there any of you, young saints, that have got away from God? Perhaps not openly into sin, but you do not enjoy Christ as once you did. You are not so happy as in days of old. The quiet hour with God, and the morning chapter, are not so sweet as once they were. You do not speak to companions about Christ as once you did. It is time to call a halt and get alone with God. Ask Him to show you what has robbed you of your joy, and when you find it out, deal honestly with it at once. Some secret sin perhaps quietly indulged; some worldly habit practised; or some ungodly companionship formed. Make a clean breast of it, no matter what, to God, and renounce it at once. Then He will restore your soul, and you will get a "fresh start."



TABERNACLE MEDITATIONS

THE "last mention" of the word "tabernacle" in the Scriptures is found in Revelation 21:3 . . . "Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." This refers, of course, to the preceding verse where John saw "the holy city, new Jerusalem, coming

down from God out of heaven, prepared as a bride adorned for her husband." This will take place, after the Thousand years, or millennial reign of Christ as to the earth and after this whole earthly scene, coupled with the heavenly sphere which has been contaminated by Satan and his evil angels, or spirits, has been purified by fire and destroyed. There shall be seen then "a new heaven and a new earth:"

It is in this new condition, known as the Day of God, eternal in its character, that we see the Church, the New Jerusalem, united to Christ eternally and adorned as a bride (even after the thousand years for they have made no change in her beauty) "coming down from God out of heaven." As we have often pointed out the Church (as the Heavenly City) is not coming to earth during the millennial period. However, when all has been totally cleansed by fire and an entirely new condition prevails between heaven and earth, it is then that we see the "tabernacle of God" - The Church as that "holy city" - visiting God's new earth. We would suggest also that the very fact of the "tabernacle" being used here as an illustration, points also to the possibility that the Church with her Lord shall be likely to visit any part of the "new heaven and new earth" as God sees fit. This would suggest further to us the intrinsically, holy character of the Church in her relation to men, and even to angelic inhabitants of the heaven and earth . . . in the "Day of God" there shall be that perfect relationship between heaven and earth which was in the original purpose of our God. As to the future service and worship of all, God has veiled His purposes until their final unfolding in the Day of God but we are sure all such shall be wonderful and beyond our present comprehension, waiting for their manifestation as He wills it.

The Church shall be an adornment in the whole universe of God, as the Bride of her Husband and Lord, to "grace" the whole of God's creation and reflect His glory as well as that of her Lord . . . thus the Church shall be "a holy meeting place" which was the character of the first Tabernacle as in Exodus 25:8 . . . "that I may dwell among them." As in the Tabernacle of old there was a constant sacrifice identified with it, so in the Heavenly City, the Holy Jerusalem, there shall also be a remembrance of the Blessed Cross of Christ as we shall view our Lord, her Husband, with the marks of the "wounding of the Cross in His blessed hands, feet and side."

What wondrous grace to the Church, His Body, that we shall be of service and adornment to HIM and His creation and that for ever. "WONDERFUL GRACE INDEED."

The Editor

DO YOU QUOTE THE SCRIPTURES ACCURATELY?

WHEN a well-meant statement of a fellow-mortal is in question, it is unkind to "make a man an offender for a word" - Isaiah 29:21, but in quoting the Word of God, Who says - "one jot or one tittle shall in no wise pass from the law till all be fulfilled" - Matt. 5:18, ought we not to be careful to give the very words of Scripture, even though we think our words have the same meaning?

We believe the Holy Spirit has been exact in guiding the writers. May we be careful in passing it on. How would you like a little test? Before looking them up, which of the following quotations are correct in every detail?

The streets of the City are paved with gold.

When I have a more convenient season, I will call for thee.

The saints are the excellent of the earth.

Lord, teach us how to pray.

I know in Whom I have believed.

God willeth not the death of any.

He set His face as a flint to go to Jerusalem.

Every good and perfect gift comes down from above.

Him that cometh unto Me, I will in no wise cast out.

He shall convince the world of sin and righteousness and judgment to come.

We will not have this man to reign over us; away with Him and release unto us Barbaras.

Jesus said, As often as ye eat this bread and drink of this cup, ye do show forth the Lord's death.

Even a sparrow shall not fall to the earth without My Father knowing.

Whosoever will, let him come and take of the water of life freely.

Though your sins be as red as crimson, they shall be as white as snow.

Man's life is as a vapour.

Thou hast kept the best wine until the last.

There were two other malefactors led with Him to be put to death.

There am I in the midst to bless.

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

The battle of Armageddon.

The ten lost tribes.

We ought also to use much discretion in quoting the Revised, the Margin, or "a better rendering."

The people who meet in plain Gospel Halls have the reputation of knowing their Bibles. It is to be hoped that we can still use the "sword of the Spirit" but let us use it reverently and correctly.

John Hull

Editor's note:

We may be permitted another which we frequently hear from younger brethren, older ones, even elders and preachers. as follows:

"The Cross of Calvary"

Nowhere in Scripture do we read this statement. The Cross is always connected with our Lord . . . It is the "Cross of Christ." Phil. 3:18 - 1 Cor. 1:17 - Gal. 6:12 or "the Cross of our Lord Jesus Christ." Gal. 6:14.

So we suggest to our brethren that they always remember that "the Cross" is connected with the Person of Christ - let us seek to be true students of the Holy Scriptures. Someone has said "a careless reader of the Word is never a close walker with God."

REFLECTING CHRIST

"WE must remember that the Lord is above ALL the elements which are hostile to us in the path appointed by Him. and that He even makes everything contribute to the blessing of those that love Him.

Then, too, it is not always the correction of the failures which come before us that sources of unhappiness are healed; they disappear when souls are nourished upon the riches which are in Christ. We must think of this; we must, while ourselves feeding upon Christ (and He gives us to feed on Him without stint), cause others to breathe a new atmosphere, where Christ is. And, if souls are exercised before God, they are transformed into His likeness, so that their affections flow out even as His flowed out in this world. It is a great thing to say, and undoubtedly we find ourselves far from the Model, but in proportion as we realize Christ in our hearts we reflect HIM without being aware of it. The "I" disappears as a motive principle, and the life of Christ is manifested.

Real exercise of soul is necessary to produce this result; "Always bearing about in the body the dying of the Lord Jesus," says the apostle. "Death works in us" - there are, however, three things:

"Ye are dead" - Col. 3:3. This is the judgment of God.

"Reckon yourselves to be dead;" This is what faith does in answer; it is liberty through grace of the Holy Spirit.

"Always bearing about in the body the dying of Jesus;" This is the practical carrying out of it.

If we have not the two first, the third would make us a monk; but with the two first makes the saint, where CHRIST IS ALL."

Extract from a letter of J.N.D. Dublin, Ireland in Dec. 19, 1877

(We print this letter, almost 100 years old, to show the depth of spirituality that governed the writer and

also those who would appreciate such letters. We are so sadly lacking today in spiritual thoughts, even in spiritual writings of depth and practical exercise of soul. Oh! for more depth in our writings with practical bearing on the "life of Christ manifested in ourselves" - only then shall we REFLECT CHRIST - Editor).

Above submitted by R. A. Pike, Joliet, Ill.

THE WORKERS GOING HOME

THE following extract from a New Zealand letter is to hand last month - we quote part of it since it is applicable here, as elsewhere.

March 14, 1975

Dear brother Ferguson:

The January issue of Words In Season has just come to hand. We do thank the Lord for giving health and strength to carry on. "Lift them up for ever" - Psalm 28:9 has the thought of being carried along, or perhaps like Lazarus carried away (to glory). Having obtained help, we seek to continue. The thought in Acts 26:22 seems to be . . . Having obtained help (in a defensive war) from God I continue, etc. The apostle would need it in abundance as we read in 2 Cor. 11 . . . "In weariness and painfulness." . . .

The workers are going home. It is near the close of the day. Plenty Conference speakers . . . we constantly hear events in the middle east referred to as indications of the coming of the Lord. "The fig tree and all other trees."

Few note that the end period is marked by an abundance of teachers - 2 Tim. 4:3 - heaps of them - was there ever a day when training schools of every kind are sending their pupils forth? James Campbell and his brother Murdock were before my time. I learned a little of their words and ways from older brethren. Mr. James Campbell and many other would never have their photos taken. As I was reading "WHO SUPPLIED THE PILLOW?" I wondered how many places Mr. John Blair would get a pillow to rest upon. Praise God, there are many, many would welcome our late brother, but not many companies of believers. How many would find they had never been saved? These were the ones that walked in the 'old paths.' A brother Bell was present for the New Year meetings in these parts. I did enjoy and was thankful for his ministry.

Again, dear brother, may the Lord help you in this year . . . The labor is not in vain . . . Warmest Christian love,

Jim Brand

"Thanks for the word of cheer" —Editor.

QUESTIONS and ANSWERS

Question — IS there not a tendency to “gain” professions without a responsibility to carry out the command of our Lord ere He was taken up. as in Matthew 28:20 . . . “Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, unto the end of the age?”

Answer — There seems to be a very definite lack here in that, often, converts are left more or less to their own resources and the responsibility shelved on to others. There is a very definite need for “teaching” the young in Christ the divine principles.

There is not the “teaching” or unfolding of the divine “pattern” to the assemblies of His own generally. We sorely need more of this. An odd Conference is not sufficient for this - there must be the godly “care” and shepherding and ministry to accomplish this end. Many of our young in Christ are sorely deficient in the knowledge of the Word of God. In a former day of strength in the testimony there were godly shepherds who could open up the Word of God in a proper manner to the young and also the men of God who had experience in pioneer work and teaching the young disciples seemed to have this proper exercise - hence there were meetings for “teaching” and leading on the young to more godly study of the Word, with a consequent growth in spiritual stature.

Where are those in Assembly fellowship, generally speaking, who are developing into men and women of spiritual stature in the assemblies of the saints?

Where are the “teachers” among us to whom we can look with a measure of confidence to hand over, as it were, the responsibility for “care” and “unfolding of the Word” to others, as well as keeping true to the divine principles of separation from the world and its religious ways?

As we note the failing of older ministers of the Word, are we not perturbed by the failure to see raised up among us “men of reliability” as to teaching the Word, men who have had experience of opening up new territory, not assembly to assembly circuits (which can never produce the proper men of reliability among us)?

We can see in all this the “putting forth” of those with very little experience of definite work for God, with the consequent lack of “teachers” among us. Men, out only a very short time, without any years of work in backward districts or any pioneer experiences, are not slow to rise up in our Conferences, each rather expecting, if not demanding, an audience and opportunity to “preach.” All this is sadly evident and, as assemblies, we are not seeing raised up among us “men of spiritual attainment or stature” to whom the saints, generally can look.

This whole matter is a cause to many for deep exercise in prayer that God will show His hand so that those with a knowledge of God’s Word, coupled with a godly care to see what we pass on to “faithful men, who shall be able to teach others also.” 2 Tim. 2:2.

Question — What are some of the requirements of good “teaching.”

Answer — Primarily a proper knowledge of the Word! Also there should be a clear evidence of what is before the speaker’s mind. The message must be lucid, not mixed or difficult but quickly and easily understood as to what is before the speaker’s mind. It should be a “mes-

sage" not a rambling of experiences but an "unfolding" of the passage or passages.

Further there must be good sense to know when to stop. Some keep going long after the effect of any word is gone - they must finish their "wee" sermon no matter what the audience feels. Again, men taking up a good part of an hour and leaving only ten or fifteen minutes of a meeting for someone else is an evidence of selfishness and inconsiderateness. Many a message has been lost because of this lack of consideration of others.

Question — Can we have differing degrees of glory in the resurrection body in light of all "being fashioned like unto His glorious body." Phil. 3:21?

Answer — Relative to 1 Cor. 15:41, 42 we see in this statement of the Word the fact of various "degrees of glory" in the resurrection of the saints of His Coming. We do not think this conflicts, at all, with the truth of Phil. 3:21. The body of humiliation shall then "be fashioned like unto His glorious body." Beyond this precious truth, it seems clear that God, in His infinite wisdom and knowledge of the whole life of a believer, shall apportion to each one his fitting place in eternity, with a corresponding "glory differing" as suggested in the arrangement of the universe.

This, of course, would not suggest for the moment "inferiority" nor would it have reference to the "rewards" granted at the Bema of Christ.

We believe this "difference of glory" shall be true from the moment of the "rapture" and the resurrection of the saints . . . the matter of reward granted at the "Bema" shall be awarded then, later, and prior to the "Marriage Supper."

Question — Should one who had sinned (amounting to excommunication) and who moves away to another assembly, be dealt with by that assembly only, with a view to being "received again" into fellowship, and not the assembly where the sin occurred and where they had residence?

Answer — There would need to be a godly accord between the two assemblies in the matter, if there had been judgment passed in the case. To pass by the judgment of the assembly of residence by one to whom the person had "moved" would be out of order, scripturally, and would need to be rectified before proper fellowship could be regained.

Question — To what would the "root of bitterness" refer in Hebrews, 12:15?

Answer — Inasmuch as the name of Esau is brought before us in the very next verse, we would suggest that it refers to the bitter and unforgiving spirit manifested in Esau and, incidentally in Esau's seed, against the spiritual man - Jacob. It would further suggest to us the "bitterness and envy" of the carnal against the spiritual and, without question, is a characteristic of the unregenerate man, as Esau whose hatred was a consuming passion to the end. We read in Amos 1:11 of Edom (or Esau) . . . "that he did pursue his brother with the sword and corrupted his compassions (margin) . . . and he kept his wrath for ever."

Hardwick, Vt. — Please note change of meetings - Tuesday at 7 p.m. Children's meeting. Thursday night at 7 p. m. Prayer and Bible Reading. Chas. R. Ford, Corresp.

Manchester, Conn. — Meetings here since the Conference have been with good interest and some blessing reported - bre. Gustafson and Slabaugh.

Augusta, Me. — Our brethren David Oliver and Eugene Higgins have been working in this district here and Madison and Gray with some interest in the latter.

West Union, Iowa — Saints here will have their usual Fourth of July meeting this year. Please bring your hymn books. Lester Crain, Clermont, Iowa, 52135 ((new address).

La Crosse, Wisc. — Bro. Paul Elliott was having meetings in a home ten miles north in Holman, Wisc., in a new housing area.

Kirkland Lake, Ont. — Bre. Doherty and David Rodgers had three weeks here, a few younger folks professed which we trust shall prove God's work.

Fresno, Calif. — Recent meetings here by bro. Paisley on Assembly principles have been appreciated by the saints. He goes on to San Diego for two weeks.

Personalia — Our beloved brother Arch. Martin and Hazel, his wife, were involved in a serious highway accident near here, JACKSON, MICH. Our brother (with his wife) was a worthy helper in the early pioneer days here when things were very small and the "going" not easy - we commend them to the prayers of our readers for recovery.

We also mention our dear sister Mrs. David Zuidema, having a bone operation for her arthritis, that it may be successful. Their home in MIDLAND PARK, N. J. a "haven" for missionaries and many of us - she has been a succorer of many - Rom. 16:1, 2.

CONFERENCES

DATES FOR CONFERENCES in early June - see last month's issue-

Garnavillo, Iowa — June 7 and 8 - Pr. meeting the 6th, Robert Brandt, Corresp.

Winnipeg, Man. — June 7 and 8, West End Hall, John Hull, 576 Home St. Corresp.

East Boston, Mass. — June 7 and 8 - Bible Readings - see last month's issue. Fred Hill, Corresp.

Victoria Road, Ont. — 88th Annual Conf., D. V. June 14 and 15, Pr. Mtg., June 13 at 8 p.m. Brethren teaching the old paths welcome in ministry. Corresp. Arthur J. Stone R. R. 3, Kirkfield, Ont. Phone Cambray 29W2.

Portage La Prairie, Man. — Annual Conference June 13, 14 and 15. Prayer Mtg., June 12 at 7:30 p.m. Corresp. S. Rey, Box 725.

La Crosse, Wisc. — The Conference will be held D. V. in the La Crescent High School in Minnesota across the river June 21 and 22, beginning with Prayer and ministry Fri. June 20th in the Gospel Hall, 812 Clinton St., where the Lord's Day evening meeting will also be held. Usual accommodations - Corresp. L. Uglum, 314 So. 6th St.

Augusta, Me. — Annual Conference D. V. planned d. v. June 21 and 22, Pr. Mtg., June 20 at 7:30 p.m. Corresp. Fred A. Thompson, Rt. 4, phone 547-3587.

Pugwash Jct. N. S. — Annual Conference D. V. June 28, 29 and 30, preceded by Prayer Mtg., June 27 at 7:45 p.m. Visitors freely entertained, usual order. The Lord's servants walking in the old paths welcome in ministry. Corresp. M. C. MacLeod.

Glen Ewen, Sask. — Annual Conference D. V. June 27, 28 and 29 - Prayer Mtg., June 26 at 7:30 p.m. Hospitality extended to visitors. Corresp. Roy Macfarlane. Glen Ewen, Sask.

Charlton, Ont. — The Northern Conference of Earlton, Englehart, Kirkland Lake and Charlton Assemblies will be held D. V. in the ENGLEHART High School June 28, 29 and 30, commencing with Prayer Mtg., in Englehart Gospel Hall June 27 at 8 p.m. Servants of the Lord walking in the old paths welcome in ministry. Morning Bible Readings first chapters of Romans. Supper served arriving Friday. Corresp. Norman Ferguson, Earlton and Harvey Pratt, Charlton.

Dawson Creek, B. C. — First conference here June 28 and 29, commencing with Prayer Mtg., Fri. June 27 at 7:30 p.m. Hospitality extended - advise beforehand of your coming. Meetings will be held in the Gospel Hall, 10221 18th St. Corresp. J. E. Cox, 945 Cornwall Crescent. Phone 782-7338.

Hardwick, Vt. — Annual Conference D. V. July 19 and 20, Prayer Mtg., July 18, 7:30 p.m. All meetings in the Gospel Hall, 27 Lower Cherry St. Corresp. Charles R. Ford, Box 351. Phone 802-472-6563.

FALLEN ASLEEP

Bryn Mawr, Pa.—Our aged and esteemed sister Mrs. James Marshall, widow of the late James Marshall who "went home" January 1, 1930, was called into His presence April 10 in her 91st year. In flyleaf of her Bible - "Saved by Grace Aug. 15, 1902" - in this Assembly since 1920. Her husband was well accepted among us in the Gospel and ministry.

Okanogan, Wash. — Our dear bro. Lynn Graves "went home" April 9, aged 82. One of the first in the Assembly here. Leaves his wife and daughter - much missed. Stedfast to the last.

Lynxville, Wisc. — Our dear sister Mrs. Muriel Bruckner "went home" March 31st, aged 76. Saved under preaching of the late Elgie Jamison - in Beetown, latterly here - one son survives.

N. Ireland — Our dear sister Mrs. G. Thompson of the Donaloney Assembly "went home" January 17, aged 84 - saved 42 years ago here and in fellowship since - three daughters survive, in fellowship with us.

Stout, Iowa — Our dear brother Henry Cornelius "went home" April 23rd, aged 87. With his deceased wife they were among the first in fellowship when the assembly was formed here. Faithful in the assembly, much missed - one son survives.

Huntsville, Ont. — Our sister Mrs. Emily Hutchins "went home" April 11, aged 90, saved when 19 in Toronto, of recent years in Elim Homes. A patient sister now at home with her Lord.

Toronto, Ont. — Our dear sister Mrs. Keith McClelland (Bayze Heels) went to be with the Lord March 2nd. Saved in Midland over 35 years ago at meetings of bre. Joyce and Herb Harris. For past 20 years in fellowship in the Bracondale Assembly with her husband who survives also her only brother for whom we can pray.

Hartford, Conn. — Our dear sister Mrs. Filomena Carlone "went home" in February, aged 85. Saved in 1932, quiet, consistent and faithful to the meetings. Even when hindered at home she maintained a prayerful interest in the things of God. - prayer requested for her family, some unsaved.

Manchester, Conn. — Our esteemed and beloved brother William G. McBride was called home to be with his Lord March 15th, aged 85, from the Gospel Hall Home for Aged Christians in Longport, N. J., where he had been tenderly cared for in recent years. A faithful brother, a true shepherd, one who loved the Lord's people and was an outstanding brother among us in N.E. In fellowship in this Assembly from 1913 to 1970, the past years in Longport. Speaking personally, your editor would say that his life was a truly fragrant one, with evidence of one trained under the Master's eye. His son William a missionary in Chile, S. A. Hebrews 13:7.

Ballymena, N. I. — Our dear brother James Finlay of Harryville assembly went to be with the Lord May 18th, aged 74. Saved in Ballinaboob 58 years ago. A lover of his Lord and good men, active in S. S. work until a few months ago. Held in very high esteem.

Words in Season

THE BIBLE FAMILY MAGAZINE



STRANGE FIRE

IN worship we draw near to God,
To give to Him thanksgiving true;
We must 'divest our minds of load
Of earth's vain trifles in our view.

In censers golden they drew nigh
To offer on that altar true;
But something strange was in their hands;
Some offering less than God demands.

They met with death, not human kind,
As in God's presence they presumed
To offer that of fleshly mind,
Which fire of judgment soon consumed.

Let us be careful, lest in turn,
We offer what is not of God;
By repetitious phrase or form,
We rob our Lord, neglect His Word.

W H. F.

JULY, 1975

WORDS IN SEASON

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(Please note this **change of address**)
(Same telephone no. 221-1037)

DELAYED DELIVERY — To prevent late notices of Conferences, Correspondents should remember we need to get dates in the third month previous to be sure such are in two issues preceding the Conference.

CORRESPONDENT ADDRESS

Iron Station, N. C. 28080 — Mr. Jas. A. McDonald, Rt. 2, Box 252 is the new Correspondent for the Hickory, N. C. Assembly.

REPORTS

Recent Conferences — We have had good reports from a good number of recent seasons around the Word - mostly a bit larger, many young who need plain and scriptural teaching with messages from God, spoken in courtesy.

"Franky I miss the older men amongst us and do not see the depth of study in many of the younger. Of course they lack maturity too. May they keep at the Word so that the people will be fed. This applies to local brethren also. We all need to keep at the Word as the week by week, yes day to day feeding of His people is the work of local brethren."

Saginaw, Mich. — Some work done for a considerable time in a district south about 20 miles by local and visiting brethren has been fruitful. Trust any professions may prove to be of God and led on His ways.

McKeesport, Pa. 15131—The new Gospel Hall here is very creditable and we trust God shall richly bless His own in their testimony there. It is located at Broadway and Prescott, McKeesport, Pa. Telephone number of Corresp. Wm. H. Moore is 672-7575. We had a happy time at their recent Conference which was larger.

Chatham, Ont.—Bre. Beattie and Wm. Metcalf have been encouraged in cottage meetings on outskirts here and purpose tent meetings to follow d. v. June 23rd. They also keep in touch with the work in Wallaceburg area. Brother Hay of Vancouver paid a short visit to the district lately, also Windsor and Merlin.

Keyser, West. Va. — Our dear brother Clay Fite, after the Frostburg, Md., Conference went to New Creek, near here for a few meetings but suffered a coronary and hospitalized in Keyser, nearby. I understand the last time he had been in a hospital was in this very place years previously. However we learn as we go to press that our beloved brother "went home" this morning, June 9th, after a second heart attack. Years ago there was an assembly formed here and bre. Chas. Keller, John Conaway, Wm. Foster, brother Fite, all labored in the district at that time - "one soweth and another reapeth."

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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JULY, 1975

No. 7

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* * * * *

GO, WHEN JESUS SENDS THEE

REMEMBER, O my soul the weighty saying:

"GO when Jesus sends thee;

HASTEN when He draws thee;

PRAISE Him when He restrains thee."

When Jesus glorifies the day of His grace
in any spot, then rejoice that mercy is
granted to others.

But, when He demands thy services,
arise in strength; when His voice is
silent in thy soul, make no attempts of
thine own." ----- Count Zinzendorf

Acts 17:25: God does not need us, but we have need of God
(Starke).

It is very true that the idols need the services which human hands
can render; there are indeed workshops to be found in the cities of
India and China, the signs of which bear the inscription:

"Here old gods are repaired and new ones made."

(Leon & Sp.)

HEAVENLY GOODS

Dr. W. T. Wolston, M. D.

A FEW years ago I was making a little evangelistic tour in the north of Scotland, preaching the gospel at various places, accompanied by two other servants of the Lord, whose hearts were deeply interested in the salvation of the lost.

We were leaving a town on the Banffshire coast when there entered the carriage a middle-aged man, who took his seat in the corner opposite to me. He was inclined to be sociable, and began to speak about the weather and the crops, etc. On the rack over my head I had a good-sized flat leather case, such as commercial travelers often use for their goods. I had specially designed it for carrying hymn sheets and gospel booklets for use at my meetings. Descrying this case, he at once thought that I was a commercial traveler, and said, "What line are you in?"

"Heavenly goods," I replied.

"Get away with you," was his surprised reply. "You do not expect me to believe that?"

"Indeed, I do," I rejoined. "It is heavenly goods, and heavenly goods only that I am traveling in just now."

"But what are they?" he rejoined.

"The proclamation to sinners of pardon and peace with God; the tale of eternal life as His gift through faith in His blessed Son, and that whosoever will believe the gospel may now have the knowledge of salvation."

My reply was evidently unsatisfactory to him. He said nothing, but looked very incredulous, and at this point my two companions chimed in, "Oh, it is quite true what he says: that really is the line he is traveling in," and, by way of confirmation of their words, produced a little hand-bill announcing some meetings I was to have a day or two afterwards in Aberdeen. He had no more questions for me, so I thought I would put him one or two.

What about your own soul, my friend? Are you saved?"

"Ah, that is what no man can know."

"I beg your pardon, it may be known. I know that I am saved, and you may know the same. You have heard the gospel many a time in your day, I expect?"

This evidently awoke in his mind old memories, and with a softened tone he said: "Yes, when I was a laddie and lived in this district. But that is long ago. You see, I have lived in

London most of my life. When I was a lad here I used to hear about those things, and think about them too, but when I crossed the border, and got into busy London, I flung all religion overboard, and I just set myself to make money."

"And you have made it?" I replied.

"Yes, I have done well in that line, and I have come north now to see my old friends and the old places, and to enjoy myself."

"And the money you have made has made you quite happy, I suppose, and you are all right for eternity."

"Indeed, I am nothing of the kind. Money does not make a man happy, nor save his soul."

"Quite true." I replied, "and I think you are a wise man, you will now seek to get the riches that are abiding, everlasting, and satisfying. In other words, you had better secure the 'heavenly goods' that I am speaking of. Would not you be the better of their possession?"

"I believe I would," said he; but how am I to get them?"

Then followed a plain conversation as to the gospel, up to the station at which he had to alight. He seemed much interested, took a gospel booklet or two with thankfulness, and a notice of the Aberdeen meetings, saying he would certainly attend them.

On the following Lord's Day, both afternoon and evening, I observed him among my listeners in the Music Hall, where I was preaching the gospel. I got no opportunity of further personal conversation, but I trust what he heard in the train was clenched by what he heard in the gospel meeting. The day of the Lord will declare.

It is a grand business to travel in the gospel. A man can earn his bread by some honest calling and still do this. No happier service is known on earth.

Reader, do you travel with the gospel? Possibly you have not yet received it. If not, let me urge you to lose no time. Remember that the gospel - the glad tidings - is "the gospel of God concerning his Son Jesus Christ." It does not tell you what you ought to be, or ought to do. The law told you that, and then only condemned you for not being what you ought to have been, and not doing what you should have done. The law can only condemn you. The gospel saves you.

Observe it is "the gospel of God," and is "concerning his Son Jesus Christ," it is all about Jesus. There is nothing about you in the gospel. It is all about Jesus. But it is all for you. The gospel is of God, about Jesus, and for you. The gospel

tells you that God is love; that God has loved the world; that "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. It unfolds the worth and personal glory of the Lord Jesus, His moral beauty. His untold perfections, His holy life, His atoning death. It manifests Him as the Friend of sinners - such a Friend that He died even for His enemies. What a Saviour! When men cast Him out of this world and sent Him back to His Father, He seized the moment, when dying on the cross, to bear sins - to atone for them, yea, He died for those who cast Him out. He effected atonement; His blood was shed to blot out the sins of sinners; He wrought redemption by the sacrifice of Himself; He lay in the grave, and then, as the mighty Victor, He rose from the dead, triumphed over Satan, sin, and death. And now ascended on high, and crowned with glory. He dispenses forgiveness of sins to all who believe in Him.

All you have to do, my reader, is to believe in Him. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. Again, "To him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." Acts 10:43. Again, "He that heareth My word, and believeth on Him that sent Me, hath everlasting life." John 5:24. Again, "He that believeth on the Son hath everlasting life," but do not forget the last clause of the verse, "He that believeth not the Son shall not see life, but the wrath of God abideth on him." John 3:36.

This is the gospel - the old-fashioned, Christ-glorifying, sinner-saving gospel. You had better make Christ your own, and then go on your way, and tell others what a Saviour you have in Jesus. This is the line I rejoice to travel in.

Will not you do similarly?

* * * * *

AN ASSEMBLY CORRESPONDENT:

There is need for experienced men at Conferences who can give practical teaching. One is amazed sometimes, even in our Assembly Bible Readings, at some who have not seemed to grasp some things that have not been taught for years. I feel ashamed of myself that I have not gained more. Surely the younger years are the "learning years." Paul reminded Timothy of what he had learned and from whom he learned them. This reminds us of our dear brother Watson and brother Widdifield. All they taught us is good for today, may we hold it fast "till He come."

PARADISE

William H. Ferguson

PARADISE is a New Testament word. It is found in the Old Testament only in the Septuagint version (a Greek translation of the Hebrew Scriptures) - Genesis 2:8 . . . "And God planted a garden (paradise - Gr.) eastward in Eden and placed there the man He had formed." This suggests the beauty and restfulness of God's provision for the man He would create before "the Fall" and sin of Adam and Eve.

We cannot find this expression of an unfallen and sinless condition elsewhere in the O. T. and therefore we look for the true meaning of "Paradise" in N. T. Scriptures. The first mention is found in Luke 23:43 when the suffering Saviour uttered the memorable and eternal words . . . "Verily (truly) I say unto thee, Today shalt thou be with Me in Paradise." That it has to do with the presence of the Lord Himself is unquestionable in N. T. language. The folly of the "soul-sleeper" (false teaching of many false cults) is seen in the translation they prefer to bolster their denial of the spirit existence of man, i. e. the conscious existence of man between death and the resurrection which, of course, would also deny the conscious condition of our Lord between His sacrifice and resurrection after three days. They change the sense to mean . . . "Today I say unto thee, thou shalt be" (away in some distant time etc.,) Thus Bullingerism, Russellism, S. D. Adventism etc., seek to nullify the plain statement of our Lord to the dying malefactor . . . "Today shalt thou be with Me in paradise." Thank God, that very day the soul of the robber and the soul of His Saviour and Lord met in the heart of the earth in that which is called, for the first time in Scripture, "Paradise" in its true meaning. Bengel tersely states "Jesus never used the expression - 'today I say' therefore we must read the words . . . 'today thou shalt be with Me in Paradise.' Thus His own entrance, His own ready and immediate entrance, into Paradise, is openly declared. Here we see also the power and grace of the Lord. All of the cults who deny the entrance of Christ into Sheol must, of necessity, rely on a perversion of Scripture as stated above.

Prior to the Cross and the completion of Christ's redemptive work, the souls of all who died went into Sheol in the heart of the earth, but Sheol was divided into two compartments, as we read in Luke 16, which separated the souls of the righteous dead from the souls of the wicked dead.

When Christ died His glorious death and made complete atonement for sin, His precious body was laid by clean hands in Joseph's new tomb during the three days until the morning of resurrection. Thank God that precious body could not be

affected by the ordinary processes of death inasmuch as the inspired word through David had long before prophesied . . . "He spake of the resurrection of Christ, that His soul was not left in Sheol (hell here is a faulty translation), neither His flesh did see corruption."

The state of the blessed dead in the O. T. is never called Paradise until Christ descended there and by His very Presence as the Mighty and glorious Lord made this abode of the righteous dead a veritable Paradise. Dear Henry Dyer speaks of Christ's descent into Sheol as that of a Mighty Conqueror who passed through this place of rest and comfort and emptied it thus liberating a multitude of captives. There could be no victory, or its fruits seen, until His wondrous Death and Resurrection.

After this, in New Testament language, Paradise "is above in the third heaven." See 2 Cor. 12:4 where Paul was "caught up into Paradise" etc., his own words. We find the word Paradise used again in Rev. 2:7 . . . "To him that overcometh will I give to eat of the tree of life which is in the paradise of My God." ("in the midst" there is not supported by the best manuscripts.) Paul speaks thus in 2 Cor. 5:8 . . . "Absent from the body, and to be present with the Lord."

PRESENT STATE OF THE BLESSED DEAD

We see that Christ passed through Sheol as a mighty Victor and now all the righteous dead (the saved souls) go immediately to be with Christ where He is in the Heaven above - the paradise of God. This is a happy and scriptural thought, bringing comfort and rest to those who lay hold of the precious promise of God. The "present state" of the righteous dead is one of peace and rest "at home" with their Lord. We are not told much as to their occupation save that they are waiting and looking for the glorious day of resurrection when 1 Thess. 4:13, 17 and 1 Cor. 15:51, 55 shall be fulfilled literally and the blood-bought throng of happy saints (both of O. T. and N. T.) shall ascend gloriously into Heaven itself, the Father's House to share in the delights of the Eternal Day of rest . . . Hebrews 4:9 - "There remaineth therefore a keeping of sabbath to the people of God," also into the eternal day of true and heavenly service which He shall unfold to us all as we read in Rev. 22:3 . . . "His servants shall serve Him."

God has wondrous purposes to unfold to us as to the future, meantime we rejoice in a salvation which shall be culminated with joy as in 1 Thess. 5:23 "When your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

CONSCIOUS EXISTENCE OF THE DEAD

Thus we find the answer in Scripture as to the eternal state of saved and unsaved. While the compartment of Sheol that held the souls of the righteous dead was emptied by Christ in His glorious resurrection, the other compartment of Sheol (spoken of in Scripture as Hell - Luke 16:23, 26) will still hold the millions of the unrighteous dead, as in a vast prison house, where such must endure the wrath of God while awaiting the "judgment of the Great White Throne" of Revelation 20:11, 15 - their final doom expressed in the solemn words of Holy Writ . . . "And whosoever was not found written in the Book of Life was cast into the lake of fire."

CONSCIOUS ETERNAL EXISTENCE

Thus the Word of God, the final appeal in all this, denies the "annihilation of the soul" and confirms the decree of God as to the final destiny of man, either for eternal joy and gladness or the conscious, eternal torment in darkness of unregenerate sinners. **WHAT A DREADFUL THOUGHT - SINNER!** "Escape for thy life" - Turn and repent, it is later than you think.

THE BURIAL OF OUR LORD

Harold S. Paisley

THE burial of the Lord Jesus is not given as great a place in our thoughts and ministry as it deserves. The blessed subject is full of vital interest. It is one of the foundations of "the faith, once for all delivered to the saints." In the defining of the Gospel the apostle Paul links three things together: the death, the burial and the resurrection of Christ. A threefold cord is not quickly broken . . . "I declare unto you the Gospel, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures;" 1 Cor. 13:1, 4. The burial must therefore be of great significance and importance.

THE PROPHECY GIVEN BY ISAIAH

In the Old Testament the burial of the Messiah was the subject of prophecy; in the Gospels the burial is the fulfilling of these prophecies; while in the Epistles the burial is the basis of practical teaching. The greatest of all prophecies concerning His burial is contained in the "pearl of prophecy" - that grand chapter Isaiah 53 . . . "They made His grave with the wicked, and He was with the rich in His death, because He had done no violence, neither was any deceit in His mouth." v. 9. Three things are evident from this passage:

1. That those who crucified Him, intended to bury His body with the others who were crucified with Him. Left to themselves this purpose would have been carried out, but God intervened at the exact moment to change their plan.

2. That this overruling of man's arrangements was an open approval by God of the moral worth of His Son. It was an account of His absolute perfections and submission.

3. That in this divine intervention He would be given the tomb of a rich man. God would honor the Lord Jesus even in the place of His burial.

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

THE ACCOUNT OF THE GOSPELS

The exact fulfillment of the ancient prophecy of Isaiah is touching reading in the four Gospels. The Word of God is thus proven, as in every case, to be accurate and true in all of its parts. Let us trace reverently the steps in the program of the wonderful events relative to His burial. The first step was the recovery of the body. Joseph of Arimathaea went to Pilate and boldly asked for the precious body of the Lord Jesus. Pilate granted him the "corpse." Mark 15:45 R. V. The careful reader will notice that the Blessed Body of Christ was but a corpse to the governor Pilate, but to the counselor Joseph it was "the Body." To the Father it was the Holy Temple in which His Beloved Son had fully pleased Him on earth, and carried out all the divine purposes of the Godhead. Hebrews 10:5, 10.

Having been granted the custody of the body, Joseph continued to fulfil the plan of God. He next removed the body from the Cross. He, Who was lifted up by cruel hands, was taken down by tender hands. Joseph himself took Him down from the tree, when all things that were written of Him had been fulfilled, Luke 23:53. The body was then wrapped in fine linen and laid in a sepulchre that was hewn in stone, wherein never man before had lain. Thirty one times we read of this sepulchre in connection with the Lord. It was a memorial tomb. The Holy Lamb of God must be buried in a clean place, hence a new tomb which was undefiled by death before He, Who was rich, must be buried in the tomb of a rich man. He was the King, and must be buried as one. Joseph willingly gave such a sepulchre to the Lord of glory. The types were being fulfilled, Lev. 6:11 and Numbers 19:9. The body of the Lord was holy and could never see corruption. It was therefore fitting that it was wrapped in fine linen, a material that

speaks of perfect righteousness. He was wrapped in swaddling clothes and laid in a manger by His virgin mother when He entered into the world. He was wrapped in fine linen and laid by the rich man in a new tomb at His exodus from the world. But let us meditate on the mighty work accomplished between these two events.

Nicodemus, the learned rabbi, who earlier had been won to Christ on that never to be forgotten night so long before, now appears in fellowship with Joseph to honour their Lord. He brought the precious spices, about a hundred pound weight, John 19:39, 40 and thus the body was buried, as in the case of one of the kings of Judah, on a bed of sweet spices, 2 Chron. 16:14. In each account of His burial the Holy Spirit points to the greatness of His Person. Matthew records the royal burial of the Sovereign. He is guarded by the military might of the Roman army, in a choice sepulchre, behind the seal of the world's greatest empire, Matthew 27:66.

Mark, in contrast, presents the burial of a faithful Servant, Who had moved in a lowly manner, in a scene of poverty. He was honoured in death by great men. An honorable counselor personally supervised, using his influence with the governor to arrange a suitable burial, in appreciation of the service of the Man of Sorrows.

Luke, whose task it was to present the sympathy and sinlessness of the perfect Man in the absolute moral glory of His pathway, records that it was a man marked by godness and justice who buried Him. The women, beholding where Joseph and Nicodemus laid the body, is also in keeping with the character of the third Gospel.

John states that it was only a disciple who buried Him. Why are the titles and rank of men not mentioned? It is the burial of the body of the Son of God, hence in this Gospel all such earthly honours fade in the presence of the greater glory of the Father's Well-Beloved.

How all these facts should move our hearts to worship and praise. The Father overturned the purposes of wicked men in order that His Only Son's Body should be laid in honour in the garden tomb of Joseph of Arimathaea.

* * * * *

The spiritual condition of a preacher is of first importance. If this is wrong nothing is right. His words may be clear and clever, there may be well rounded sentences and bursts of eloquence, or the feelings of the hearers may be wrought upon by touching stories, but if the preacher is not in the Holy Ghost, all that he says is worthless to do God's work. It is alike useless to man and beast.

MY CUP - THE SILVER CUP

Genesis 44:2

William J. Oliver

OVER the years the life of Joseph has been the source of great enjoyment and heart warming thoughts as similarities and applications have been noted which unfold to us pictures of our Lord Jesus Christ in His Person and His Work.

We are first introduced to Joseph as the son beloved, busy with his occupation as shepherd and sent by the father to seek out the welfare of his brethren. Rejected by them and sold we trace him in the path of a servant who endured false accusation and suffering, only to be revealed as the "saviour" and then to take his place on the throne as "sovereign." (In all this we can trace the path of the true Son, Shepherd, sent by His Father, eventually Saviour and Sovereign).

Associated with the life of Joseph is one other who beautifully portrays an aspect of our Lord's suffering, mediatorial work and subsequent manifestation. His name . . . BENJAMIN.

Benjamin, whose name means the son of my right hand, is first introduced to us in chapter 35:18 where we have his birth recorded. Along with his birth is the death of Rachel, a picture of the passing off the scene of Israel as a nation at the birth of the Lord. Benjamin's birth is our first introduction to Bethlehem. From this birth we pass through the silent years until Gen. 42:13 when the brethren acknowledge him as the youngest, face to face with the unfolding to their consciences of their destitution. As they reap the results of their sowing, Galatians 6:7, it causes them to confess to each other (not yet to Joseph) . . . "we are verily guilty." v. 21.

Joseph now requests the presence of the one that had been hid in order that he might reveal blessing. Finally, from obscurity, comes Benjamin, found among the guilty brethren, but soon to be revealed as the very grounds of blessing. Benjamin, who had not been part of the rejection, nor the selling of Joseph his brother, nor the deception of the father - the only guiltless one of all his brethren is now going to be the subject of the charge which would provide a way in which the "saviour" and "sovereign" would make himself known. And so the instruction . . . "Put my cup, the silver cup, in the sack's mouth of the youngest, Gen. 44:1, 2."

Does this not vividly bring to our mind another Who was truly the only "guiltless One" the "Well-Beloved Son, yet from the hand of the Father. He is charged with a cup. Did He not say to Peter, who did not know all things as He did, John 18:4, who could not understand the apprehension of

Christ by the arresting band . . . "the cup which My Father hath given Me, shall I not drink it?" John 18:11.

Our Lord had already acknowledged the charge of that "cup" in the garden, as we read in Luke 22:42 . . . "Father, if Thou be willing, remove this cup from Me; nevertheless not My will but Thine be done." Praise be to God, He accepted the charge, He endured the cup of suffering and thus brought us to the feet of our Heavenly Joseph.

What was the result of finding "my cup, the silver cup" in Benjamin's sack? The hard hearts of Joseph's brethren, so jealous that they had not been moved by the cry of the lad from the pit, nor the overwhelming sorrow of the father, are now rent. The lips that lightly held a lie are now opened in confession. The proud upright men are now caused to bow. What made the difference? The "cup" found in the possession of the only guiltless one among them.

That charge of the guiltless one and subsequent confession led on to what we read in Genesis 45:1 . . . "Joseph . . . cried, cause every man to go out from me. And there stood no man with him, while Joseph made himself known to his brethren." No outsiders witness the unveiling. In v. 3 he unfolds his person . . . "I am Joseph" - in v. 4 he bids them draw near, those very ones that had rejected him. Verses 5, 8 he gives them comfort; v. 9 he bids them testify concerning himself to his father - verses 10, 13 he unfolds an inheritance that they will share.

Does this not graphically portray the truly guiltless One, our Lord Jesus Christ of Whom Peter, the man of action, wrote: — He did no sin — 1 Peter 2:22 while Paul wrote — He knew no sin — 2 Cor. 5:21 and John the man of affection wrote — In Him was no sin — 1 John 3:5.

Yet He, willingly, accepted that cup and drained its last dark drop.

"Death and the curse were in our cup,
O Christ, 'twas full for Thee!
But Thou hast drained the last dark drop,
'Tis empty now for me.
That bitter cup, love drank it up,
Now blessing's draught for me."

Because of Benjamin, the guiltless one, charged with "the cup" - My cup - the guilty brethren are brought into the enjoyment of sharing the blessing of Joseph's reign with its plenty, its fellowship, its glory. We, too, because of our Lord

Jesus Christ taking the cup from the His Father's hand, are brought from the place of estrangement into the fellowship of His Presence now and we look soon to share His reign. We might well lift up our voices in true praise:

Worthy, worthy is the Lamb that was slain -
 Praise Him, Hallelujah!
 Bless Him, Hallelujah!
 Praise the Lamb.

SEEKING GODLY COUNSEL

“And there was war between Rehoboam and Jeroboam all their days.” 1 Kings 14:20.

The late John Ferguson

WE naturally ask what was the reason for the lifelong enmity that existed between two monarchs and what would God have us learn from it.

Rehoboam ascended the Throne in the most auspicious circumstances. He was the son of the wisest King that ever lived and when he came to the throne his kingdom was in a state of prosperity. Jereboam had fled from the face of Solomon, but hearing of the accession of Rehoboam he saw an opportunity of coming to the front and he returned, stirred up the people to ask Rehoboam as to what manner of his rule was to be. When Rehoboam was confronted with the request of the people he rightly sought counsel of the older men. These men had stood in the presence of his illustrious father and had heard his wisdom. They had learned that the wisest way to rule was to act graciously and kindly towards the people and to promise them that the new rule would be according to the will of God and the wisdom given to Solomon by Him. They counselled the young King, and good and sound counsel it was which they gave to him.

Had Rehoboam regarded that counsel all would have gone well, but we read “He forsook the counsel of the old men which they had given him and that stood before him.” It is significant to note here what was said regarding the old men whom he first received counsel from, it says “they had stood before Solomon and had profited from the wise words they had heard from him.” The young men, we read “stood before Rehoboam,” they had not the wisdom of the older men. They had not the experience needed. A place in the Kingdom was what they most desired, and to keep in with the newly made King seemed to them the best thing to do. This and the want of acknowledging the ways of God in the matter, was the reason of their bad counsel.

The taking of the counsel of these young men caused the sad breach between the two Kings and the division thus caused was never healed. The indirect result was the setting up of the golden calves, in a later day, which became a snare to the people of Israel.

How important it is to have right counsel. In our day there is counsel needed. The days are getting worse and worse and it is needful, specially for those who are young in the Faith, to seek counsel as to their path amid the labyrinth of confusion that exists. Who is to give proper counsel? It is those who so to speak have "stood before Solomon." Those who, by a long life of godly sacrifice and service, have proved themselves to be in some measure in the mind of the Lord. Men who have hazarded their lives for the Gospel; who have gone into the field and have laboured and wrought to get souls saved and to have them gathered together as God's Word teaches. When an intricate path is faced it is to such men that the young and inexperienced ought to go to get the benefit of riper years of real knowledge of God that such have.

Sometimes the younger men are consulted, men who have not so to speak "stood before Solomon" and who lack both the Godliness and the experience that is so much needed. What is the result? It is confusion. Instead of the ways of God being adhered to, there are strange ways chosen. Worldly maxims, worldly ways, worldly company is often seen to be the outcome of such unripe counsel and the souls of many are in a bad way because the Godly counsel has not been attended to.

Let us, brethren, seek the counsel of the older men. These men are in no way perfect. They themselves would be the first to acknowledge that fact, but they have years of experience behind them and God Himself tells us that this is needed to form a real judgment of things. When speaking of deacons, we read "Let these first be proved then let them use the office of a deacon." The principal of years is surely taught in God's word, and it is well when we give effect to this principle in seeking counsel in times of difficulty.

It is seldom that men who have been much used in the Gospel are the men to cause trouble. It is often the younger men, men who have never done much in the way of getting souls to Christ. These men, many of them are called teachers, they profess to have a message for the saints but in the pursuit of their ministry they do not tend to gather His people together but rather to scatter them. The disintegrating influence of such men and such ministry is soon known. What is needed is that men who have stood long in the front for God should be consulted when difficulty arises and in this way will God's people be really helped, and His ways the more preserved to His Glory.

Let us learn from the sad quarrel of these two Kings and we will bring Glory to His Name and blessing and peace to ourselves.

NADABS and ABIHUS

Henry Law of Wells, England

SOME Nadabs and Abihus come with streaming eyes. Sin has brought loss. Some worldly prospect has been crushed. Thus Esau weeps. Conscience sometimes is quick to see the misery of guilt. Saul's flowing tears own this. So, too, the Gospel melody will often melt. It falls, as tender dew, upon a moistening soil. Feelings relax, as ice beneath the sun. In these relaxing moments, Satan whispers, there is merit here. The mourning spirit fondly hopes, that mourning can buy peace. The tearful eye sees virtue in its drops. Thus signs of penitence are offered, as a ransom price. Doubtless, no heart loves Christ, which hates not self, and bitterly bewails its grievous state. Doubtless the arms of penitence twine tightly around the Cross. But seas of grief cannot wash out soul-stains. Sorrow, when brought as pardon's price, is but strange fire. And all strange fire calls vengeances down. Leviticus 10:1, 2.

The class of formalists may not be overlooked. They crowd God's courts. Each attitude - each look - is studied reverence. Their lips drop holiest words. Their hands touch holiest symbols. Their souls seem rapt to heaven on devotion's wing. If services discharged - if rites observed - if outward show were Christ, their cup of safety would be full. But these are only means. In their right place they are most salutary helps: - but decked as saviours, they impose, mislead, destroy. To use them as meek handmaids of the Lord, is piety's delight: to trust them as reconciliation's price, is superstition's blind conceit. Then they become STRANGE FIRE.

These worshippers reject the substance, and repose on signs. But ritual services have in themselves no saving power. Such planks span not the gaping gulf. Such ladders reach not to the throne of God. Their office is to lead to Christ: and witness of His love. They are the channels of His precious grace. But they wash out no sin: they satisfy no wrath: they stay no vengeance: they have no key of heaven: they snatch not from the grasp of Satan: they are no plea for pardon: - they hold no title-deeds of glory's kingdom. CHRIST IS SALVATION - CHRIST ALONE. Such is the work, which God commissioned Him to work. He undertook it. And He gloriously achieved. The mighty truth is ever true, "I have finished the work which Thou gavest Me to do." They, then, who now present another sacrifice, like Nadab and Abihu sin - like Nadab and Abihu die.

READER, VIEW YOUR CENSER!

Now, say, what are its contents? Surely you hold some offering in your hands. Surely some confidence keeps conscience still. What is it? God has sent forth His Son - the only way - the only truth - the only life - the only ransom price - the one atonement, for all sin. Is HE the rock on which you rest? Is HE the centre of your hopes? Is HE the one foundation of your trust? Is HE your only argument for mercy? One sun illuminates the world. One ark delivered from the flood. One Joseph fed in times of famine. One brazen-serpent healed the poison's sting. One fire came down for tabernacle-use. One Saviour saves the saved. One Christ is first and last to merit life. God sends, anoints, accepts, proclaims HIM. If you plead HIM in real faith, you cannot fail. To grasp another is to grasp a straw.

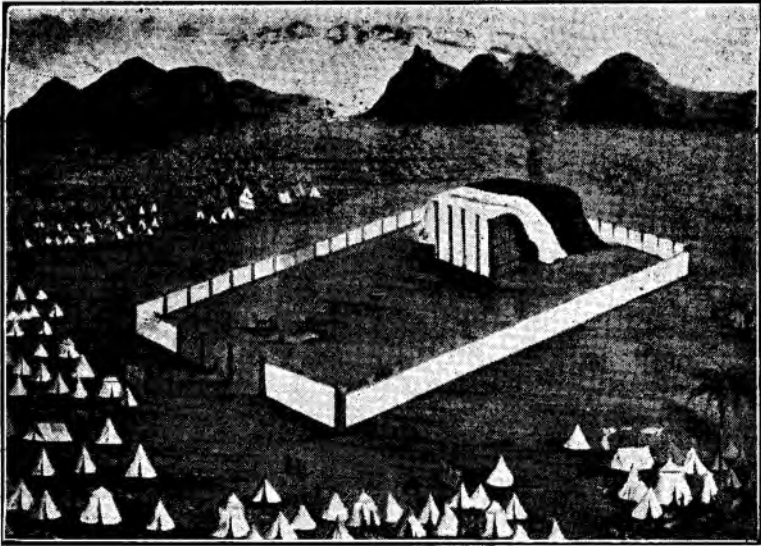
Hark, Abel and all the saints of old, and all believers of all times, and the one shout around the throne, tell, that eternal safety is beneath His wings.

Hark, the wild wails of Cains, and Nadabs, and Abihus, warn, that other fire kindles a quenchless flame. Christ by God's will is heaven's gate. Strange offerings are hopeless hope. And hopeless hope must plunge in black despair.

(The above solemn indictment of all pretence, false attempts to imitate the Divine work of saving grace, all empty form, attending services with fleshly self-satisfaction, all pretended holiness, all reliance on empty professions which have no power in the life, or love for the Word of God and its precepts, all fashionable Christianity, sounds the death-knell of much of the profession today . . . Editor).

MURMURERS always extol times past as better than the present. The people in Egypt groaned by reason of hard bondage. Having passed the Red Sea they sang the song of redemption; but how ready were they to say one to another, "Let us make a captain, and let us return into Egypt." Num. 14:4. Had Moses desired to shame them he might have asked: What said you under Pharaoh's yoke? It is not by change of circumstances that we can be made happy; but by submission to the will of God. This submission is manifested by our steadfast purpose to mortify the will of the flesh, and by our contending against everything that offends God.

TABERNACLE MEDITATIONS



THERE was a constant burnt offering on the altar in Israel's journeying through the wilderness - it was of a "sweet savour" ascending offering, Godward - thus reminding their God, prophetically according to their exercise and limited apprehension, of the "sweet savour" of the life and death of His Beloved Son during His sojourn here on earth.

While the "morning" and the "evening lamb" typified the Cross of Christ when He offered Himself between the hours of the "morning and evening sacrifices" as portrayed in the Gospels and depicted in many of the precious types, ending His work of suffering and reconciliation "at the time of the evening sacrifice"; they also could remind us of the "morning" of His earthly sojourn, from His incarnation throughout His fragrant life, as well as the ending of that life as He accomplished the mighty work His God had given Him to do.

Many precious lessons could be learned thus from His holy example throughout His holy life, the morning of life and through the evening hours preceding His exodus. Cp. 1 Peter 2:21.

Although we cannot follow His example, we can follow "in His steps" and thus emulate the blessed steps of humility, compassion, truthfulness and freedom from guile and harmfulness, even amidst persecution and suffering for righteousness's sake. His holy life never showed impatience, countering even deceitful questioning by the suitable Word of His Father God; self-sacrificing, testing, neither loud nor offensive but

powerful in the weight of His words, ways and attitudes. How could it be otherwise because of Who He was and His desire to do only His Father's will?

What a saviour arose to His God as the hour of His sacrifice drew near, how majestic before His accusers, uncomplaining of their spitting - "He hid not His face from shame and spitting" - even on the cruel tree "praying for His enemies." What grace! !

May we consider the morning (youth) and evening (age) of our lives in view of His Holy example so that there might be a "savor of Christ" arise from these lives of our's - ascending Godward as an evidence of the fact that these lives have been "touched" by Himself and shall reflect HIM in an otherwise ruthless, careless, selfish world - "amidst whom we shine as luminaries in the world." Phil. 2:15. Take, for instance, the early days of Christian youth, how lovely to behold Him in the midst of the doctors of the law, when only 12 years of age, "hearing and asking them questions." How bold, self-satisfied and ignorant is youth today, compared with the Holy youth of our Lord . . . Instead of manifesting His divine ability, even regarding their questions, He is seen in holy humility, "asking them questions." How different from the "know-it-all" attitudes of younger men today who despise age and in pride exalt themselves. Bengel says in his "Gnomon" - "When Christ is twelve years of age in you, you can do likewise." We do not see many today where "Christ is twelve years of age" in them - immaturity can manifest itself even in so-called age and the vital lesson of "Christ in you" unlearned.

The Editor

RULES FOR KILLING AN ASSEMBLY

1. Don't come. - Ps. 42:4.
2. If you come, come late. Ps. 84:10.
3. If too wet or too dry, too hot or too cold, don't think of coming. Ps. 122:1.
4. Don't take a front seat; people might think you conceited.
5. Come bound to find fault. Ps. 100:4.
6. Don't pray, or sing. 1 Cor. 14:15.
7. Don't attend the prayer meeting. Acts 3:1.
8. Don't offer to shake hands, or speak to strangers; people might think you bold. Heb. 13:2.
9. Never invite any one to come with you to the meetings. John 1:41.
10. Don't give your hard earned money. 1 Cor. 16:2.
11. Try to run the Assembly, and be sure to accuse others, who seek to help, of being bosses. Eccl. 9:10.
12. Never speak to people about Christ, you might offend them. Jas. 5:20.

13. Take no interest in Sunday school work. Matt. 18:4.
14. Don't help to clean or take care of the Hall, but keep your own homes looking nice. 1 Kings 6:21-22.
15. When everything is working harmoniously try to stir up something to engender strife. Jas. 3:14-16.
16. Don't try to live godly at home or in the workshop, someone might accuse you of being a Pharisee.

QUESTIONS and ANSWERS

Question: Why does there seem to be so much lack of understanding of the prophetic Word regarding Israel and the Church and their relative spheres and particular place in God's purposes. Even some among us, taking the place of teaching, seem to be without any definite understanding as to this subject?

Answer: A general lethargy as to prophecy, even decried by some, seems to answer this question. Also lack of teaching on the subject by some, not clear themselves as to the subjects under consideration, causes them to avoid the matter almost totally under the plea of a "spirituality" that does not need to concern itself with such matters - some see nothing but the Gospel in the Scriptures, forgetting that our Lord ordered the teaching . . . "whatsoever I have commanded you." etc. Matthew 28:20. Perhaps some, having read too many books on "prophecy" - some of such not at all clear and at times questionable, giving several views for the reader to choose, find themselves caught in the maze of man's ideas.

Question: Could you give us some help as to the expression in the Word . . . "The times of the Gentiles?"

Answer: The "Times of the Gentiles" (with reference to Israel) i. e. God delivering Israel over to Gentile dominion began, according to Jeremiah 36:1, 31 with the "casting into the fire" of the Word of the Lord through Jeremiah the prophet, by Jehoiakim as he sat in his winterhouse with the fire on the hearth burning before him. He, defiantly, cut the scroll with the penknife until "the roll was consumed." It seems this act of defiance, insulting the God of Israel as had been done again and again through the years, prompted the Lord to mark the beginning of Gentile dominion over Israel.

We read in Daniel chapter 2 of Nebuchadnezzar's dream and his great image raised up on the plain of Dura - this was in the second year of his reign, verse 1. We also read in Jeremiah 25:1 that the fourth year of Jehoiakim was the first year of Nebuchadnezzar, so that the 2nd year of Nebuchadnezzar would be the fifth year of Jehoiakim and it was in this year, Jer. 36:9 that we have the "burning of the Book of God."

So the "burning of God's Word" and Nebuchadnezzar's dream and the erection of his great image, showing the four great Gentile powers and combinations of powers which shall finish Man's Day - even today the evidences of each are manifested in the cruelty, and absolute au-

thority of Gentile power - were contemporary. Further the "Times of the Gentiles" shall continue to the very end of Man's Day as we read the very words of our Lord in Luke 21:24 . . . "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

The appearance of the Son of Man, coming in His might and glory, shall spell the end of all earthy dominion, relative to the nations, Matthew 24:27, 30 - Zechariah 14:4. He shall destroy His enemies with the breath of His mouth - He will do this mighty work alone.

Question: Please explain further the "mystery of blindness" as found in Romans 11:25 in relation to the nation of Israel.

Answer: You will notice the expression "blindness in part" is happened to Israel until the fulness of the Gentiles be come in."

The fact is conveyed to us here that the "blindness of Israel" is a judicial blindness, allowed and permitted by God on account of their hardness and refusal of Himself through the years of O. T. history, further evidenced in their absolute refusal of the Messiah.

To properly understand this "judicial blindness" we must consult 2 Cor. 3 where we shall see that the fact of Moses having a veil over his face as he came out from the presence of God and approached Israel, prophetically foretold this continued "blindness of Israel." Their sin, inasmuch as they had God so near to them to hear His voice, was heinous in God's sight.

The veil on Moses' face, as we see in Exodus 34, 33, 35 was not (as many think) because of the exceeding glory - rather, the veil was there to hide from Israel the fact that it was "a fading glory" - "soon to pass away" as in 2 Cor. 3:13, 16 (contrast verse 18). It was a glory attached to the Old Covenant, but a fading one - note v. 13 in R. V. "That which was being done away or passing away."

To this day the Jew cannot see the glory of the N. T. as conveyed to us who "with unveiled face, reflecting as in a mirror the glory of the Lord, are transformed into the same image from glory to glory." Note the ever-increasing glory of the New Covenant as related to the diminishing and passing away of any glory attached to the Old Covenant because of its inability, so evidenced by their promise to obey and their almost immediate violation of it.

This veil is still upon the heart, 2 Cor. 3:15 and is "judicial" telling forth God's judgment and shall not be taken away until they "shall turn to the Lord" verse 16. This shall be accomplished when Israel (as a nation) expressed in the "remnant of Israel" manifested right after the Coming of the Lord for His Church, has the veil removed and see in the rejected Saviour and Lord, their Messiah and shall go forth, in the face of the determined opposition of Satan and Antichrist who would seek to "devour the woman's seed - Rev. 12:4, to seek to win multitudes of those who have never heard the Gospel to look to the coming King and, God helping them, a multitude shall be able, with themselves in the van, to enter into the Kingdom of the Son of Man.

In this day we have mentioned there shall be a fulfillment of the prophecy of Isaiah 66:8 . . . "Shall the earth be made to bring forth in one day? or shall a nation be born at once?" Thank God this shall be the case then and shall place the nation of Israel again in the van of blessing to the earth, in contrast to their present position of being the "bane" of the Gentiles and have borne the brunt of opposition, hatred and vicious and inhuman persecution.

THE PIONEER PAGE

“SOWING AND REAPING”

We read in John 4:36 that “both he that soweth and he that reapeth may rejoice together,” and also in v. 37 . . . “One soweth, and another reapeth.” These words of our Lord surely have a message for all who serve in the harvest field, coupled with His further Word . . . “I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.”

We must never forget this in a day when there seems to be so much glorying on the part of the labourers when they have some “reaping.” Some exult in this and even assemblies may also, more or less, speak of this as a token of blessing. This is true but we also like to consider the fact whether these who have professed go on, over a period of time, and “prove to be proper children.”

Let us not be overly-exalted, either preachers or people when we see God moving in our midst - rather let us remember the above words of our Lord . . . “Other men laboured” etc.

Think of the faithful men who had laboured, perhaps over a period of years before, both preachers, also shepherds in the local assemblies - coupled with the faithful men and women who “brought the fish” near the net, so to speak. Think of the faithful carrying on of the testimony in the localities where local brethren have faithfully preached the Gospel according to their ability, some with a good measure of gift.

This consideration would keep all from the “glorifying in the flesh” which is so common to our frailty. It would also keep us from thinking that we can send for men and think that they, being especially gifted, will have some special powers and cause us rather to be in the presence of God, and give glory to God rather than men.

These men who come along for a few weeks or longer, have a comfortable Hall provided - often they have a good audience, gathered largely by the exercise of others, they have the comforts of life in a marked way, many invitations for eating, etc, and good times together - most of the visiting done for them by others, with ALL the past labour of years behind which has been, doubtless, the power behind the preaching, coupled of course, with their own exercise.

A great many professing (the reality remains to be seen) is no particular mark of spirituality, nor many multiple conversions, etc. We have nothing to glory in as far as assemblies gathered to His Name are concerned, as we look back over the years.

Rather, let us look at things in the light of eternity and the Day of Manifestation when “BOTH HE THAT SOWETH AND HE THAT REAPETH MAY REJOICE TOGETHER.” and let us not forget the precious words of our LORD, HIMSELF . . . “I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.”

This will keep us from the fallacy of “looking to man” and not “looking to God alone.”

The Editor

Black Earth, Wisc. — Mr. Lynn L. Larson, Box 185 B, Mathewson Road, Mazomanie, Wisc. 53560 - Address of Correspondent for this Assembly.

Lurgan, N. I. — Report just reached us of good Gospel meetings here by brethren T. McKelvey and J. Hutchinson - the hall nicely filled each night.

Hickory, N. C. — Bro. MacLeod was feeling somewhat stronger and purposed visiting again in the Maritimes. He says they have been having a ministry meeting, in addition to the regular meetings, seeking to help the young in Christ.

Personalia — We can remember in prayer our brother E. J. Wickert, laboring in Florida in Tampa area. He was due for surgery later in June - he would appreciate this as he would continue, God-willing, his work among the Spanish speaking people.

We also suggest remembrance in prayer of our dear sister Mrs. Albert Joyce, formerly Naomi Moon, in the tragic loss of her only son William in Florida as a result of a diving accident. Our sister did administrative work in the Gospel Hall Home in Longport, N. J. for years and we have known dear Billy Moon through the years. His widow also we seek to pray for - both saved - Titus 2:13.

With thanksgiving we record recovery of bro. Arch. Martin of Jackson, Mich., an old field of labor, and his wife Hazel, after their serious road accident. We also record with thanksgiving the recovery of our sister Miss Karen Pike of Joliet, Ill., after very serious surgery - we also remember in prayer our sister Mrs. John Clark of Chicago, after hospitalization - her late husband was Correspondent of Avondale Assembly for years and a faithful brother. We would seek to remember the exhortation to "pray one for another" - James 5:16.

Stout, Iowa — Recent report from Conference here indicates help given from the beginning throughout, twelve preachers being present, well attended as others of this year and many younger present. Bre. Goff and Hull remained for a few meetings.

Wisconsin — Brother Robert Boyle has been giving help here in visiting some of the Assemblies of the State - brother Hamilton visited Mason City, Aredale and Antioch, Iowa lately also.

Lake Shore, Ont. — Tent meetings purposed for end of July to end of August by brethren Norman Crawford and Gary Sharp - prayer requested. Seven believers were baptized recently, children of Christian in the Assembly.

CONFERENCES

Hardwick, Vt. — In the will of the Lord we purpose having our Conference July 19 and 20, with Prayer Mtg., Fri. p.m. July 18 at 7:30. As we are unable to have other facilities the meetings will be held in the **Gospel Hall, 27 Lower Cherry St., Hardwick.** Correspondence to Chas. R. Ford, Box 351, Hardwick, Vt., Phone 802-472-6563.

Lindsay, Ont. — The Annual Conference will be held D. V. in the Lindsay Gospel Hall, 5 Howard Avenue, August 2 and 3 with a Prayer Meeting August 1st at 8 p.m. Brethren teaching and practising the old paths welcome in ministry. Corr. Tom Nicholson, 30 Mary St., E. Lindsay, Ont. Phone 324-5826.

Akron, Ohio — Saints of the Akron Assembly purpose D. V. to have their Annual Conference, beginning with Prayer Mtg., Fri. evening August 29 at 7:30, continuing Sat. the 30th and Lord's Day Aug. 31st. All meetings will be held in the Gospel Hall, 1225 Wooster Ave. Corresp. Thos. Wright, 1571 17th St., Cuyahoga Falls, Ohio 44223. Phone 928-2093.

Sherman, Mich. — Annual Conference July 5th and 6th, D. V. commencing with Prayer Fri. July 4 at 7:30 p.m. Corresp. Chancy Spencer, Rt. 1, Mesick, Mich. 49668.

Sault Ste. Marie, Ont. — The 59th Annual Conference of the Ontario and Michigan Assemblies here will be held D. V. commencing with Prayer October 10th in the Gospel Hall, Soo, Ontario and continuing the 11th and 12th of October as usual. (We will give location of Conference Hall next issue). Breaking of Bread Lord's Day at 10:30 a.m. Correspondence to S. H. West, 479 Albert St. E. Soo, Ont. P6A 2K1.

Please note change from Labor Day to Canadian Thanksgiving.

FALLEN ASLEEP

East Aurora, N. Y. — Our dear brother James Underhill was called home to be with the Lord May 2nd, due to heart attack. He was aged 63. With his wife he was in happy fellowship here since his salvation in 1947 at meetings of bro. McBain. During latter years our brother had given out thousands of tracts and had a good interest in the Lord's work. His widow should have our prayers, also his 9 surviving children, some unsaved.

Philadelphia, Pa. — As we go to press we hear of the sudden home-call of our dear brother and servant of Christ Mr. Clay Fite who "went home" June 9th in the forenoon. We will have particulars and obituary next issue D. V. Meantime we commend his dear widow, very handicapped by arthritis, to the prayers and care of God's people. Very much needed in her care, the Lord saw fit to take him home first - His ways past finding out but always right. Our brother one of the best expositors among us of late years.

Sarnia, Ont. — Our dear sister Mrs. Joseph (Helen) McDowell "went home" Friday May 30th in her 86th year. Born in Scotland and saved there 64 years ago. She and her husband came first to Flint, Michigan, where we knew them very well. They were standbys to the truth of God. They moved to Chatham and later to Sarnia where they have been in fellowship until her homecall. Remember in prayer her dear husband who will miss her greatly, also the two sons William and Alexander. The breaking of these earthly ties reminds us of the changes of life - further of The Unchangeable One.

Westbank, B. C. — Our dear brother Donald McArdon "went home" March 24 aged 72. He was saved in Sask., in 1925. He is survived by his dear wife Lily and prayer requested for one daughter and five sons, also surviving.

Waterbury, Conn. — Our dear brother Mr. Hendrickson "went home" May 2nd from the Home in Longport, N. J. and buried here May 7th, aged 90, he was saved when 39 at meetings of bro. Charles Keller in Waterville, Conn. He is survived by two daughters and in the Assembly stedfastly to the end - a brother with a real desire to learn of the Word, and interesting to converse with.

Hitesville, Iowa — Our dear sister Mrs. Maggie Haan "went home" May 23rd, aged 87. Saved Aug. 3, 1926 at first meetings held there by the late Oliver Smith - in the Assembly from the beginning, of late hindered by age and infirmity.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE MAN OF WEALTH

HE was a wealthy man, tho' none did know,
He mingled not with mighty, but the low;
He set his sights to heaven at the first,
And did not stoop to taste earth's fading thirst.

His wealth was one of mind, not golden hoard,
He moved amidst the poor with lonely board;
Some pitied him but such was not return'd
For in his heart there was a fire that burned.

It was the fire first start'd through the Word,
That showed to him the beauty of His Lord
Who rescued him from burning hell at first,
And never failed to satisfy his thirst.

His wealth lay in God's Word, a wondrous mine,
Deep treasures God could tell him were but thine
If, by the Spirit's help, he'd search and find,
He'd have the sacred gain, a wealthy mind.

W. H. F.

AUGUST, 1975

WORDS IN SEASON

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CHANGE OF CORRESPONDENT

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REPORTS

Suffield, Conn. — Our brethren J. Smith and E. Higgins are holding forth here in a farmer's Barn which has been offered for the purpose - saints of Charter Oak, Hartford and Manchester Assemblies supporting when possible. Also reported a good meeting in Torrington, June 29 with brother Halliday from Zambia present.

South Brisbane, Australia — We received an interesting Memorial of the Bethany Hall Assembly here recently, tracing God's ways with them and showing their desire to continue in the path God has laid down in His Word. This is refreshing and we can, mutually, pray for all such in this vast continent - many have chosen a "wider" path to the loss of definite "testimony" in these "remnant days." May the Lord keep us true to His Word even "till He come."

Eden Grove, Ont. — The recent Conference was felt to be a time of refreshing with a number of the Lord's servants present to help.

Arnstein, Ont. — Recent meetings of Peter Simms and Don Nicholson saw some blessing and restoration of some, they had a baptism recently. This is a real country district.

Manchester, Iowa — We had a baptism recently, some received into fellowship - we like to wait in some cases for definite evidence of God's work - we judge this to be wise.

Arlington, Wash. — Bre. Paisley and Billingham have the tent in Midway with large numbers attending, some have professed. Young local brethren are holding meetings forenoons daily for children in this same tent, with good attendance.

Sarnia, Ont. — Tent meetings started here June 28 by bre. Dobson and Martin - we can remember all such in our prayers - the Summer goes quickly.

Midland Park, N. J. — Bro. William Halliday was to be with the saints here, flying back to Ulster July 9th. The Turkingtons expect to stop here late in July to pick up a van and then drive to Vancouver and back. The Slaters of this Assembly are expecting to be in the home in Longport if Mrs. Slater's health permits. Pray for these aged ones.

Clinton, Ont. — Saints here go on for God and seek His blessing as they seek to conform to the scriptural pattern. They were much cheered lately by a Dutch R. C. couple getting saved about 30 miles east of here. They opened their home for meetings twice and have met with severe opposition but are happy in their new found faith. Last week, we heard, the T. V's. went out, a brand new color set. When the man refused to bale their hay, the Christians pitched in and helped and baled over 600 bales a week ago. Pray for these dear folk that God may speak to others through this testimony. The grace of God, through these years, has been seen in the growth and development of this Clinton Assembly, may the Lord keep them close to Himself.

Joliet, Ill. — Saints here started their open air meetings second week in June, they had their first in 1932 - they also have had some visits from brethren passing through with encouragement.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

Vol. 67

AUGUST, 1975

No. 8

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MARY SLESSOR OF CALABAR

* * * * *

PASSING BY

- WILL you pass by O yet again
The One Who is your truest Friend
 Will you pass by the middle tree
 The One Who hung in shame for thee?

Will you pass by God's Son Who died
The One Who came from heaven high?
 Will you pass by the bleeding Lamb
 The One Who died for sinful man?

Will you pass by without a thought
The One Who there the battle fought?
 Will you pass by and never see
 The blessed truth - CHRIST DIED FOR ME?

D. Z.

.....

PRAYER FOR YOUNG BELIEVERS:

As we printed this small poem by a young Christian in Assembly fellowship, we would desire to ask prayer for many of our younger believers, everywhere, who need prayer for help to stand for God in an evil world. As one after another leave us in connection with the maintenance of testimony to the Name of the Lord Jesus Christ, how needful it is to see others step in and fill the ranks. Pray earnestly and sincerely for young men and women that we may see them grow in grace and spiritual stature before God and men. We read in 1 Samuel 3:19 . . . "And Samuel grew, and the Lord was with him"

BROTHER CLAY FITE



A Diligent and Capable Minister of the Word
 OUR BELOVED brother, who was taken home suddenly to be with His Lord in the morning of June 9th, could well be exemplified in the words of 1 Timothy 4:13, 15 since he was indeed a “lover” of the Word of God and a capable expositor of its teaching, especially in the types and foreshadowings of Christ in the Old Testament Scriptures, both in the “Offerings” and the “Tabernacle teaching” and many a time our hearts have been warmed by his practical application of such relative to our testimony to the Name of our Lord Jesus Christ.

HIS EARLY DAYS

He came amongst us, as a minister of the Word, later than some of us but has been a proven and faithful brother. In his early days, before he was identified with those “outside the camp” he came in conduct with some of the worthies of this century, in earlier days, such men as F. B. Meyer and others likeminded who were able men handling the Word of God

and many a time he has told us, publicly, in what manner he was indebted to such in their early handling of him as a young believer. Such used to have seasons for ministry at set seasons and we think, especially, of one such he attended as a young Christian. He did not know much of the Word of course but one of such men took him under his wing and asked him to join him in his tent - it was Summer time when the Convention was to be held. Not knowing what this meant, and fearful also to be in such well known and capable company, he went with fear and trembling. However, this was needless for this well known servant treated him most kindly, they conversed together - there was a meeting scheduled for that afternoon and evening when such men would take part, but this particular well known brother, first of all, said to brother Fite, much younger than he was, let us get into God's presence in prayer and they both knelt down and this dear man poured out his heart in prayer for perhaps an hour in view of the meetings to take place, or perhaps more, and in this spirit they went to listen to the ministry - the brother who had taken him under his wing being one of the chief speakers at that session. This left a lasting impression on our brother and, doubtless, had a lot to do with his deep study and careful analysis of all Scripture.

We met for the last time at Frostburg, Md., Conference and his message on "Obedience" from the Epistle to the Romans, was most practical and, coupled with his simple recounting of his early days, and apt illustrations, shall not be forgotten soon. He was "homespun" in his recounting of his experiences, he had a very humble start in life, never forgot it and his mountain experiences of their home life when he was an ungodly young man and prayed for by his earnest Mother and Dad, was very touching.

Our conversation, at this last meeting, was mostly relative to the lack of study manifested today by many, even those professing to handle the Word of God and also the lack of evidence of Christianity in much of the profession of today where there is little desire to study, learn and OBEY the Word of God. This is becoming proverbial in many quarters and it has been grieving.

But I draw to a close in this brief note of the passing of one we shall all miss. Remember in prayer his dear widow - she needed him badly as she is quite crippled with arthritis but God's ways are beyond our understanding. He went to West Virginia after Frostburg Conference to visit the small assembly in New Creek, near KEYSER, but took a coronary and had to be hospitalized in Keyser, took a second attack later and the Lord called him home early a.m. June 9th. Many years ago, with bre. Chas. Keller, S. C. Keller, John Con-

away, Wm. Foster and himself they saw the assembly planted in Keyser - surprising the ways of the Lord but God never forgets faithful service and the "Day shall declare all."

After he saw his place "outside the camp" our dear brother never returned to some of his earlier associations but the truth of God led him to see His place with a rejected Lord. As we go to press we are without details etc., of his funeral service etc., but are happy to record what we know of our beloved brother. "Hush! be every murmur dumb, it is only TILL HE COME." The Editor

THE DOCTOR'S DISCOVERY

Or, "There is a Reality in Being Saved after all."

HE was the son of Christian parents, and during his early years had been taught in the Word of God and brought up in the fear of the Lord. During his college days he became acquainted with a student who professed himself and "Agnostic," and, much to the grief of his friends, Alfred soon became an avowed unbeliever. There is a natural hatred in the human heart toward the truth of God; a bias in favor of whatever discredits Holy Scripture and dishonors the Eternal God, Who is its Author, so that it is the easiest thing possible for the great Adversary to turn the unregenerate mind, to which he has ample access, from the truth to accept the lie of which he is the originator.

People ask why so many great and learned men, philosophers, scientists, scholars, discredit the teaching of Scripture, and die believe in a hell hereafter. The answer is simple; they are biased against God, and being too proud to own their ignorance and come to the infallible Word of the Eternal, to learn all that men shall ever know here of the future, they fall back on their own blinded reason and sink into the morass of scepticism. Such was the young doctor - talented, clever, and skilled in his profession, but restless as the troubled sea regarding eternal things. Twenty years passed in this condition, not without many a misgiving, especially when he remembered the godly lives of his parents, or heard the dying testimony of some of his patients as they entered the world beyond in peace, confessing their faith in Christ and their certainty of being in heaven.

It was on a chill December day that the talented doctor was called to see a patient, a humble working man, but saved by grace and bound for glory.

"Tell me my true condition, doctor; do not hide it from me. I have no fear of death, no dread of the future - all is bright ahead. Forty years ago I came as a sinner to Jesus; He saved me then, has kept me happy in His love ever since,

and it will be the grandest day of my life when He sends for me to dwell with Him in Paradise above."

The doctor was touched by his patient's statement. It was not the wanderings of a lunatic, it was not the day-dream of a visionary; it was the calm, sober statement of a man of faith, waiting on the borderland for the appointed hour that would usher him into the presence of his God.

The doctor examined his patient, and, contrary to his usual habit, he told the whole truth. "You may live a day, or you may go within an hour."

"Bless the Lord," was the calm reply. "Draw up the blinds, bring in the boys; tell the men in the factory to come in, I want to spend my last breath in telling them of Jesus."

The doctor hastened away, he could stand it no longer. He hurried along and in fifteen minutes was alone with God in his consulting-room, wrapped in deep thought.

"There is a reality in being saved after all," he said to himself. "My mother used to tell me so; my conscience has echoed her testimony all these years; that dying man knows it and has the power of it in him; of that there need be no doubt." A terrible struggle followed. Pride asserted its rule: the devil put forth his claim: for weeks the doctor was not "at home," - another filled his place. And when he returned to his practice he was another man - a man saved by God's Almighty grace; calm in spirit, gentle as a child. In the days of his absence he had met with God, met Him at the Cross, where as a sinner he cast himself on His Sovereign mercy, claiming forgiveness and salvation through the merits of Jesus alone. He fearlessly confessed His Lord, and for many a year testified by lip and life to His saving power. He took his place before men as a disciple of the Lord Jesus, owning Him as his Saviour and Master. His townsmen, who had so well known his Agnostic principles, stood in wonder, and His "conversion" became the talk of the town. All this was trying to bear, but it served the Divine purpose for which it had been allowed in weaning him from the world, and showing him his place as a stranger here, rejected by the world as was his Lord. Grace triumphed, and for many years the doctor witnessed a good confession, and guided many a sick and dying sinner to the Lamb of God.

There is a reality in being saved! Do you know it? If not, you may, as you are now. "Christ died for the ungodly." Rom. 5:6. "This man receiveth sinners." Luke 15:2.

* * * * *

No believer is so crusty, critical, and unmanageable as one who once knew the truth in the power of the Holy Ghost, but has got away in heart from God. He is utterly useless for anything except for mischief.

THE WEALTH OF THE WORD

William H. Ferguson

HOW instructive, how pleasing to the spiritual person to sit under the ministry of the Word expounding, convicting, energizing to live more for God; such ministry coming from one well acquainted with the Word, having experienced its warmth and preciousness in his own soul, thereby delighting to expound it to others of God's people, younger and older.

This can only be because the minister of the Word has, by persistent reading, study and prayer, become so acquainted with his God through the precious Word that "he lives in it." He loves it and the Divine Author and by being alone with God in solitude and quietness, even in his service in the Gospel or teaching, he has known something of the loneliness of His Person and presence (while treading the scenes of earth) and has had to rely upon the best of all teaching, the instruction of the Divine Teacher, the Holy Spirit.

THE DEARTH OF SOLID EXPOSITION

With the loss of many through the past twenty five years this solid teaching and opening up of the Word has become a rarity. But we long to hear the exposition of the Sacred Word as "it is our life."

How precious is the Saviour and how precious is His Word. In 1 Peter 2:7 we read . . . "Unto you therefore which have believed. He is precious. Another excellent reading of this portion is . . . "Unto you therefore which believe is this preciousness given." It is a divine gift for one to have Christ revealed to us and, further, it is a divine gift to have the "preciousness of the Word" also granted to those whose love has begotten love.

We are not too satisfied when we hear protestations of love for the One Who died for us, if this is not accompanied by this also - The love to know His Word better, to revel in its majesty and teach more and more the divine meaning and teaching under the direction of the Holy Spirit Who loves to impart this knowledge.

There is a vast difference between book-learning (even good books by good men) and this genuine learning of God in the quiet of a life lived apart from the world, even apart from general society of believers in "good times" etc. Such are never productive of this divine simplicity, divine unction and divine exemplification of the apostles' teaching.

Too much company, too many good times, too much of the gregarian spirit is the death-kneel of divine and Spirit-filled ministry.

HOW IS LIGHT IMPARTED?

The secret is revealed in Psalm 119:130 - "The entrance of Thy Word giveth light" or "The opening of Thy Word giveth light." There must be the diligent purpose of heart to know God's mind and will through the Word and there must be the scriptural and capable "opening up" of the Word to give understanding, how else can His people be instructed, preserved and encouraged more in the path of obedience and testimony?

MIGHTY IN THE SCRIPTURES

The past century has produced mighty men of God who could handle the Word profitably, both oral and written. We are sadly lacking such today. Men who might, in the solitude and quietness of lonely work for God, unheralded, are being spoiled and their usefulness hindered, as to the Word, by too much travel - eyes fixed on greener pastures, mere sermonizing and book study and lethargy as to the divine Scriptures. Sad to see some who might become valuable men being introduced to a life consisting of assembly to assembly preaching, by some who should know better. If some purported pioneer work is proposed, it is either dependent on surrounding assemblies or close enough to such to constitute weekly visitation - too much running to and fro - hundreds of miles to visit a Conference or the like - all taking away from true pioneer work for God and a hasty looking into the notebook for a sermon etc., instead of a man being sent to God "with a message for the present need." Note book preachers are not the men who shall speak to the heart and conscience, rather their message is characterized by repetition of stories of troubles in other assemblies, or the failure of elders etc., and a strong denunciation of practices without showing, from the Word of God, in a godly fashion the truth relative to such with grace and humility. How common today! !

MUCH IN LITTLE

How often the "opening of the Word" is found in a comparatively short and definite message which leaves its mark on the hearers. It is so in written ministry and this is where we are sadly lacking today also. So few can write a plain and godly Word of ministry and enlightenment for the Church generally. We are too wordy or too obtrusive at times for saints to receive the engrafted Word. Let us not blame the saints, rather be concerned as to our ministry, whether it be of the Lord, or merely a human attempt to intrude ourselves. Yet the saints are longing for that good and healthful doctrine that will preserve us for Himself and preserve the assembly testimony from being hindered or defiled, either by laxity, or refusal of proper discipline to keep the assembly pure and

clean for further enlightenment and blessing. Where there is lack of understanding on the part of those in the place of responsibility or an inordinate desire to see professors brought into our midst, or even questionable marriage relationships tolerated, this condition must have been the result of lack of knowledge of the Word, or partiality entering into the matter, to the eventual loss of that true "light of testimony" as a "golden lampstand" shining in a world so dark to God.

LET US DETERMINE THENCEFORTH

We shall spend time alone in the presence of God in prayerful study of THE WORD.

We shall not be found "running to and fro" on every pretext.

We shall trust God in solitude instead of depending on assembly fellowship and help.

We shall seek the Spirit's help instead of leaning on books.

We shall wait on God for our "message."

THE BURIAL OF THE LORD JESUS

The Practical Implications In The Epistles

Harold S. Paisley

THE first implication is the definite guideline to the saints concerning the disposal of the bodies of fellow-believers when they fall asleep. His body was *buried*. It seemeth right, therefore, that the bodies of His own people should be buried when they die. The "sowing" of the body in the earth, in hope of the glorious resurrection, is the Christian practice. Of Stephen it is written - "devout men carried Stephen to his burial." Cremation is a heathen custom and is abhorrent to the followers of the One Who died and was buried and rose again.

The burial of Christ also proves beyond doubt His actual death. The full penalty was borne. The burial displays fully the miracle of the resurrection. He was truly dead but God raised Him upon the third day. The Lord entered into death for us and was buried in the darkness of the borrowed tomb. But, thank God, from the solitude of the sepulchre He came forth and was seen of many during the forty days until He ascended to the right hand of the Father. The Lord is risen indeed.

Another great doctrine comes from the burial of the Lord . . . "Know ye not that so many of us as were baptized into Christ Jesus were baptized into His death? Romans 6:3.

These words are true of the believer. From the appreciation of this position follows the truth of baptism. "Therefore we are buried with Him by baptism." The obedience of the exercised saint is seen in the ordinance of water baptism. These verses teach that the only suitable person to be baptized is one already identified with Christ, and the only mode of application is by immersion. How precious is this blessed privilege of confessing openly to the world what God has already reckoned to us upon believing. The baptized one comes forth from the watery tomb to live unto God, to experience in a world that rejected his Lord the power of His resurrection. It is also to be followed by identification with those who gather unto our Lord Jesus Christ "outside the camp" and who call upon His Name out of a pure heart. A return to the systems and denominations of Christendom is a plain denial of union with Christ as announced in water baptism.

Young saints, who have been subjects of baptism, should be nursed and led early to the full fellowship of the church of God. The reception of non-baptized believers is contrary to the old paths given in the pattern to be observed until the Lord comes - Acts 2:41, 42.

Further to this should be added the daily reckoning and application of the truth - "Likewise reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Romans 6:11.

Baptism means separation from the world in all its many phases. Recently the beautiful lines of an old hymn caused the truth of baptism to be revived in our hearts. The words are from one of the early brethren's hymn books compiled by J. Denham Smith and entitled . . . "The New Times of Refreshing Hymns." We quote three verses from No. 431 of this hymn book:

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

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

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

PLOUGHING THE ROCK

Amos 6: 12

A Message for preachers from a well known preacher

A MUCH more numerous body are orthodox enough but hard-heartedened for all that. **WORLDLINESS** hardens a man in every way. It often dries up all charity to the poor, because the man must make money and he thinks that the poor-rates (welfare) are sufficient excuse for neglecting the offices of charity. He has no time to think of the next world; he must spend all his thoughts upon the present one. Money is tight, and therefore he must hold it tight, and when money brings in little interest he finds herein a reason for being more niggardly. He has no time for prayer, he must get down to the countinghouse. He has no time for reading his Bible, his ledger wants him. You may knock at his door but his heart is not at home; it is in the counting-house wherein he lives, and moves and has his being. His god is his gold, his bliss is his busines, his all in all is himself. What is the use of preaching to him? As well may a horse run upon a rock, or oxen drag a plough across a field sheeted with iron a mile thick.

The text, further, indicates to us that at times "the minister labours in vain." "Shall horses run upon the rock? Will one plough there with oxen? In a short time the ploughman feels whether the plough will go or not, and so does the minister. He may use the very same words in one place which he has used in another, but he feels in the one place great joy and hopefulness in preaching, while with another audience he has heavy work, and little hope. The plough in the last case seems to jump out of the furrow; and a bit of the share is broken off now and then. He says to himself . . . "I do not know how it is but I do not get on at this," and he finds that his Master has sent him to work upon a particularly heavy soil. All labourers for Christ know that this is occasionally the case. You must have found it so in a Sunday School class or in a cottage meeting, or in any other gathering where you have tried to teach and preach Jesus. You have said to yourself every now and then, "Now I am ploughing a rock." Before I turned up a rich mould which a yoke of oxen might plough with ease, and a horse might even run at the work; but now the horse may work and the oxen may wearily toil but they gall their shoulders, but they cannot cut a furrow; the rock is stubborn to the last degree.

There are such hearers in all congregaions. They are as iron. Their sister, their brother, their son, their daughter, all these have readily felt the power of the Gospel; but they do not feel it. They hear it respectfully; and they so far allow it free course that they permit it to go in at one ear and out

at the other, but they will have nothing more to do with it. They are hard, hard, hard bits of rock, the plough does not touch them.

C. H. S.

“MY GRACE IS SUFFICIENT FOR THEE”

LET us make just one application of this text, and see how the softening shadow of it will come over the soul that is in trouble.

Shall we take the man with the sunny face, the voluble tongue, the ready, helpful hand, who wet at times has a sorrow like death weighing on his heart? Or shall we take the physical sufferer, who in sheer pain, that has continued for long, and is not likely to depart until the spirit does, will have suffered a thousand deaths, as to pain, before death comes? Or shall we take the widow in her weeds of woe, with a heart in tears all day long, hardly ceasing from its grieving even in sleep. Or the widow who never wore the weeds of woe, but who has gone through the bitterness of death as the victim of an unfaithful love? Or the bankrupt who retains his integrity, but endures a thousand sights and disadvantages because he has lost his money and his place? Or shall we take any of those sensitive, shrinking souls, which seem to have been made for suffering - who, at any rate, have a special faculty of making or extracting it from the whole of this human life? Or shall we enter, with silent footsteps and hushed breath, one of those rooms (and there are a thousand such around us in this great city, which shows us nothing but its splendors, and lets us hear nothing but the roar of its life), where suffering is deepening and dropping into the arms of death?

We had better not select. Let every sufferer, whether by the body or by the mind, or by the circumstances, hear for himself and gauge all his trouble while he hears; then him apply the sure word of promise to its lengths and breadths, and depths and heights; then let him carry it home to the aged, the sick, the feeble, and to all whom it may concern, as the words of a God who cannot lie, as the assurance of a Saviour who cannot but pity and help as a title to a legacy of which they are all made heirs if they will only claim and inherit, as a shelter for every path, an assuagement for every sorrow, a canopy for every sufferer's bed, a sweet soul secret for life and for death to every trusting soul however troubled - "My grace is sufficient for thee."

"For thee." Christian, if you lose the personal application, you lose all. It is for thee. I would that you would now enter into your closet - you may do so even here in an act of faith - and that you would shut to the door enclosing only the text

and "thee." This text is not for a world, but for a man. "Sufficient for thee." For thee, young pilgrim, in the first pauses of the celestial way! For thee, strong runner, wearied now, and fainting on the midway plain! For thee, tempted spirit, struggling in the network of circumstance, and watching for the saving providence, and the delivering hour! For thee, sufferer in any way, by pain, or loss, or change, or death! And for thee, whom our voice can not reach - may God, the revealer of secrets, tell it to thee, thou dying one - already half way away, and may thy soul, composed in its deep consolations, and borne up by its immortal strength, have passage thus, and in the very arms of the grace, into His presence whose grace it is!

"For thee." I say again for thee. Whoever thou art, "for thee." It is for thee now to change the pronoun and say, with a wonderful grateful heart - "For me. Today, and every day, from this time forth, and even for evermore for me; His grace is sufficient for me." From 1928 W. I. S.

THE BUSHMAN AND THE OFFICER

A FEW years ago I attended a meeting where, in discussing the superiority of races, it was argued there were races so depraved as to be beyond the reach of civilization; and among others, it was said that the Bushmen of Africa - that stunted ape-like, jabbering race - were degraded beyond redemption.

"Oh, yes," the president said; "this meeting is open to every one."

"Well," said he, "I don't pretend to be able to dispute with these learned gentlemen; but I can tell you what I have seen, for I used to live there at the Cape. There was a Bushman - one of these same little fellows that you speak of as incapable of clear intellectual or moral development - that had been educated by a missionary. He lived in a forest.

"One night an English cavalry officer, while traveling in that neighborhood, became absolutely lost, and was almost filled with despair, until at last he saw the twinkle of a taper in a window at some distance, in the home of a Bushman. This Bushman, hearing the clatter of the horse's hoofs, came to the door; and when the officer approached, made a very low and profound obeisance and humbly invited him to enter the house.

"He took care of the officer's horse, provided him with a frugal supper, and after the supper was over, he said, 'My friend, it has been our custom in this house, before retiring to rest, always to read a chapter in the Bible, and to have a

little prayer. I would not presume to take that liberty in your presence, and therefore I will be obliged to you if you will conduct our family worship."

"The officer looked very much confused, but said, 'My friend, I am ashamed to confess I have never learned to pray for myself.' "Would you have any objection," asked the Bushman, 'to my conducting the services?' 'No, I will be delighted to follow you.' So the Bushman knelt down, and among other things, prayed God to bless the stranger under their roof.

"When the family rose from their knees, the officer remained kneeling. The Bushman thinking perhaps he had fallen asleep, gently touched him on the shoulder; but, to his surprise, the officer was weeping, literally convulsed with irrepressible emotion. When he arose, he said, "My friend, I came from a Christian land, a pagan, to this pagan land, and here I find Christianity."

THE FASHION OF THE WORLD

THE money required to keep pace with the worldlings in dress, in style, in modes of living, absorbs much that should be found in the Lord's treasury to carry His great and honourable work of bearing the Gospel to the perishing at home and abroad, while time and strength and vigour - the earliest and best of Christian Men's ransomed lives - has to be yielded to business, late and early, to provide the wherewithal to keep up the empty show. What a sin and shame and eternal loss to the children of God is such a mode of living! How little comfort it will yield in a dying hour! What loss it will reveal in the day of the judgment-seat! With the Cross and all its lessons of crucifixion to the world, and separation from it, Gal. 6:14, with the hope of the Lord's coming and our going, full in view, let the words of the divine Spirit come as a fresh message direct from heaven to the heart - "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. And the world passeth away and the lust thereof, but he that doeth the will of God abideth for ever." 1 John 2:15-17.

* * * * *

Teach me thy way, O Lord, and lead me in a plain path. Psa. 27:11. Oh, beware of your own way! Follow the Lord fully. Take no path that conscience tells you is doubtful. If God's smile is not on it abandon it forever. Christians bring sorrow of heart upon themselves, darkness of soul and loss of peace, not so much by taking wrong paths as by taking doubtful ones.

AN OLD LETTER OF COMMENDATION:

The following letter was given us to copy, recommending our late and esteemed brother John Smith of Scotland and later, Cleveland, Ohio, when he was leaving the Boston Assembly in Massachusetts for a visit to the old land - noted for its simplicity and respect for a brother beloved in early days of his labors for the Lord in this Continent:

March 21, 1886

From the saints meeting in the Gospel Hall,
68 Eliot Street, Boston, Massachusetts

To the saints Gathered to the Name of our Lord Jesus
Christ in Aberdeen, Scotland, or elsewhere:

Grace be unto you and peace from God our Father and
the Lord Jesus Christ.

We the undersigned on behalf of the meeting gathered
in above place, heartily commend to your Christian care
and fellowship, our Beloved Brother John Smith whom
we love in the truth and rejoice greatly to testify of the
truth that is in him, and that he is walking in the truth,
whom receive ye as becometh saints. Yours in Christ,

Signed John Gill

Henry C. Shepard

Jacob Stressinger

Damon W. Fales

* * * *

(The editor was in fellowship in this old Boston Assembly, meeting then in Cliff Street and knew well three of the signers of this letter, brethren John Gill, Jacob Stressinger, and Damon Fales - all worthy men of the old stamp. It has always been a boon to us to know many of these old worthies) The letter was written by John Gill, a fellow-worker of his in North of Scotland.

MARY SLESSOR OF CALABAR

An honored name in Missionary circles

The following extract from a letter she wrote to a friend in Dundee, Scotland expressed her ideas of the qualities necessary to work among the ignorant and degraded:

Written in the 1880's

"Nothing, I believe, will ever touch or raise fallen ones except sympathy. They shrink from self-righteousness which would stoop to them, and they hate patronage and pity. Of sympathy and patience they stand in need. They also need refinement, for the humble classes respect it, and they are sharper at detecting the want of it than many of those above them in the social scale.

I am not a believer in the craze for "ticket-of-leave men" and converted "prize-fighters" to preach to the poor and out-cast. I think the more of real refinement and beauty and education that enter into all Christian work, the more real success and lasting, wide-reaching results of a Christian and elevating nature will follow. Vulgarity and ignorance can never in themselves lay hold on the uneducated classes, or on any class, although God often shows us how He can dispense with man's help altogether.

Then there is need for knowledge in such a work, knowledge of the Bible as a whole, not merely of the special passages which are adapted for evangelistic services. They know all the set phrases belonging to special services and open-air meetings. They want teaching and they will respect nothing else. I am pained often at home that there is so little of depth, and of God's Word, in the speeches and addresses I hear. It seems as if they thought anything would do for children and that any kind of talk about coming to Christ, and believing on Christ, will feed and nourish immortal souls."

She was very shy, and had a humbling consciousness of her defects and to appear in public was an ordeal. It was often a sheer impossibility for her to open her lips when men were present, and she would make it a condition that none should be in her audience. When some distinguished leader had been requisitioned to preside, a situation was created as embarrassing to him as to her. Usually it was over come by placing such out of sight. Meetings taxed her strength more than the work in Africa and she began to long for release.

(Submitted by Wm. J. Oliver)

Editor's note:

How different from the modern trends of today and the prominence of women in so-called missionary work. A sign of the "times."

“MEMORY’S LANE”

IN thinking of some of the early Conference meetings of our early days, we must say they were few and far between. In Michigan, where we started out in the work of the Lord, December 1918, there were about three in the northern part of the State - the Assemblies were small, their ability to show practical fellowship rather limited, numbers small also but our older pioneering brethren of a former day did not neglect such but it was a cheer to have them visit and listen to their instructive, helpful messages. The writer was the only younger man in the whole State, apart from the four older servants, and our parish was the northern, isolated parts of the State, both Peninsulas later. We never gave a thought to occupying the platform as to teaching then, it was our joy to listen, learn, and do our work for the whole year - in country districts, in new ground altogether.

One learned to “trust God” in those days when weeks and months away from assemblies and their comforting fellowship. The “Conference fellowship” was quite meagre, maybe \$15 or \$20 of thereabouts - so different from today when the fellowship is large and with many Conferences, some can go in the strength of that for “many days” - meeting to meeting.

The “exercise” of individual brethren and sisters was pronounced and, after a godly fashion, as was any fellowship from the few, and small assemblies of our acquaintance. Stuck away in the country, in damp and lonely quarters, with snow-blocked roads a good part of the Winter, and very little mail, we were cast upon God, learned of God, learned through His Word and constant study, gathering the folk together in homes, or schoolhouses or the like and through persistent and house to house visitation, sought to open up the country for the Gospel.

We mention this merely to show that such work could be done, if there were the heart for it - rough work, lonely work, with many problems, but with a “faithful God” Who has brought us through - this our 57th year in His service - we would like to encourage all who have a “vision” to branch out - so much of the country lies wide open for God’s packmen, carrying the good Word of God and the Message of God without “treading on each other’s heels.”

W. F.

"In Earing Time and in Harvest"

I WAS noticing, this morning, that Israel was to rest - keep Sabbath - in earing time and harvest, their busy time. God does not care to have just our idle moments. One hour given to God out of a busy day is worth a dozen when we are idle, for it takes a glowing heart to give God busy hours, or needed cash. Costly things are precious in His sight. With Him it is not the size of an article but its cost. The widow's two mites were not much in man's sight but it cost her something to give them, and they were precious in His sight. S. C. K.

* * * * *

THE FATHER REVEALED

"No man knows the Son but the Father." The Lord Jesus was down here as the open book to reveal the Father. There is not so much known about the Son as about the Father. In all the actions, words, and ways of the Son in dealing with man He was shewing forth the Father: "he that hath seen Me hath seen the Father." And if He was the open book to reveal the Father to us, so is He the open door by which to lead us to the Father; and the Father whom He came down to declare, would point to that Son on the cross as the open door to bring many sons to glory.

* * * * *

Baron von Welz, who renounced his title and estates, and went as a missionary to Dutch Guinea where he filled a lonely grave, said as he gave up his title: "What to me is the title 'well-born' when I am born again in Christ? What to me is the title 'lord' when I desire to be a servant of Christ? What is it to me to be called 'your grace' when I have need of God's grace, help and succor? All these vanities I will do away with, and all else I will lay at the feet of Jesus, my dearest Lord, that I may have no hindrance in serving Him aright."

* * * * *

The story is told of an old negress who earned her living by hard daily labour, but who was, nevertheless, a bright triumphant Christian. One day a friend - of a fretful and despondent type - said, "It's well enough to be happy now, but what about your future? Suppose for instance, you should have a spell of sickness and be unable to work, or suppose your employers should move away, or suppose . . ." "Stop!" said the dear old coloured woman. "I never supposes. De Lord is my Shepherd and I knows I shall not want. And Honey," she added, "It's dem supposes as is makin' you so mis'able. You'd better give dem all up and just trust de Lord."

QUESTIONS and ANSWERS

Question: Should a Christian smoke tobacco?

Answer: This question asked recently, probably concerning some not in any Assembly of Christians "outside the camp" was asked that it might help some who wonder if this is possible.

We believe this is possible, if a believer is so far from God that they must indulge the flesh but it is a habit which even our Government health officials condemn as injurious to health. It is a filthy habit, most smokers are very careless as to their other habits of cleanliness. It lends itself to the "common fellowship" of other mortals on the way to the pit - indeed it is a mark of the unconverted, careless and intolerant smokers of the day. It is one of the "lusts of the flesh" and would not be tolerated in any proper Assembly gathered to His Name. The argument that they do such in other countries does not apply as we are guided by the Word as to abstinence from such worldly lusts. It is filthy, unclean, lending itself to other unclean habits, expensive, corrupting of others as they see this example before them. With professing believers it raises the grave question as to the reality of their profession of being "risen with Christ."

Question: Does 1 Thess. 4:14 refer to the saints coming back to earth after the Rapture as is promulgated by some who do not see clearly the character of the Kingdom on earth when Christ returns to put down all opposition?

Answer: We believe this is erroneous teaching and lacks proper understanding of the condition of the glorified saints in their new bodies (at the Rapture), also shows lack of understanding of the fact of earthly bodies inhabiting the earth during the 1,000 years of the Day of the Lord.

In the resurrection these bodies of ours (who are saved) shall be changed, glorified and fitted to dwell eternally in heaven with our Blessed Lord. To think of the possibility of coming back to earth when Christ comes in judgment on the wicked is obnoxious to any intelligent believer who can see the impossibility of heavenly, glorified bodies dwelling, or participating in the work of judgment on the earth when Christ comes.

During the Thousand Years, as we have often pointed out, the condition while truly blessed shall not be perfect as millions of those who are born during the Millennial reign shall have hatred in their hearts burning against the Lord and His Christ, although subdued and not shown because it is the Kingdom of the Son of Man, revealing itself in the final eruption under Satan as these same millions of Gog and Magog join with Satan in the final rebellion against the Lord and Heaven. Away with the thought.

Unquestionably the saints, after the Marriage Supper, shall be manifested with Christ (in the heavens) and we believe the light of the heavenly city, the home of the Church shall shine upon this earth

but the full participation of heaven and earth remains to the introduction of the Day of God, after the collapse and purification by fire of this old earth.

Questions about passages as Jude verse 14 can only be applied to His "holy ones" as angels of His power - we have no part in the destruction of the wicked. The only thing we note about this is the rejoicing of the Church in heaven, as Revelation 19:1, 7 we shall join in the "Halleluja" of heaven at the fulfillment of the purposes of God.

Those who teach otherwise should turn to their Bibles and understand the true character of the Resurrection and glorified bodies of the saints then and the true state of the earth, even under the beneficent reign of our Lord.

Question: Is television robbing God's people of their distinctive character as a separated people and has it destroyed their love for, and obedience to, the Word of God?

Answer: It is unquestionably so - it has already done its deadly work in the souls and spiritual perception of many of God's people.

Those who use it, either privately or publicly, have catered to the worldly concept as outlined in 1 John 2:16, 18 - "The lust of the flesh, the lust of the eye, and the arrogance or vain glory of earth" have succumbed into a lethargy which has deprived them of any real desire for the precepts of the Word or desire to be submissive to the Lord in His Word. The "hammering away" at television in public meetings only provokes opposition to such as it is not accompanied with the proper and intelligent effect of the evil effects of it in depriving the believer of the Word, of prayer, for television-viewers seldom pray, but we can bear our testimony by total abstinence from this evil and showing, scripturally, its evil.

Question: In the face of the prevalence of the present day error regarding the Spirit's work, as evidenced in the prominence being given to Spirit baptism, etc., as opposed to the necessity of "Believer's baptism" - how can we distinguish the Scriptures relative to each?

Answer: A simple rule to follow is the following:- Where it is the Baptism of the Spirit that is in evidence, there is always some accompanying reference to the Spirit's work. Where this is absent in the passage, it is always "believers' baptism" that is brought before us. And we speak of believers' baptism meaning, of course, the burial of the believer in the "watery grave" to "rise again" and show forth the "new life" which he has thus professed at his conversion and which he desires to show out to the world. We believe the fact of death being brought before us in the baptism of believers is much lost sight of today. We do not see the "separated life" of the believer relative to deportment, habits, fickleness and dress.

PIONEER PAGE

GO FORTH

GO forth to the world with the message of love
 In the strength of the One Who is reigning above;
 With a heart full of pity for those who are lost,
 Never fearing the foe, having counted the cost.

Many others have gone, their conflict is o'er,
 Their weary days ended, they're labouring no more;
 They have heard from the lips of the Master - "Well done,"
 They've exchanged this sad world for the light of their home.

But the armour laid down is ours to take up,
 Their victory is won, let us drink of their cup;
 It had sorrow, but joy - had loss, often pain,
 Their thirsty days ended, it's all turned to gain.

Then let's fear not the foe who weakens the hands,
 Who would keep God's glad message away from all lands;
 The God Who is for us is stronger than he,
 A rock in the desert, our fortress He'll be.

How many excuses we offer the Lord
 For plain disobedience to God and His Word;
 Many others left home, lands and friends saw no more,
 To carry the Gospel to heathendom's shore.

There is darkness not far away - give them the Light
 Lest they sink in the dark to eternity's night;
 Let's deliver our souls lest we hear their sad cry —
 Ye who lived with the Light have allowed us to die.

Without telling us once of the Saviour you knew,
 Without warning of hell, though you knew it was true;
 What love did you have to a sinner like me,
 When you never did aught that I might be made free.

W. H. F.

* * * * *

(This was written nearly fifty years ago in the backwoods of Northern Michigan in our Bible Carriage labors - reprinted in Believer's Magazine in 1930. We offer it as the musings of an old "packman" carrying the Gospel to lonely settlers, backwoodsmen, off the beaten trail, in Michigan and the far North for forty years - your Editor).

East Boston, Mass. — Reports indicate a good conference of Bible Readings with several brethren helping - they also have had several visitors, bro. MacLeod a week later, also brother Halliday speaking on the work in Zambia. Local brethren from St. Thomas district, also Sarnia continue to work the district with blessing reported near Dutton, also Mitchell - this is very commendable. We hear bre. Gustafson and David Oliver are to pitch a tent in Hardwick, Vt., where the assembly is located. Murray McCandless visited on way back from Pugwash Conf., anxious to get back to their district and around Dutton.

CONFERENCES

Akron, Ohio — Annual Conference will commence D. V. with Prayer Mtg., Friday August 29 at 7:30 p.m., continuing Sat. the 30 and Lord's Day the 31st. All meetings will be held in the Gospel Hall, 1225 Wooster Avenue. Correspondence to Thos. Wright, 1571 17th St., Cuyahoga Falls, Ohio, 44223 - Phone 928-2093.

Brookfield, Conn. — The Annual Conference of the Brookfield Assembly will convene D. V. for Prayer August 29 at 7:30 p.m. in the Gospel Hall, Pocono Road. Other meetings will be held in the Masonic Hall, 337 Main St., Danbury, Conn., Saturday and Lord's Day August 30 and 31 and Monday Sept. 1st. Corresp. Jack McGrath, Rt. 202 Northville, New Milford, Conn. 06776 - Phone 203-354-3240.

Clementsvalle, N. S. — Annual Conference D. V. will commence with Prayer Mtg., August 30th, continuing over Aug. 31 and Sept. 1st. The Lord's servants walking in the old paths welcome in ministry - Corresp. Ronald Berry, Clementsvalle, R. R. 1, Anna Co. N. S. BOS IGO.

Arlington, Wash. — Annual Conference will be held D. V. Labor Day weekend, commencing with Prayer Mtg., Aug. 29 at 7:45 p.m., continuing Aug. 30, 31 and Sept. 1st. All meetings in the Gospel Hall, Stillaquimish and Union. All visitors freely entertained. Corresp. Gerrit Kroeze, 421 Cobb Ave., Arlington, Wash. 98223.

Bancroft, Ont. — We purpose D. V. to hold our Conference of Lakeview Gospel Hall on Labor Day weekend, commencing with Prayer Mtg., Aug. 30th at 3 p.m. continuing until noon Sept. 1st. Note change of place and time: Senior Elementary School, Faraday Heights. Corresp. A. Maxwell, R. R. 2, Bancroft, Ont., KOL ICO - Phone 332-3742.

Arnstein, Ont. — Annual Conference D. V. Sept. 13 and 14, commencing with Prayer Meeting Fri. Sept. 12th. Morning meeting Sat. and Lord's Day at 10 a.m. Hospitality extended to all - Corresp. Don Brunne, Arnstein, Ont. - Phone 705-757-2030.

Cleveland, Ohio — Assemblies of Monticello and West Side will hold their Annual Conference D. V. Sat. and Lord's Day October 18 and 19, commencing with Prayer Mtg., Oct. 17 at 7:45 p.m. All meetings will be held in the Monticello Gospel Hall, 4970 Monticello Blvd. Corresp. Arthur E. Pile, 5858 Briar Hill Drive, Solon, Ohio 44139 - Phone 216-248-4916.

Sault Ste. Marie, Ont. — The 59th Annual Conference of the Ontario and Michigan Assemblies will be held D. V. commencing with Prayer Mtg., Oct. 10th in the Gospel Hall, Soo, Ont. Meetings continue October 11 and 12, with Breaking of Bread Lord's Day at 10:30 a.m. Corresp. S. H. West, 479 Albert St. E., Soo, Ont. P6A 2K1 - Please note change from Labor Day weekend to Canadian Thanksgiving.

Terryville, Conn. — Annual Conference will be held here D. V. commencing with Prayer Meeting in the Gospel Hall, No. Main St., October 24th and continuing in the High School, across the street, Oct. 25 and 26. Usual order of meetings. Correspondence to A. Van DenBush, 13 Gosinski Park, Terryville, Conn. 06786.

Clinton, Ont. — The annual Conference will be held here D. V. commencing with 7:30 p.m. Prayer Mtg., Oct. 3rd in the Gospel Hall, all other meetings of Oct. 4th and 5th will be held in the Central Huron Secondary School on Princess St. East. Breaking of Bread will be at 10 a. m. Lord's Day - Believers Hymn Book to be used - Bible Readings between meetings as in previous years - visitors kindly entertained. Correspondence to Douglas McDonald, 137 Mary Street, Servants of the Lord who walk in, and teach, the old paths welcomed in ministry.

Hitesville, Iowa — Annual Conference of the Hitesville Assembly will be held D. V. Sept. 20 and 21, commencing with Prayer Mtg., Fri. p.m. Sept. 19th. Usual accommodations, Corresp. Geo. L. Frey, Aplington, Iowa 50604.

Manchester, Iowa — Annual Conference will be held D. V. Oct. 4 and 5, preceded by Prayer Mtg., Fri. Oct. 3rd at 7:45 p.m. Usual accommodations - Corresp. Dan Lubben, 505 East Butler St., Manchester, Iowa 52057.

Midland Park, N. J. — The usual Conference will be held again this year beginning with Prayer Meeting at 7:45 on September 26 and continuing over Sept. 27 and 28. Usual arrangements. Correspondent Edgar Chambers, 550 Franklin Terrace, Wyckoff, N. J. 07481.

Huntsville, Ont. — Our Conference will be held D. V. commencing with Prayer Mtg., in the Gospel Hall, Fri. evening Sept. 5, continuing in the High School over Sept. 6 and 7. Usual order of meetings. Correspondent George Cottrill, R. R. Huntsville, Ont.

FALLEN ASLEEP

North Ireland — Our beloved and esteemed brother and servant of Christ Frank Knox "went home" June 6 and was buried from the Ormeau Road Gospel Hall June 9. He was aged 92. Well known as a worthy evangelist and well known in Belfast by many unsaved who respected him for his godly life and sojourn among them. His ministry always vital, in keeping with the truth of God he had learned in his early days and he was always a welcome visitor to the Assemblies and Conferences where his gift was recognized. Photo and short obituary later D. V.

His visits to this side in U. S. A. and Canada shall be remembered by many - we counted it an honor to have some little association with him.

Windsor, Ont. — Our dear brother William Russell was called home May 30th. Saved over fifty years, shortly after the Assembly was planted here (which was an offshoot of the old Central Hall Assembly in Detroit). He continued steadfastly as long as able to attend and his mind kept bright to the end. He was in his 92nd year. A weary pilgrim has gone to his eternal home. He leaves four sons and one daughter.

Cleveland, Ohio — Our beloved and esteemed sister Mrs. Mary Scott, widow of Samuel predeceased about 27 years ago, "went home" in the morning hours of June 27, aged 90. Saved in No. Ireland and in this country about 65 years. For the past few years unable to attend meetings and in a Nursing Home for past 17 months, she was faithfully visited by the editor's wife, her youngest sister every possible day, feeding and helping her - now enjoying the "eternal sabbath" of Heb. 4:9. A worthy and noble woman, sweet in her disposition and loved by us all and most hospitable to the Lord's own.

Alpena, Mich. — Our dear sister Mrs. Emma Dell "went home" June 10th from the hospital here. She was aged 92. Three sons survive and one daughter. She was in the small Assembly here as long as able to attend. We knew her in the early years in Michigan in the Western part of the State first which we used to visit with our horse and Bible Carriage. A kindly, faithful Christian she finished well.

Westbury, Conn. — Our dear sister Mrs. Samuel Batterton (Grace) was "stricken" Lord's Day the 6th and was called home to be with the Lord July the 8th, 3 days later, leaving a gap in this Assembly meeting now in Terryville. She was aged 63 and saved 32 years. She leaves her husband who should have our prayers in his loss, also three sons and one daughter - all saved. Titus 2:13. Well known in this district amongst His own.

Brookfield, Conn. — Our dear brother A. S. Mitchell, formerly of 73rd St. Assembly in New York has gone home to be with the Lord - we do not have full details. He was in his 84th year - the past four years he has been prevented from assembling as he would have liked. His last words to his brother-in-law, David Slater said he had read his New Testament six times this year. So we record the passing of another well known brother in the N. Y. district. He died June 29.

Strongville, Ont. — Our beloved brother Lincoln Johnston "went home" to be with the Lord on June 22 in his 87th year. Saved as a young man and in constant fellowship in this Assembly where he maintained a faithful testimony. One by one these older saints are being called home and the responsibility rests on younger brethren who can keep in touch with God and bear the banner of "testimony" to the Name of the Lord.

Words in Season

THE BIBLE FAMILY MAGAZINE



THY MAKER

HE knows our every weakness,
He rememb'reth we are dust;
He supplies our every fulness
To love Him is to trust.

He made us for His purpose,
He moulds us for His work;
He keeps us close, for us He knows
And guards when danger lurks.

He sometimes sends us suff'ring
Yet tempers days of trial;
By drawing near to comfort us
And moderate the fire.

He made us to present us
To Himself in glorious brightness;
And all the earthly sojourn thus
He knows is good for us.

W. H. F.

SEPTEMBER, 1975

WORDS IN SEASON

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12000 Edgewater Drive, Apt. 207, LAKEWOOD, OHIO, 44107
Telephone 221-1037

SORRY for our printing mistake in transposing the picture of the late Frank Knox and our brother Clay Fite. Mr. Price, our printer, will correct this by inserting brother Fite's memorial, with his photo, in THIS ISSUE. He will also include Mr. Knox's photo in his tribute THIS ISSUE. We realize most of our readers would recognize the transposition . . . Editor.

CHANGE OF CORRESPONDENT

Willowdale, Ont. M2N 2H4 — Mr. Harold Virgint, 76 Finch Ave., W., for the Lansing, Ontario, Assembly in Toronto. His phone number 221-6540.

Kansas City, Mo. 64128 — Mr. Leon Scott, Sr., 3843 Agnes Street. Tel. 816-923-4037. The Agnes St. Assembly has secured the old Troost Ave., Gospel Hall and are now in this new location at 2814 Troost Ave., Kansas City, Mo. 64109.

REPORTS

Kansas City, Mo. — The saints formerly meeting at 3843 Agnes St., are now meeting in the old Troost Ave., Gospel Hall (note above). They welcome friends in fellowship to visit them at any time. Please bring "Letters of commendation" and your Believers Hymn Book. Although this notice is late their regular Labor Day con., will be held that week-end, brethren walking in the right ways of the Lord welcomed in ministry. We are happy to see this old Assembly in this location revived and trust they shall have the guidance and blessing of the Lord. The last conference we were at there the ministering brethren Lord's Day afternoon were brethren J. J. Rouse, Oliver Smith of Iowa and the editor. May Malachi 3:16 be their portion.

Beetown, Wisc. — Saints here were to have their Labor Day all-day meeting in the Lancaster High School. Sorry we had late report.

New Ontario Conference — The Northern Conference here was considered good and helpful with good numbers attending. bro. Doherty stayed on for some of their regular nights. We have always enjoyed our visits to this north country - our brethren Widdifield, Watson and others pioneered here.

Torrington, Conn. — The Assembly here resumes their monthly Lord's Day afternoon meeting, each third Lord's Day, September 21 - they appreciate the support of surrounding assemblies and ask local brethren to be exercised to give help in the ministry, as in former years. Victor Illuminati - Correspondent. The Lord gave some blessing at the meetings in Sulfield by bre. Smith and Higgins.

Austria—Our Correspondent there tells us of visits to Czechoslovakia and Yugoslavia and is able to get some of our Magazines to the believers there occasionally. They welcome this though our communication with them is hindered - God is carrying on His work there amidst difficulties and we should not forget to pray earnestly for them — also kneel down and give thanks for our "liberties" here to preach and spread the good Word of God - we have whole States in this U. S. A. ready to be entered with the Gospel - but where are the laborers?

Camden East, Ont. — Our brethren Gerald Taylor and Timothy Kember were in their third week of Gospel meetings in this new place. Visiting brethren have supported the meetings and Christians from Deseronto and Picton seek to bring some one. A nice building was rented for the meetings.

BROTHER CLAY FITE



A Diligent and Capable Minister of the Word
OUR BELOVED brother, who was taken home suddenly to be with His Lord in the morning of June 9th, could well be exemplified in the words of 1 Timothy 4:13, 15 since he was indeed a “lover” of the Word of God and a capable expositor of its teaching, especially in the types and foreshadowings of Christ in the Old Testament Scriptures, both in the “Offerings” and the “Tabernacle teaching” and many a time our hearts have been warmed by his practical application of such relative to our testimony to the Name of our Lord Jesus Christ.

HIS EARLY DAYS

He came amongst us, as a minister of the Word, later than some of us but has been a proven and faithful brother. In his early days, before he was identified with those "outside the camp" he came in contact with some of the worthies of this century, in earlier days, such men as F. B. Meyer and others likeminded who were able men handling the Word of God and many a time he has told us, publicly, in what manner he was indebted to such in their early handling of him as a young believer. Such used to have seasons for ministry at set seasons and we think, especially, of one such he attended as a young Christian. He did not know much of the Word of course but one of such men took him under his wing and asked him to join him in his tent - it was Summer time when the Convention was to be held. Not knowing what this meant, and fearful also to be in such well known and capable company, he went with fear and trembling. However, this was needless for this well known servant treated him most kindly, they conversed together - there was a meeting scheduled for that afternoon and evening when such men would take part, but this particular well known brother, first of all, said to brother Fite, much younger than he was, let us get into God's presence in prayer and they both knelt down and this dear man poured out his heart in prayer for perhaps an hour in view of the meetings to take place, or perhaps more, and in this spirit they went to listen to the ministry - the brother who had taken him under his wing being one of the chief speakers at that session. This left a lasting impression on our brother and, doubtless, had a lot to do with his deep study and careful analysis of all Scripture.

We met for the last time at Frostburg, Md., Conference and his message on "Obedience" from the Epistle to the Romans, was most practical and, coupled with his simple re-counting of his early days, and apt illustrations, shall not be

forgotten soon. He was "homespun" in his recounting of his experiences, he had a very humble start in life, never forgot it and his mountain experiences of their home life when he was an ungodly young man and prayed for by his earnest Mother and Dad, was very touching.

Our conversation, at this last meeting, was mostly relative to the lack of study manifested today by many, even those professing to handle the Word of God and also the lack of evidence of Christianity in much of the profession of today where there is little desire to study, learn and OBEY the Word of God. This is becoming proverbial in many quarters and it has been grieving.

But I draw to a close in this brief note of the passing of one we shall all miss. Remember in prayer his dear widow - she needed him badly as she is quite crippled with arthritis but God's ways are beyond our understanding. He went to West Virginia after Frostburg Conference to visit the small assembly in New Creek, near KEYSER, but took a coronary and had to be hospitalized in Keyser, took a second attack later and the Lord called him home early a.m. June 9th. Many years ago, with bre. Chas. Keller, S. C. Keller, John Conaway, Wm. Foster and himself they saw the assembly planted in Keyser - surprising the ways of the Lord but God never forgets faithful service and the "Day shall declare all."

After he saw his place "outside the camp" our dear brother never returned to some of his earlier associations but the truth of God led him to see His place with a rejected Lord. As we go to press we are without details etc., of his funeral service etc., but are happy to record what we know of our beloved brother. "Hush! be every murmur dumb, it is only TILL HE COME."

The Editor



Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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PRAYERLESS AND FAITHLESS

Many who attend Christian assemblies with unpurged consciences, unjudged hearts and unmortified flesh. Cold and barren they take their seats, without any object at all. They go mechanically because it is customary to go but they are not governed by any distinct object at all.

Thus we see there are various causes conspiring to sap the springs of life and vigour in the public meetings, and various reasons for the generally low tone and enfeebled testimony among us. The inquiry . . . "Lord, is it I?" should come forth from every heart.

It is perfectly vain to hope for any permanent blessing or restoration until we are brought thoroughly down into the place of self-judgment and true contrition.

We must start from His VERY FEET. We have all contributed to our mode and measure, in the woefully deathlike condition of things around us.

May the Lord awaken our consciences, and exercise our hearts as to our position before Him, for His Name's sake.

C. H. M.

* * * * *

UNEXERCISED PRAYER MEETINGS OR BIBLE READINGS

We must come to such in proper attitude. Mere attendance is not enough. Long weary pauses between prayers is useless and a mark of poverty of soul. Long prayers likewise are killing many a prayer meeting. One man accustomed, in praying, to go around the world in his prayers, was visiting a dying man's bedside. He knelt to pray and his brother with him had to endure the constant round etc. In the meantime the dear man they came to pray for or with passed away - the lengthy brother wondered when he died. His companion said, tersely . . . "He died when you were in Africa." There is such a condition of formality, same prayers, same statements, like repeating a record, all tending to barrenness and further formality. May the Lord stir us up to have something to pray about, apart from ourselves, also something to contribute in the Bible Readings. F.

FAITHFUL FRANK KNOX**A TRIBUTE**

In writing this short tribute to the faithful ministry of this man of God, we omit many of the details which others have, or may have, recorded.

His sojourn among us in this land was marked by simplicity, earnestness and timely ministry for those who had an ear for the Word of God.

He was definitely a "man of prayer".

He chose not the large centers for his ministry, but wherever he went the people crowded to hear him and his simple, scriptural and unique messages. His ministry had power, it was searching, it was timely . . . "The common people heard him gladly." The self-satisfied, more liberal minded could not stand his plain preaching but our brother, God's servant, pursued his pathway among us with spirit-given help and we do not forget his earnest opening up of the Scriptures.

Your writer, editor of this Magazine for many years has.

frequently, had articles from contributors giving, or quoting, the Scripture passages. We always check such and in not a few cases the scriptures were not correct, the quotations not correctly worded, but one thing we can say of anything our dear fellow laborer sent us it was always correct - his writing not the easiest to decipher, as his correspondents can verify, but his knowledge of the Scriptures was manifest in the exactness as he referred to them.

He was preeminently - "a man of the Book". He encouraged us in our writing and editing. Keep at it was his watchword. He walked into our little study one day in Detroit, Mich. and was at my shoulder as I was writing for the Magazine. He said . . . "Remember! what you are writing people are going to read fifty years from today". A solemnizing thought!

He has gone from us - his memory remains and we are most happy at any association with him. At Conferences he was never tiresome, always unique, no pretence. There was no "fanfare" in his arrival in this land. He just "dropped in" as they say to the "morning meeting" of the Bryn Mawr Assembly, in Pennsylvania, unannounced and presented his letter. He was visiting a sister. When he rose after the "breaking of bread" one said to another . . . "this is no ordinary man" - this was true . . . He was a man of God among us.

So we say "Farewell" - till the Day Dawn and the Morning Star appears. The photo was taken in this land in his familiar pose, with the Precious Word before him.

The Editor

ALL FOR ME

DURING the first visit of Henry Moorhouse to America, he was the guest of a cultivated and wealthy gentleman, who was greatly blessed by the simple testimony it was his privilege to hear. This gentleman had a daughter just advancing into womanhood, and looking forward with bright anticipation to a gay and worldly life. One day she entered the library, and found the evangelist pouring over his Bible. Begging pardon for the intrusion, she was about to retire when he looked up and said in his quiet and tender way, "Are you saved?" She could only reply, "No, Mr. Moorhouse, I am not." Then came another question, "Would you like to be saved?" She thought for a moment of all that is meant by salvation, and of all that is meant by the lack of salvation, and she frankly answered, "Yes, I wish I were a sincere Christian."

Then came the third question, asked very solemnly and earnestly, "Would you like to be saved now?" Upon this searching thrust her head dropped and she began to look into

her heart. On the one hand her wealth and position in society made the world peculiarly attractive; and on the other hand stood the Lord Jesus Christ, Who must then and there be received or rejected. No wonder the struggle in her breast was severe, but as the realities of eternity swept before her vision, she raised her eyes, and calmly, resolutely said, "Yes, I want to be saved now." The supreme moment in her history was reached, and the evangelist was led by the Holy Spirit to guide her wisely.

He asked her to kneel beside him at the sofa and to read aloud the 53rd Chapter of Isaiah. This she did in tones that became tremulous and broken by sobs. "Read it again," said Henry, "and wherever you find 'we,' 'our' and 'us' put in 'I,' 'my' and 'me.' Read it as if you were pouring out your own heart before God." The weeping girl again read, "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and I hid as it were my face from Him; He was despised, and I esteemed Him not. Surely He hath borne my griefs, and carried my sorrows; yet I did esteem Him stricken, smitten of God, and afflicted." Here she broke down completely, as the thought of her personal relations to the Lord Jesus in His sufferings for the first time flashed into her mind.

But, wiping away her tears, she read on: "He was wounded for my transgressions, He was bruised for my iniquities; the chastisement of my peace was upon Him; and with His stripes I am healed. I, like a sheep, have gone astray; I have turned to my own way; and the Lord hath laid on Him all of my iniquities." She was silent for a moment, and then exclaimed with deep emotion, "Oh, Mr. Moorhouse, is this true?" "Dear child," he answered, "does not God say it?" Again she was silent for a time, but at length looking up, no longer through the tears of bitter grief, but in joy, and adoring gratitude, she said, "Then I am saved, for all my iniquities have been laid on Him."

She arose from her knees with the peace of God that passeth all understanding guarding her heart and mind.

It is not enough to know, that Christ died for men in general, but to believe in the heart that He died for me in particular. I must see Him by faith hanging from the Cross for my sins, suffering in my stead, taking my place under the curse of God's broken law, making my atonement with His precious blood for my soul, before I can enter into the gladness of knowing that "there is therefore now no condemnation to them which are in Christ Jesus." Rom. 8:1. There are many who believe that the Bible is true, that they are sinners, and that Christ is the only Saviour, and yet fail to receive salvation because they do not put in "I," "my" and "me" while reading sacred Scriptures.

THY MAKER . . . THINE HUSBAND

Isaiah 54:5

William H. Ferguson

OCcurring as they do in this chapter of Isaiah's prophecy and including the precious promises linked up with this statement, as in verses 7 to 17, this outstanding and remarkable figure should, by the Holy Spirit, bring comfort and cheer to any who have felt, or do feel, forsaken and grieved and troubled by their lack of enjoyment and fellowship of the One Who is dear unto them. Whatever the cause, there is a divine remedy.

In this particular incident it is the restoration of Israel undoubtedly but it serves to remind us of the divine principles connected with our union to our Lord, Shepherd, Friend, yea! even as "husband." We know, as the Bride of Christ we are destined to be with Him and share His glory and presence eternally - - can we doubt His care and thought for us today?

We note, of course, this follows the wondrous record of His sufferings and sorrows of the Cross. This is the basis and foundation of all His future dealings with us and the bond that binds us to Him for ever.

THY MAKER . . . THY HUSBAND

What wealth of thought here? **THY MAKER** - He Who has made us, fearfully and wonderfully made it is true and He knows us best of all. What a comfort to know that He understands perfectly the frailty of body, and mind, and the forces of evil which surround us and would even shut out the Light of His Presence if they could. But He reminds us in Psalm 103 . . . "It is He that hath made us and His we are." (margin)-

All this would remind us, when fearful, of His strong reason to come to our help. But, further, we notice in our verse in Isaiah 54:5 - "Thy maker is thine husband." What comfort lies here . . . "Thine husband." The resource of the needy - that which provides the "band of provision for the house." - The One to Whom we must look to supply needed strength and hope in times of stress - Thine husband. To be bereft of this could be disastrous, but there is One Who can never fail.

Further, in our verse, we are reminded of His Name - "Jehovah Tsebahoth" - "The Lord of hosts." This is a title of His reserved for days of weakness of near disaster and dread fears. The One Who has the armies of heaven at His disposal - The Lord of Hosts.

As we trace this title of His we find it again and again in

man's extremity when all else fails - it is then He manifests Himself as "Jehovah Tsebahoth" the Lord of hosts. Let us then, look up, and see that deliverance is at hand and He is near that delivereth thee. Does He not say . . . "Fear not, thou worm Jacob?" Can the strength of heaven meet the weakness of the worm? Yes! indeed - this is the miracle of God's ways with us - "out of weakness made strong." Heb. 11:34. Let us lean harder.

I read some time ago of a missionary in Africa. He had traveled far over the trails to be at this gathering of believers and was more or less exhausted. They had to squat on the ground while the meeting was in progress - no comfortable chair or seat. He felt he could hardly endure it when a strong native woman placed her back against his and told him to lean. This he did, but fearful of leaning too hard, failed to get much relief when a word from the African believer reached him again and again . . . "LEAN HARDER." Thus he was enabled to sit through the meeting.

Is the above not a word to us as we would lean upon our Maker - our Husband - the LORD OF HOSTS? What better support in the time of trial and testing. We know that "divine faith" is always "tested faith." Let us afresh prove Him in the day of trial and difficulty and gain fresh strength and courage of the morrow . . . "As thy days so shall thy strength be."

THE TRUSTING HEART

The element of security manifested in the common household is centered in the "husband." Here is the "band" that binds together - preserves - foresees - constantly on watch against dangers, deceits and false pretenders. The virtuous (courageous) woman is trusted by her husband. On the other hand the husband is the protector. What lovely thoughts surround the words "Thy Maker is thine husband." Here the faithful heart can rest and trust and find peace and quietness, even in times of stress and trial. We must bring God into "little things" remembering that "God is not only GREAT in great things but He is also GREAT in little things." We must pray when all else fails. Your editor had such an experience lately. We moved from house and garden (found it too much for us) to a suitable apartment - all seemed in order and we could trace the hand of the Lord in all the details. We had our telephone installed in proper places etc., but when about ready to make the move the Telephone Company told us we would need to wait almost two months for service as they had a new cable to install and though I repeatedly tried to change their mind, even in spite of the fact that we received hospital calls, other emergencies and many calls from distance regarding our Words In Season publication etc., they were adamant that it could not be sooner. There was the only

resource left - "Pray about it especially" - this we did. We went ahead with the move and just before moving (we had made arrangements for answering service etc.) a pleasant voice called from the headquarters . . . "Mr. Ferguson! would you rather have a private line than the answering service and would you like us to cancel the answering service?" It was delightful to hear this and of course, we agreed and when we moved into the apartment found our telephones connected etc., office and otherwise - and all was well. "God is not only great in great things, He is also great in little things." All such helps to strengthen faith and banish care. Let us try this more and more - God loves simplicity and faith.

PROVING GOD

Many might wonder why we stress this in our writings, especially in the work of the Lord and entering unknown fields, without the support of assemblies nearby, or an hour or two away. We have no hesitation in these suggestions of exercising true faith in God and His ability to sustain "true pioneer work carried on consecutively for years" - we have "proved our God" thus since starting out in the service of God in entirely new, unworked and distant parts since December 1918 and to us, the story ever draws forth praise to our God as He showed His hand, even in spite of our weakness, lack of great experience and even the "frowns" of some who thought it couldn't be done and now, 57 years after we find we can safely trust our good God even in "little things." Take courage, fellow-believer in times of trying, distress, loneliness and perplexity, HE is thinking of you - He is Jehovah Tsebahoth - "THY MAKER is THINE HUSBAND." All is well.

WANTED, WEeping ELDERs

J. R. Caldwell

NOW when Ezra prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children, for the people wept sore." Ezra 10:1.

The man of God wept and the people wept. If any of us desire to be used by the Lord, then know that He uses those who are weeping before Him about the sins of His people. He will not use in judgment those who are stouthearted themselves. It is the weeping elders that have a weeping congregation gathered around them. If we had more weeping elders we would have more weeping congregations. There's hope for a man when we see him weeping for his sins. It is a sign that he is being humbled, and God will yet bless him.

THE RESURRECTION OF CHRIST

Harold S. Paisley

THE glorious subject of the Resurrection of Christ from the dead is a vital and fundamental part of the faith once for all delivered to the saints. Many theories are being propounded in these last days with a view to explaining away the miracle, but the evidence for the literal resurrection of the Lord is beyond all question in light of the clear teaching of the Word of God.

We will consider the Resurrection of Christ from the viewpoint of the Old testament types. The types of the resurrection are many. Paul states that "He was raised again according to the Scriptures." No doubt he referred to the Old Testament.

There are three great men who, in three main events in their history, foreshadowed the resurrection of Christ. These are Adam, Isaac and Jacob. There are also three grand pictures in the services of Israel which point to the Risen Lord. The bird let loose in the open field, Lev. 14:7, Aaron's rod that budded, Numbers 17:8, and the waving of the sheaf of the firstfruits, Lev. 23:10, 11. Many others might be added to the list but these will yield bread to the eater, seed to the sower, and a full basket for the worshipper.

Of ADAM it is said that he was figure of Him that was to come, that is Christ. Adam was the first man, creation's lord and head. Christ is the Second Man, the Last Adam, the Lord out of heaven, Head and Lord of the new creation. The Holy Spirit's testimony to Adam being the first man sweeps away the last-day theory of a pre-Adamic race. The deep sleep of Adam in the garden, the opened side, the healing and the awakening to find his bride formed from him and for him, all points to the death and resurrection of Christ and the building of the Church as His Body and Bride, Eph. 5:25, 30.

ISAAC is one of the greatest types of the Lord Jesus as the Son. He was the child of promise as to his birth, the offered one in death, the raised one in resurrection and the bridegroom in glory. In the father and the son of Moriah, Genesis 22, there is presented one of the fullest and most touching types of the Cross in the Old Testament. Abraham offered his son in the reckoning of God, for had he plunged the knife into Isaac it would not have cost him more than it did to raise it. God spared Isaac and provided the ram to take his place. But the same God spared not His only Son, but for Him no deliverance was found. Isaac raised from that altar, the cords of death unbound, represents Christ as risen from the dead.

JONAH'S experience in the belly of the fish for the period of three days and three nights and his wonderful ascent is a remarkable illustration of the burial and resurrection of the Lord Jesus, Mathew 12:40. The value of the type lies in the Antitype.

In the cleansing of the leper two birds alive and clean were used. One was slain in an earthen vessel over running water, while the live bird dipped in the blood was let loose in the open field. This second bird soaring in it's natural habitat, with blood upon its pinions, is a blessed type of the Risen Christ Who has gone back to His eternal home having obtained eternal redemption.

The budding rod of Aaron declares the resurrection. Twelve rods were placed before the Lord: All were dead. In the morning a miracle had taken place. The rod bearing Aaron's name had budded, blossomed and bore fruit. No eye saw a change take place, but in the morning light many beheld the infallible proof.

The waving of the sheaf of the firstfruits foretold the very day on which Christ would rise again. It was on the first day of the week, and on the Sabbath after the Passover, Lev. 23:11. We know that at the time of His death and resurrection this was literally fulfilled.

Faith is strengthened and the heart made soft as we beat out these gleanings from the precious types of Christ.

THE LORD'S PERSONAL TESTIMONY

During His sojourn down here the Lord Jesus made constant reference to the fact of His death and afterwards His resurrection. These two great matters were closely linked together in His ministry. He must go to Jerusalem and be killed and the third day rise again, Matt. 16:21. Concerning His human life He declared He had authority to lay it down in death and take it again in resurrection. "Destroy this temple and in three days I will raise it up." They misunderstood Him. He was speaking not of the earthly temple but of the temple of His body. When, therefore, He was risen from the dead, His disciples remembered that He had said this unto them, and they believed the Scripture, and the words of Jesus, John 2:20, 21. Our Blessed Lord thus taught His bodily resurrection.

* * *

The mind casts a shadow just like the body. This is absolutely true. As we pass through this world our mind, our personality, unknown to ourselves, and without an effort or desire, is ever casting shadows for good or evil on all whom we meet.

LESSONS FROM BIBLE HOMES

GENESIS 22 — Abraham was looked to generally as the "father of the faithful". He was also an outstanding man in obedience, Hebrews 11:8 - Genesis 22:18. The man who obeys God can count on God's blessing. The servants also obeyed. Isaac, as we know, was a young man of intelligence and strength yet he obeyed his father. They went both of them together, verses 6 and 8. What a lovely picture!

GENESIS 43:8 — "Send the lad with me, I will be surety for him," v. 9. It was all a testing time. Can God trust us? Remember what God said to Job, ch.1:8. Can our brethren trust us? Cp. Paul and Timothy, Phil. 2:20. It reminds us of the Samaritan's instructions - "Take care of him" Luke 10:35. Men of character are needed as never before. Jacob said. . . "The Angel which redeemed me from all evil, bless the lads." etc. Granddad doesn't like being on the shelf but here is a good work and where we can still bring forth fruit in old age.

EXODUS 2:2 — Some lovely pictures here looked at in different ways. There comes at certain times and places a time when loved ones can no longer be hid in the house. A sister is brought into the picture. Sisters fill a wonderful place. Thank God for the single sister, often lonely, but they can fill a place no one else can, v.3. She "stood afar off". How wisely she acted. I like the N. T. comment . . . "In which time Moses was born". Many are born in perilous times today, as we know, but God can still look after them. The mother was exceedingly successful. Moses refused to be called the son of an Egyptian. I wish all mothers were as successful. "Pouring the meal into the pottage will destroy the effect of the poison," 2 Kings 4:41. The mother did not put her son into the current of Egypt's river but on the *brink*. Be careful not to put your young ones into the world's social life . . . "A friend of the world is the enemy of God".

JUDGES 13:4 — I think the lesson here would be as to how careful parents should be before and after their child is born. Children know whether we are genuine or not, whether we are what we say before Christians and what we do and say in the home. If we want one set apart for God, verse 5, and we have the book of instructions as to each child in this land, verse 12. Obedience is called for from the parents, verse 13. We should be careful where we dwell. Isaac dwelt under the eye of God, Genesis 34. Jacob spread his tent among the Hivites which was forbidden. If he had been at Bethel his daughter would not have been entangled with Shechem, bringing, like Samson, many sore troubles. Sad to read of the father and the mother going down with Samson. If they had only known the result, and they should have, for

he was to be a Nazarite unto God . . . What an end! Sight gone, only making sport for the enemy. How different to turn over the pages of your Bible and read of Hannah, 1 Sam. 1:11. Her deep concern was for a man child for God. How he was prayed for and cared for . . . "For this child I prayed". verse 27. We often stop caring for the young too soon. Year by year she went to see him, ch. 2:19, bringing a little coat she made. What are we making for the young prophets of the Lord? Samuel grew and the Lord was with him and let none of his words fall to the ground. Israel knew over the whole length of the land that Samuel was marked to be a prophet of the Lord. Be of good cheer, praying mothers, yours is a sure reward . . . cp. 1 Sam. 3:19, 20.

MATTHEW 2:3 — Our Lord, born in difficult times. Herod the king. He and all Jerusalem troubled. Note His lowly birth, laid as the Psalmist had prophesied, as in Ps. 68: 13, among the cattle pens. No place for Him in the inn - (The Saviour Christ the Lord, your Saviour and mine). What an example in the home, a poor home we would judge from the parent's offering - a pair of turtle doves - living in a despised town . . . "Can any good thing come out of Nazareth?" The town's name was often linked with His Name, Acts 2:22. It was there He was subject to His mother and Joseph in the home and where He began to preach. Young men! Start where you have been brought up. To be subject in the home as in His case, means He set everything in perfect order, (never hung the saw on the wrong peg). To make matters worse the other members of the family were, at this time, unbelieving. He was the "lily among thorns". He had more understanding than all His teachers yet, humbly, He sat in the midst of the doctors of the law, hearing them and *asking* questions. "He learned obedience by the things He suffered." No wonder all that heard Him were astonished. He was in the Father's business. It was a *must* for Him. In life we find Him constantly taking the lowest place - "meek and lowly" He asks us to "Learn of Me". Tender and compassionate He did not forget His mother at the Cross, or His own in the Garden . . . "If ye seek Me, let these go their way."

TIMOTHY — The Lord gave Paul a companion. How good to be the servant of the Lord's servant, even as Elisha had poured water on the hands of Elijah, 2 Kings 3:11. I think the lesson here is for young men . . . fill the low place willingly and God will do the rest. Moses was not alone, helping the ladies to water their flocks, Ex. 2:17. Timothy was a praying and working young man, a great cheer to praying and Bible teaching Grandmothers and mothers, 2 Tim. 1:5. Paul had no man likeminded. It was natural to Timothy, as a saint, to care for the believers . . . (These make the only true overseers). He did not seek his own things. He just

filled a son's place with Paul who trusted much difficult work to him. This is why he asked him to abide at Ephesus and why he longs to have Timothy with him in that cold, dark prison, for those last days on earth. The Lord bless the lads - fathers, mothers and grandparents. Their names will be published in the morning. It is notable that the names of many of the Kings of the O. T. are mentioned along with their mother's names.

(The above, an address, given by our brother James Brand at Edendale Conference in New Zealand some little time ago, was sent to me - it gives excellent instruction and I only wish we had more of such practical and spiritual thoughts in our Conferences here of late years. Brother Brand we would speak of as a local brother, but we thank God for all who wish to fill a servant's place to our Blessed Lord. When he wrote me and sent this as many there requested him to do, he said . . . "You know all about this Mr. Ferguson, use your judgment, we would just like to fill the "little maid's place to you." We all thank our brother.

Editor)

PLAIN PREACHING NEEDED

Preachers who make it their aim to please their hearers rather than to let God speak His message through them, are more of a curse than a blessing to any people. The preaching that pleases everybody and sends sinners away well pleased with themselves, and carnal saints to puff their pet preachers and resume their wordly lives, is of no use to God, but must be very satisfactory to the devil, inasmuch as it helps him to carry on his work of deception.

God's Word spoken in the Spirit's grace and power, is easily known by its results. It awakens sinners and strips them of their sham religion. It humbles saints and brings them into the presence of God to search their ways. It restores the soul and brings the backslider back to God. It arouses the devil to make him roar. The preaching of the Lord Jesus had these effects as any reader of the Gospels can see. The evangelizing of Peter and Paul had the same results. Souls were reached. Men and women were brought before God, owned their sin, learned of His salvation and were saved to become His witnesses among their fellows. And wherever God wrought, the enemy persecuted or counterfeited God's work. Preaching that has no such results is not of God. It may be the preacher's hobby or his trade, but it is not of the Holy Ghost and in His power or it would have the Holy Ghost fruits. The sooner such preachers quit their posts and make room for God-sent and God-sustained men the better.

Dry theological discourses are of no use to anybody, no more are sillie stories and pithless sermonettes, borrowed,

memorized and reproduced second hand, without a breath of Holy Ghost power.

Even where the Gospel is clear and full, if sinners are not awakened, aroused, convicted and conscience stricken, it goes like water on the ground. Much of the preaching we get would make excellent fomentations and plasters to remove inflammations and to heal up wounds, if any wounds were there. The fact is the greatest of all our needs at present is, a race of preachers sent from God with a message like Jeremiah's to "wound" and "search" the conscience, to "throw down the false" and to "break up the fallow ground".

A GENUINE REVIVAL

There will never be much of a genuine revival among God's saints, or a wide-spread awakening among sinners until this kind of preaching comes into use among us. We had it in full measure in the glorious days of '59. We had it in the years that gave birth to most of the Assemblies of God's people in the British Isles and in Canada and U. S. When the old time plain and pointed preaching of God's Word, unvarnished and undiluted, going straight to the conscience like a lance, making sinners quail, returns, we shall see something of the old time results in Holy Ghost conversions and sanctified lives among Christians. It is plain and practical preaching that is the chief need of the time.

R. S.

(From an old Believer's Magazine). We re-echo the need for God-sent and God-gifted preachers today both in the Gospel and ministry.
Editor.

THE QUALITY OF THE WORK

By William Pinches

WE are solemnly told by the spirit of God that "every man's work shall be made manifest for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." You see what is pointed out in that word. It is the quality of the work. There may be very much which has a show to it. It may bulk largely down here in our eyes, but up yonder it will be like so much wood, hay and stubble to be burned up. It is quality that tells. It is the nature of the work, it is not the quantity that is the important thing. And how shall we put quality into our work? By doing it in God's way, by engaging in it with a single eye to His glory, with nothing of self in my activities. That is the service that is worthy of God and that is the work that is going to get His recognition and His reward in a com-

ing day. "My reward is with me to give to every man according as his work shall be."

I will give you two examples of good works. We find that the Lord is going to reward those who delight in them. How this is neglected among the people of God. We settle down under the assurance that we are saved and on the way to heaven and we do not seem to care whether we have anything to our credit in a coming day. Dear children of God, are we satisfied to be like some old hulk coming into the harbor with its sails gone and the cargo dumped into the ocean, or is it our ambition to enter the harbor with full sails and something in our lives to the glory of God. Let me give you two instances of good works. We recall the woman that anointed our Lord with the alabaster box of precious ointment. How appreciative the Lord was of that act. He says, "She hath wrought a good work," and "Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." "Well," you say, "I do not think I have any capacity whatsoever to do anything that would measure up to that, that is beyond my power altogether; I could not hope to manifest my devotion to the Blessed Christ as that woman did, who gave her all." But let me remind you of another little work. We might dream that a great work would receive a liberal reward, but the Lord also said "A cup of cold water given in my name shall not lose its reward." "Behold I come quickly and my reward is with me to give to every man according as his work shall be."

EXERCISE OF GIFTS

William Kelly on Philipians

THERE seems to be considerable lack of understanding of the true "gifts" relative to the work of the Lord. But it was God Who was writing through the Apostle, and as the conduct of the Church on earth is the thesis of the Epistle to the Corinthians, He shows us there the principle of "putting away" and of receiving again, the Administration of the Lord's Supper, and its moral meaning; the working of the various gifts in the Church etc. All these things, as being function of the Church, are found in the Epistle to the Corinthians.

BUT even in the exercise of "gifts," it is the gifts in the Assembly. Therefore there is no reference to "evangelizing" in 1 Corinthians 12 and 14, because the "evangelist's gift" does not, of course, find its exercise within the Church in order to exercise that gift. You have prophets, teachers etc. ALL these were gifts of a still higher order and regularly exercised in the Assembly of God.

TRUE OVERSEERS

TRUE overseers in the Church,
 Are not by man appointed:
 But by the Holy Ghost art made,
 And by His power anointed. Acts 20:28

Men of experience and of grace,
 Who are of God commended:
 From all without, of good report,
 Not easily offended. 1 Tim. 3:6,7

Not by constraint, but willingly
 They serve their Lord and Master.
 To have as motive, love of place
 Would be a sad disaster. 1 Peter 5:2, 3

They take good heed unto themselves,
 To feed the flock most precious:
 To shepherd, guard, ward off the foes,
 So many and so treacherous. Acts 20:28, 30

They are encouraged in their work
 By promises unfailing:
 The Shepherd chief will soon appear,
 Their glorious crown revealing. 1 Peter 5:4

Let us esteem such men in love;
 Who to the Church are given:
 Be faithful ever to our Lord,
 Now glorified in Heaven. 1 Thess. 5:13

John Rankin

EMPTY TALK

THOSE who are afflicted with the desire to hear themselves talk, ought to start cottage or other meetings on their own responsibility, and make full proof of what sort their ministry is - if profitable their sphere will be enlarged, but if they cannot keep a meeting together by their own ministry they are a source of weakness if talking at other meetings, and ought to confine themselves to personal and individual ministry till God brings them to the surface. We have known meetings killed forever by talkers, who were not called by God to preach. Donald Ross

QUALITY SACRIFICED

IN seeking the prosperity of an assembly of believers we need to watch against the snare of striving to secure a mere increase in numbers. Whenever this desire is at work, we may get what we desire; but we may make up our minds that the new "members" will be a decidedly inferior quality. You cannot have converts by forced work, and yet expect them to have the ring of the true coin of heaven.

When Israel were determined to have a king, they got what they desired - and leanness to their souls! We, too, may be determined to have large numbers and an imposing appearance; and we may get all this. But what shall it profit if the "leanness" be added? In the eager rush for numbers in the Lord's work, quality is sure to be sacrificed. Where numbers are the great consideration, you will find people passing as converts, and even "pillars," who would never have been heard of in a circle where a scriptural standard of spirituality prevails.

Let us cease to be concerned as to a swelling roll of numbers. Let our aim be a standard of vital godliness in keeping with the Book, and we need not doubt that the Lord shall "add." And we may be assured that He shall add the right persons; yea, and deliver us from that grievous burden - the burden of "strange children." Selected.

A WORD TO SPEAKERS

OCCASIONALLY brethren rise to speak at believers' meetings declaring they have a message from God, and woe to them if they had not risen to unburden their souls! We are always suspicious of such speakers, for invariably they prove disappointing. Had they a right conception of the fitness of things, they would rise and modestly deliver their message, and leave it to THEIR AUDIENCE to say whether it be of God or not. Not everything that comes into the mind, and seems to fill it, is a message from heaven. There are a few too many "prophets" whose utterance become a painful infliction upon the Lord's people. It is a responsible thing to rise and occupy the time of a meeting unless to instruction and edification. There is room for the man with the "five words," equally with the man of five thousand, provided both are led of God. There are speakers who, all the while they are on the platform, are catching at anything that comes to mind to say. We are fully convinced that a man should have a message clear and definite, or he should not rise, for how shall his hearers be profited? Some take the liberty of stepping on to the platform before a hymn, which is being sung, is finished. Well, such a liberty should never be taken, and nothing can justify it.

N. Z. Treasury

A YOUNGER PROPHET'S WARNING

"THAT the house of Israel may go no more astray from Me, neither be polluted any more with all their transgressions; but that they may be My people, and I may be their God, saith the Lord GOD. The word of the Lord came again to me saying, Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out My hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD."

The above an inspired message, direct from heaven. Can you find it - does it not have a warning to us today where there is departure from God's ways of simplicity and lack of separation as the "people of God"?

* * * * *

DIVINE FELLOWSHIP

TO CARRY conviction into action is a costly sacrifice. It may make necessary renunciations and separations which leave one to feel a strange sense both of deprivation and loneliness. But he who will fly as an eagle, which goes into the higher levels where cloudless day abides, and lives in the sunshine of God, must consent to live a comparatively lonely life. No bird is so solitary as the eagle. Eagles never fly in flocks; one, or at the most two, ever being seen at once. But the life that is lived unto God, however it forfeits human companionship, knows Divine fellowship. And the child of God who, like his Master, undertakes to "do always those things that please Him," can like his Master say: "The Father hath not left me alone." I am alone, yet not alone, for the Father is with me. Whosoever will promptly follow whatever light God gives, without regard to human opinion, custom, tradition, or approbation, will learn the deep meaning of these words: "Then shall we know, if we follow on to know the Lord."

George Mueller

* * * * *

MEDITATION ON TRUTH

IT IS NOT hasty reading but seriously meditating upon holy and heavenly truths that makes them prove sweet and profitable to the soul. It is not the bee's touching on the flowers that gathers honey, but her abiding for a time upon them and drawing out the sweet. It is not he that reads most, but he that meditates most on Divine truth, that will prove the choicest, wisest, strongest Christian.

QUESTIONS and ANSWERS

Question — Do we have any Scripture for taking the bread and wine to those in hospitals, etc., who are unable to attend the “Breaking of Bread”?

Answer — None that we know of in apostolic teaching, nor have we any example of this in the New Testament.

That it has been done by some is not a criterion by which we can form scriptural judgment.

Question — For what should the “offerings” of the Lord’s people in the Assembly be used?

Answer — Giving to the Lord, if done intelligently, is an act of worship, in giving with a thankful heart, or a full heart because of what grace has wrought and as a redeemed people. We give what He has given to us.

As to the proper use of the money, this should likewise be done intelligently and wisely. Those raised of God as overseers (this being important to acknowledge) forming a scriptural oversight have this responsibility and relationship to the whole Assembly. In other words they act for the Assembly.

The fellowship thus expended should, likewise, be handled in fellowship with the Assembly. That is why letters of acknowledgment are read to the assembled saints. There should also be an accounting given to the saints of the total expenditures of fellowship, and other expenses, given so that all may be orderly. This should be done probably quarterly, or bi-monthly or as suitable for all.

The poor should be considered and in many Assemblies there is a compartment or basket for such - this is a scriptural injunction - Galatians 2:10.

There are expenses to be met for the “meeting place” - there are occasional demands for repairs, etc., this all being handled with the fellowship of the Assembly.

As to the fellowship in the Gospel, this also should be prompted by the Spirit of God and is an important work. Those who are intelligent in the things of God and constant in the Assembly meetings can only have part in this, otherwise it becomes merely a matter of a necessary distribution. It takes spiritual men, knowledgeable in the Word of God, to take part in this deacon work. There should be no favoritism in this, but spiritual discernment.

We have seen, through many years, a great show of the flesh when it appears to be an opportunity of showing some special zeal and we have known of lack, on the other hand, for consideration for those who are not in evidence and who do not make a show of their work or write letters suggesting such service, drawing forth sympathy. Wise men are not easily swayed.

We have in 1 Cor. 16:1, 3 the apostle suggesting, by the Spirit, a special remembrance for the poor saints of Jerusalem, or Judea, etc., who had suffered much through scattering and persecution. The principle is the same . . . "On the first day of the week" but this was not their regular offering but a special need. Who could deny the necessity of it?

Question — What are the Scriptural Qualifications for the "guides" or overseers in an Assembly?

Answer — He must be:

Blameless

Husband of one wife (relative to wrong marriage relationship)

Vigilant

Sober

Of good behaviour

Given to hospitality

Apt to teach

Not given to wine

No striker

Not greedy of filthy lucre

Patient

Not a brawler

Not covetous

One that ruleth well his own house, having his children in subjection with all gravity

Not a novice

He must have a good report of them that are without

A lover of good men

Holy

Holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers

Able to feed the flock of God

Taking the oversight, not by constraint but willingly

Neither as being lords over God's heritage

Being ensamples to the flock. He must

Strengthen the diseased

Bind up that which is broken and seek that which is lost. See 1 Tim. 3:2,7 - 1 Peter 5:2, 3 and Ezek. 34:4

What a list we have here - How many come up to the divine standard. Brethren beloved. I beg of you to ponder and pray over these words. Some may say,

WHY RAISE THE QUESTION?

The answer is, simply because the matter is of urgent and paramount importance.

* * * * *

The above answer is from an old Witness, under the editorship of the late John R. Caldwell - one of our best teachers of his day. We feel that this subject should be approached in a humble and reverent spirit as it concerns us all today in this lack of power in our Assembly testimony. An Assembly can never rise any higher, spiritually, than its guides.

PIONEER PAGE

THE RIGHT OF FREE SPEECH:

This has been the bulwark of our "free countries" — especially British and American and we thank God for it:

CORK - IRELAND

Years ago, in this city, a dear man of God named James Buchanan did pioneer work for God in the preaching of the Gospel on the streets of Cork. It was, as we know, predominantly R. C. but James Buchanan in his preaching of the Gospel never referred to their religion, nor did he deride it, but plainly and simply, and consistently, he preached every week despite much opposition.

Sometimes he had to change his clothes, or even destroy them, because of the filth they would throw at him - he was endangered many times - one time they were on the way to the dock to throw him in the water when the police came to his rescue.

Every week, an officer of the law would come to his door and ask Mr. Buchanan if he intended to preach as usual - he said "Yes, I do" and the answer would be "Sir we shall be there." Sometimes there would be a ring of police to protect him against the crowds - this of course was before the uprising in 1916 etc., and they were on hand, sometimes mounted police, to see that this man who preached the Gospel had his right of free speech. This was true pioneer work, amidst danger.

My dear father, the late John Ferguson, who "went home" in 1940 visited dear James Buchanan on different occasions and sought to help him - by that time there would just be a number of officers in the crowd to keep peace but dear James had "won the day," so to speak and they could preach Christ freely. We came across the following from the "Witness" of 60 or 70 years ago:-

Mr. John Ferguson conducted a Gospel Mission in CORK, with manifest token of blessing. On Sundays the largest public hall in the city was used, and hundreds heard the Gospel faithfully preached. On week nights the meetings were continued in Queen St. Gospel Hall. Almost every night souls professed; also he preached in the open air to hundreds of Roman Catholics.

Such was the result of faithfulness of dear James Buchanan and others. Let us never refuse the right of "free speech" in preaching the Gospel but let it be the plain message, without derision.

Another pioneer, thus, was the late JOHN GILL of Boston, Mass., whom we knew well. Every week he went to the Boston Common where the crowds gathered and preached the Gospel - we have gone with him at times. The striking old gentleman, with his snow white beard and ruddy complexion (he was one of the old Scottish Pioneers of the Highlands) held forth the banner of the Cross. On one occasion an over-zealous policeman had him arrested for disturbing the peace, not knowing who he was, and the Mayor of the City had to come down at night and free him from jail. Thank God for the right of preaching the Gospel in the open air - our heritage still in these lands. The Editor

Calumet, Mich. — The Laurium Assembly here had a visit from James Clark of the Sault, Ont., with 2 or three weeks of ministry, helpful and appreciated.

Allison, Iowa — Our brother Harold Paisley was to pitch his tent here in the same place as formerly - it is in the midst of assemblies of district and we trust there shall be further blessing. He had six weeks in the tent at Midway - Washington, where the Lord gave help.

Dawson Creek, B. C. — The recent first Conference of the Assembly here was a time of help from the Lord with varied and edifying ministry - a number of the Lord's servants giving help - some came from assemblies over 850 miles distant, causing thanksgiving to God.

Manchester, Iowa — Saints here had a baptism early in the Summer when a number followed the Lord in this ordinance. They trust, with us, that they shall go on for God.

Toronto, Ont. — Saints of Bracondale got a good ear in their open-air work after the Gospel Meeting in the Hall - outward results few but the seed sown. Brother Markle continues his work among the Spanish and Italian people, with a little encouragement.

France — Our brother Dennis O'Hare continues his labors around Perpignan - he mentions that they have had a couple of nice conversions this year. He suggests "let some of those assembly to assembly preachers come out here and spend a couple of months visiting some of the Romish-controlled villages in the mountains and they would soon discover if they are serving the Lord Jesus or whether they are simply professional preachers." He further states . . . "Conditions have changed from when you labored in Michigan but there is still the need for the brethren to get away out from the narrow circle of comfortable assembly fellowship." 18 Rue du Moulin, 66390 BAIXAS, France.

Suffield, Conn. — Recent meetings of bre. Smith and Higgins saw some profess from Manchester and one from Torrington and one from here. Meetings closed the end of July. Bro. David Oliver helping in Jackson district and bre. Slabaugh and Snider in New Philadelphia, Ohio.

Byfield, Mass. — Saints here had a very good Conference this past Summer, eight of His servants giving help in ministry and the Gospel. They get a number of unsaved for the Gospel each Lord's Day which is very encouraging. This Assembly goes on in the old paths of the Word these many years and they have the joy of the Lord. A few preachers have visited them this Summer also.

CONFERENCES

Hitesville, Iowa — Conference dates D. V. September 20 and 21, preceded by Prayer Mtg., Fri. evening Sept. 19. Usual accommodations. Correspondent, George L. Frey, Aplington, Iowa 50604.

Midland Park, N. J. — Lord willing we shall hold our Conference in the Gospel Hall, 61 Prospect St., commencing with Prayer Mtg., Sept. 26 at 7:45 p.m., continuing over Sept. 27th and 28th. Usual Arrangements - Correspondence to Edgar Chambers, 550 Franklin Terrace, Wyckoff, N. J. 07481.

Arnstein, Ont. — Annual Conference will be held D. V. Sept. 13th and 14th, commencing with Prayer Mtg., Fri. eve. Sept. 12th at 7:30 p.m. Breaking of Bread at 10 a.m. Hospitality extended to all. Corresp. Don Brunne - Tel. 705-757-2030.

Clinton, Ont. — Annual Conference will be held D. V. commencing with Prayer Mtg., Oct. 3rd at 7:30 p.m. in the Gospel Hall, continuing over Oct. 4th and 5th. All other meetings will be held in the Central Huron Secondary School, Princess St. E. Breaking of Bread at 10 a.m. Believers Hymn Book used. Bible Readings between meetings as in previous years. Visitors freely entertained - servants of the Lord walking in the old paths welcomed in ministry. All Correspondence to Douglas McDonald, 137 Mary St.

St. Thomas, Ont. — Annual Conference will be held D. V. in the Central Elgin Collegiate, Chestnut and First Ave., at Canadian Thanksgiving Oct. 11, 12 and 13, commencing with Prayer Mtg., in the Gospel Hall, Erie St., Oct. 10 at 7:30 p.m. Usual arrangements and hospitality extended. There will be no meeting on the Saturday morning. Correspondent, Allen McCandless, R. R. 1, Port Stanley, Ont. NOL 2A0.

Manchester, Iowa 52057 — Annual Conference D. V. commences with Prayer Mtg., Fri. Oct. 3rd at 7:45 p.m. continuing over Oct. 4th and 5th. Usual accommodations. Corresp. Dan Lubben, 505 East Butler.

Huntsville, Ont. — Late report tells of conference dates as Sept. 6 and 7, with Prayer Mtg., Sept. 5th. Usual arrangements - George Cottrill, R. R. Huntsville.

Sault Ste. Marie, Ont. — Joint Conference of both sides of the river will be held D. V. commencing with Prayer Mtg., in the Gospel Hall at 7:30 p.m. Other meetings in the School Auditorium as usual Breaking of Bread at 10:30 a.m. Dates - October 10th for Prayer, 11th and 12th for ministry and Gospel as usual. Correspondence to S. H. West, 479 Albert St. E., Soo, Ont. P6A 2KI. Note recent change of dates.

Cleveland, Ohio — The Assembly of Monticello Hall, 4970 Monticello Blvd., will hold their annual Conference D. V. in fellowship with the West Side Hall all day Saturday and Lord's Day October 18th and 19th commencing with Prayer Meeting Fri. October 17th at 7:45 p.m. All meetings in the Monticello Gospel Hall. Correspondence to Arthur E. Pile, 5858 Briar Hill Drive, Solon, Ohio 44139. Tel. 216-248-4916.

Waterbury, Conn. — Annual Conference will be held in the Gospel Hall for their Prayer Meeting, No. Main, Terryville, Conn. Oct. 24th continuing over the 25th and 26th in the High School, across from the Hall in Terryville. Usual arrangements - Correspondent Abram Van Den Bush, 13 Gosinski Parkway, Terryville, Conn. 06786.

Livonia, Mich. (Detroit Suburb) — Annual Conference will be held D. V. on November 8th and 9th with meetings at 10 a.m. - 2:30 p.m. and 7:30, preceded by Prayer Mtg., on Fri. Nov. 7th at 7:30 p.m. All meetings will be held in the Stark Road Gospel Hall, 9280 Stark Road, Livonia, Mich. 48150. Ministering brethren walking in the old paths welcome. Those coming from a distance freely entertained. Corresp. Alexander Stewart, 14145 Shadywood Drive, Apt. 68, Plymouth, Mich. 48170. Gospel Hall Phone 425-4910.

Blue River, Wisc. — Annual Conference D. V. will be held in the Community Building here October 18 and 19, preceded by Prayer Mtg., October 17th in evening. Correspondent Raymond Studnicka, R. R. No. 3, Boscobel, Wisc. 53805. Tel. 608-737-2986. Usual arrangements and hospitality extended.

Orillia, Ont. — Saints here propose their Conference again D.V. commencing Oct. 11th at 3:30 p.m. for a season of prayer. Ministry at 7 p.m. Breaking of Bread Lord's Day the 12th, at 10:30 a.m. continuing over Monday the 13th with morning and afternoon meetings. Servants of the Lord walking in the old paths welcome to minister. Corresp. Reuben J. Pears, 234 Matchedash St. N. Orillia L3V 4V7.

Vancouver, B. C. — Thanksgiving Conf., d. v. will be held in the Killarney School, 49th & Killarney, Oct. 11, 12 and 13. Prayer Mtg., Oct. 10th at 8 p.m. B. of B. in Victoria Drive Gospel Hall at 10 a.m. Corresp. Tom Barr. 935 Gatenbury, Coquitlam, B.C., Tel. 936-7162.

FALLEN ASLEEP

London, Ont. — Our aged sister Mrs. Chester Plewes "went home" June 30th in her 97th year. Saved 69 years ago when T. D. W. Muir was preaching at a conference. Quiet and sincere with a love for the Lord's people. Also our sister Mrs. Florence McRae went to be with the Lord in May, aged 86, saved when 18, formerly of Newbury and in fellowship here the past 28 years.

St. Catherines, Ont. — Our beloved brother Thomas Keyes "went home" July 14th, aged 91. Saved over 50 years ago under preaching of the late Robert Telfer. In recent years he was in happy fellowship with the Welland Assembly, very faithful in attendance and it was always our joy to meet, with his dear wife - remember her in prayer - Titus 2:13.

Peterborough, Ont. — On July 18th our dear sister Mrs. Flora Esson "went home" in her 91st year. Saved 60 years ago in Lang, Ont. and in fellowship there - for many years in fellowship with the Assembly here. She leaves three sons, two daughters and two sisters, four of her children in fellowship also her sisters.

Words in Season

THE BIBLE FAMILY MAGAZINE



ETERNAL WEALTH

THEY searched to find the golden trail,
Through hungry wilds, and cold, and hail,
Dispensed with sleep, had comforts few
To find elusive riches due
They sacrificed their all.

We search for riches greater still
Than all the world's store ever will
Meet sinful man's determined chase
Within God's Book these riches lurk,
To gain them, you must work.

Dear soul! who makes the Saviour thine,
No better exercise you'd find
Than searching, digging in this mine
Of never-failing wealthy store
You'll never want for more.

W. H. F.

OCTOBER. 1975

WORDS IN SEASON

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CHANGE OF ADDRESS

Brackendale, B.C. Canada — Mr. Douglas C. Howard, P.O. Box 147, Brackendale VON IHO.

Sarnia, Ont. — Recent tent season was very encouraging, brethren Herbert Dobson and Jas. Martin of Ireland held forth the Gospel — several professed.

Clinton, Ont. — Saints here have been encouraged this past months in seeing His hand with them — brother J. J. Stubbs of Scotland had a nice visit with them in August. Dave Kember in Sussex area.

Akron, Ohio — Recent Labor Day Conference the largest yet with many young believers present and very good ministry to establish such and "strengthen the things that remain. Bro. Jas. Martin of Ireland stayed on for a night or two — bro. Stubbs of Scotland was also present at the conference. We appreciated their ministry to strengthen the "testimony" to His Name. Saints here baptized two young men just prior to the conference, others showed interest.

Joliet, Ill. — Saints here had recent visits from brethren Saword, Turkington, Jas. Clark with good words.

Allison, Iowa — Good interest reported in tent meetings by bro. Paisley. He had a good spell at Midway, Wash., earlier in Summer. L. DeBuhr and R. Orr near Mason City, and Pearcey and Krauss at Dunkerton. Some blessing reported.

The Maritimes — Bre. Ramsay & MacLeod had six weeks at Pugwash Jct., they also visited Northport, twenty miles from Pugwash. Bre. Flody Stewart, helped by Lloyd Cain at Amherst. Mr. McIlwaine and Jn. McCracken were in Maitland in the Gospel. Bro. Walmsley of Venezuela having house meetings at Brickton. Brs. Grattan and Noel Burden in west of Prince Edward Island in tent work, with some opposition. Bre. Bingham and Albert Hull had tent meetings at River John. Heard Robert McIlwaine and Al. Ramsay also in P.E.I.

Our brethren in the Maritimes keep at it for God — continue to pray for them much.

Personalia — Remember in prayer our sister Sadie Walmsley who has not been well, also remember our veteran bro. L. K. McIlwaine who keeps at it though handicapped. Also pray for his wife, a faithful helper. Our brother Hector Alves has been close to home district of late, his wife gaining strength after a sick spell. We heard bro. Geo. McKinley had been sick also.

Danbury, Conn. — A report of help from the Lord in the ministry at the recent Conference reached us for which we are glad. We always at such seasons encourage those who are right with God and their brethren, and discourage others.

Blue River, Wisc. — Eight obeyed the Lord in baptism here recently, giving cheer to the saints.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

Vol. 67

OCTOBER, 1975

No. 10

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A PIONEER'S PRAYER AND CREED

"Too long have we been waiting for one another to begin! The time for waiting is past! The hour of God has struck! War is declared! In God's Holy Name let us arise and build! The God of Heaven He will fight for us as we for Him. We will not build on the sand, but on the bedrock of the sayings of Christ, and the gates and minions of hell shall not prevail against us. Should such men as we fear? Before the whole world, aye, before the sleepy, lukewarm, faithless, namby-pamby Christian world, we will dare to trust our God, we will venture our all for Him, we will live and we will die for Him, and we will do it with His joy unspeakable singing aloud in our hearts.

We will a thousand times sooner die trusting only in our God, than living trusting in man. And when we come to this position the battle is already won, and the end of the glorious campaign in sight. We will have the real Holiness of God, not the sickly stuff of talk and dainty words and pretty thoughts; we will have a masculine holiness, one of daring faith, and works of Jesus Christ." C. T. Studd

At 52 years of age C. T. Studd gave the last 21 years of his life, one of the Cambridge Seven young men who all gave their lives to missionary work, and after years in China and a life of selflessness in Africa, he died with a "Hallelujah" on his lips - one who gave up fortune, society, comforts, for life among the natives, a lesson for us all of what can be done.

"There's a legion that never was listed
That carries no banner or crest;
But split in a thousand detachments
Is breaking the road for the rest."

From fly-leaf of my old Bagster Wide-Margin

W. F.

JOHN BERRIDGE

THIS most devoted servant of God had placed on his tombstone the following words:

“I was born in sin, February, 1716.

Remained ignorant of my fallen state till
1730

Lived proudly on faith and works for
salvation till 1754.

* * * * *

Fled to Jesus alone for refuge, 1756
Fell asleep in Christ, January 22, 1793.”

Like thousands in our day he made one great mistake. For twenty-six years he labored and prayed, preached and strove, vainly hoping that in this way he could avert the wrath of God against his sins. Multitudes are fondly dreaming of getting to heaven at last in the same way, by faith and works. “Believe on Christ,” they say, “and do the best you can;” and thousands of pulpits are occupied by men who preach this very thing, while the Word of God says, “But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.” Rom. 4:5.

And, dear reader, for twenty-six years Mr. Berridge tried this way, and at the end of that time found himself far from the Kingdom of God. Lost and helpless, he looked to JESUS alone for salvation, and found, what works and prayers can never give a guilty sinner - peace with God. “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” Rom. 5:1.

And, Reader, if you this moment cease from your own works and rest on the Saviour, our Lord Jesus Christ, and His finished work, you too will have peace; you will be immediately justified; and, knowing this, you can labor with a right motive: and, like good John Berridge, you will love your Master and His work, because He first loved you. C. K.

“Come unto Me all ye that labor and are heavy laden, and I will give you rest.” Matt. 11:28.

“I am the way, the truth, and the life; no man cometh unto the Father but by Me.” John 14:6.

BIBLE SEARCHING

A Blessed Curiosity

William H. Ferguson

THIS is a subject that is very vital to every spiritual believer and yet, looking at the subject as a whole in our day, is woefully neglected. The time is taken up with so many seemingly needful or necessary things that the study of the Word of God is given second, or no particular place at all.

We are enjoined by the example of prophets of old and apostolic practice to search diligently for the meaning of the Words of God spoken both in the O. T. and N. T. times. "Bring the books, but especially the parchments." 2 Timothy 4:13 and the words of 1 Peter 1:10, 11, 12 show us how godly men of old . . . "enquired and searched diligently . . . searching what, or what manner of time the Spirit of Christ which was in them pointed out, testifying beforehand the sufferings of Christ, and the glory that should follow" . . . "which things the angels long to look into." J. N. D. This last reference to the angels has the true meaning originally of the word . . . "To bestow a close and attentive look, to look intently, to penetrate." This same thought of "looking into" is found as in James 1:25 . . . "But whoso *looketh* into the perfect law of liberty and continueth therein . . . this man shall be blessed in his deed."

Bengel's words on "looking into" (*parakupto* - Gr.) gives the thought or idea of such a search after an object which is concealed as does not confine itself to the *surface of the mirror*, but penetrates to that which is within - - "a blessed curiosity, if it is efficacious in bearing fruit." Bengel's note again on 1 Peter 1:10 is good . . . "to seek out, to attain to by seeking; to search through, to attain to by searching." We quote Bengel frequently as he is one who can compress "much in little" and a gem of Bengel forms a real matter of meditation, with its deep meaning.

ENCOURAGEMENT TO DIG DEEP

We would thus encourage all Bible "seekers" with the view to learning God's mind for us in our personal and church life and to fit us and prepare us for a godly purpose relative to godly leadership and godly behaviour and example.

We suppose most of us would agree that we are very "shallow Christians" when it comes to the exposition of the precious Word. And yet we have the same Holy Spirit which these dear men had as well as a considerable amount of good teaching, especially in the earlier days of our testimony collectively, and yet we remain as the beloved Paul wrote in Hebrews 5:12 . . . "For when for the time ye ought to be

teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." It is pitiful to see this in many a believer saved for years, as verse 13 continues . . . "For everyone that useth milk is unskilful in the word of righteousness; for he is a babe." Sad to say we have men taking the place of teaching, or ministry which must always be upbuilding in the church, who are "babes" and we have those who take the place of "elders, shepherds or overseers" who likewise are "babes." We cherish the memory of those who are skilful in the word of righteousness and we long to see men raised up among us who shall "search diligently the Word" to fit for further service for God, even till the Lord come. We are afraid, however, that many who have never for years past in their earlier days devoted themselves to the Word of God, shall ever be able to "feed" God's people. Hence we urge all younger brethren (and sisters for their own personal and useful sphere) to give themselves immediately to the earnest and careful reading, meditation and study of the sacred Word of God. Our Bible Readings and Prayer Meetings, with long prayers and seldom a suitable word for a Prayer Meeting, show very definitely the lack of this.

The preservation and growth of the Churches of the saints depends upon the proper feeding of the sheep and lambs, and the further help of all believers to get at the study of the Word and show some progress in learning of God, with some ability to open up the Word and stir up the appetite for more solid teaching. Otherwise we shall become like children, ruled by an authority other than the "godly rule" of a former day and truly spiritual men. To have the form without the true ministry and opening of the Word, would constitute a tragedy and savor of Laodicea (the rights or the rule of the people) - the "general business meeting" of the modern day savors of this very decidedly.

DON'T BE DISCOURAGED

Young believers have an appetite for the Word of God. If this is absent there is something wrong and we could consider the words of the Lord in John 8:43, 47. The speech of our King James authorized version is simple and plain throughout - the exception is where some words had a particular meaning in that day of translation which has changed in today's vocabulary. It is written for you who are young and have the desire to read it — praying as you read for the Holy Spirit to help you to understand what does not seem clear to you. Pray in your study of the Word. Have a good English Dictionary available, a good Concordance (to compare corresponding passages) etc., but take the time to study. Sacrifice an afternoon of pleasure, or good times, as they say, for the pleasure of meeting with your God in the "quiet." Dear James

Lees, the well known laborer in Scandinavian countries and during war years in the difficult countries of Europe (now behind the curtain), in his early days as a miner, used to get the late John Bernard and his brother Robert together after a hard day's work on the back "stoop" in a small corner of the upper porch where the three of them "pored over the precious Scriptures" - brother Bernard used to ascribe much of their later ability to be a help to God's people to this "school." We wish we had a few more "schools" like this, not the modern Bible College which is very discriminative as to its teaching and refuses the "whole Word of God" as a basis of teaching and produces youngsters, male and female, looking for pastorates or the like in some supposedly Christian work. They are a sad substitute for godly teaching by men who know their Book.

Keep "at THE BOOK" - you will grow. Keep a humble spirit - take the place of a learner, or true disciple - ask godly men and women for their help - you will grow. When you get some choice thoughts, talk them over when you meet with fellow-believers - YOU WILL GROW. Reverence your Bible, mark it carefully, keep it before you always. YOU WILL GROW. And when Christ is twelve years old in you, you will be able to be in the midst of elder and intelligent believers - "hearing and asking questions." They will love you for it. Their experience will be a real help to your growth and an encouragement to them.

As your knowledge and love for the Word progresses you shall find Hebrews 6:14 fulfilled in your case and we quote J. N. D. again in his translation: "But solid food belongs to full grown men, who, on account of habit, have their senses exercised for distinguishing both good and evil." That which seems wearisome at times becomes a delightful habit of your life, as you compare scripture with scripture and gain a helpful proficiency for your assembly meetings. The saints shall rejoice that God has raised up someone in their midst to cheer, help and feed them on the good Word of God. Keep your own experiences minimal, if you have such, stick to the Word and its meaning. Some preaching or ministry is like a display of small wares, to the advantage of the preacher (who is well satisfied) and the poverty of those who get taken up with their gewgaws . . . "such little things are great to little men."

NOTE: The following article by the late John Ritchie we think should have a careful reading and consideration lest we degenerate to a point where our Conferences are little more than social gatherings, a good time together with almost total disregard for ministry of a practical character affecting life, walk, dress and worldliness. What difference is there in the "appearance" of some in many a gathering to the ideals of the modern "fashion magazines" or worldly customs?
Editor

AN EDIFYING MINISTRY and AN ANY-MAN MINISTRY

The late John Ritchie of Kilmarnock

THE object of all true ministry among the saints is their edification. Whoever opens his lips to teach or exhort his follow-saints should therefore make it his aim that no communication shall proceed therefrom, save that which shall be "good to the use of edifying;" or, as we read it in the R. V., "for the building up of the need" Eph. 4:29 margin. So long as there is need among the people of God - and this will continue in varied forms throughout the whole of this earthly course - it is the will of God that an edifying ministry should be continued amongst them, varying in its character according to the condition of those to whom it is given.

THREE CONSTITUENTS NECESSARY TO A MINISTRY

That will be for the edification of the saints. They are as follows:

1. That the ministering one has been called by God, and fitted for the place that he seeks to fill.

2. That which he speaks is not only the truth of God, but his message also suited to the condition of those who hear it, and so spoken that the youngest and most illiterate may understand.

3. That the spiritual condition of the speaker, his state of soul, and the spirit and manner of his communication, is such that the Spirit of God may be able to use him as a channel through whom He may minister that which will enlighten, instruct, and edify the saints, bringing their consciences into exercise, and drawing their hearts towards God and Christ. A brief word on each.

THE CALL OF GOD TO MINISTRY

The question has been asked, "Do you believe in a stated and appointed ministry?" I answer, Assuredly. To reject such a ministry would be to ignore a Divine institution. Do we not read of God's appointment to minister in the words, "God has SET in the Church, first apostles, secondarily prophets, thirdly teachers" 1 Cor. 12:28? We do not claim to have apostles and prophets among us now. Since the canon of Scripture has been completed, their ministry has ceased, save in the sense that they minister to the saints through their writings still. But the Risen Christ still continues to give "teachers" - Eph. 4:11. Their work is to expound the Word, for the instruction and edification of the saints. The common practice in the various denominations is for the congregation to choose the man

whom they desire to fill this place, and, having found him, he is then ordained to the office. The eyes of many have been opened to see the unscripturalness and disorder of this system, and how utterly it fails to provide an edifying ministry for the people of God. We do not therefore recognize ministers of man's creation and appointment, simply because they have no claim for recognition if they lack the credentials of "a good minister of Jesus Christ." But in refusing to recognize that which is false, we must see to it that we do not fail to receive and own such a ministry that IS of God's appointment, and leave room for its exercise among us. It is to be feared that not a few who declaim loudly against a "one-man ministry" have yet to learn that

AN "ANY-MAN MINISTRY" IS EQUALLY OPPOSED TO THE ORDER OF GOD

and in its results a greater failure still. Yet this unscriptural system is practised among some who profess to own "the Bible alone" as their guide, and who profess to be a Church builded according to the Divine pattern. They have "an open platform" where anyone may stand up and speak, and which will be found generally occupied by those who excel in ignorance, arrogance and verbosity.

Need it be wondered that the saints are not edified, that the benches are quickly emptied and that once, where a well-ordered, healthy and happy company of saints was found, there is now little else than dead formality, coupled perhaps with loud boastings of a Scriptural position; and where once a vigorous Gospel testimony went forth, there remains a mere effigy, in the form of a Sunday evening meeting to which no stranger ever goes and to which godly ones would be ashamed to invite their neighbours.

I am persuaded that where this kind of thing goes on from week to week, and year to year, it is simply impossible that there can be godly edifying, and I think it will also be found to be the root cause of much of the worldliness and loose conduct so much mourned among us.

A WELL-FED FLOCK WILL NOT READILY "JUMP THE HURDLES"

to tread forbidden paths; but need we wonder if hungry souls who pine for bread, and who do not find it in the borrowed words and hackneyed phrases of these self-appointed men, who have crushed out all true ministry in the places where they are, be found roaming hither and thither wherever they can get a handful of the corn of Heaven.

We conclude, therefore, that one of the greatest hindrances to godly edifying among the saints, and one of Satan's

most potent devices for withering up the spiritual freshness of God's Assemblies, and eventually scattering them, is the intrusion of a counterfeit ministry of self-appointed men whom God has not called, and cannot rise to the edifying of His people.

THE MESSAGE FROM THE LORD

But given that the minister has been called of God, he requires to be furnished. His own soul must be "nourished in the words of faith and good doctrine" 1 Tim. 4:6. "The Word of Christ dwelling richly in Him all wisdom" - Col. 3:16, so that he may be able to bring forth out of his treasure things new and old - Matthew 13:52, "rightly dividing the Word of Truth" - 2 Tim. 2:15 and ministering that Word as those who listen are "able to hear it." Mark 4:33.

It by no means follows that because a man has collected a stock of Biblical phrases or knowledge, and is possessed of certain powers of utterance, that his ministry will be for the edifying of his fellow-saints. Unless the truth abides in power in his own soul, it will not flow in freshness from his lips, carrying life and health to others. This is often forgotten and the result is

A BARREN AND VERBOSE MINISTRY,

abounding in witty sayings, and often in ranting declamation. But there is no godly edifying in all this. No heart is drawn nearer to God, no conscience is searched by the Living Word, it only stirs the flesh: in some to opposition, in other to precipitate action. It seems to be the forte of some public speakers to sustain the attention of heir audience by making startling statements, and introducing novelties. But in the things of God this is intolerable. Yet we have heard men, professing to feed God's flock by their ministry, say the most outrageous things, hurling their latest finding on some obscure doctrine or point of order on their hearers, evidently to startle them, while they enjoyed beholding their consternation.

We know of nothing more fruitful in sowing discord and causing division among God's people than the not uncommon practice of springing new (and in some cases false or one-sided), doctrines on promiscuous audiences of God's people. **THIS WAS NOT THE WAY OF THE LORD JESUS.** "He spake the Word unto them as they were able to hear it" Mark 3:33, often and again pausing in His discourse to explain more fully His doctrine, and to ask, "Have ye understood all these things?" Matt. 13:36, 51. Some of His disciples were "slow of heart" to believe all that had been written concerning Him and this prevented Him from unfolding many things that He otherwise would have spoken had they been able to "hear them." John 16:12. Yet He did not on that account cast

them off, but continued instructing and expounding to them, line upon line, until some of them acknowledged, "Was not our heart burning within us while He spake to us." Luke 24:32 R. V.

There are still those among the saints whose minds open slowly to receive the truths, but whose hearts are more easily made to burn within them as Christ is presented to them. These must be considered and dealt with according to their need. It ought not to be too hastily concluded that they are rejecting "the truth" (to use a current phrase), because they do not immediately accept and act upon every new doctrine that may be brought before them. In the case of some

THERE IS PREJUDICE AND PRECONCEIVED OPINION.

I daresay there are few who can say they have always been free from either; but this may be disarmed by wise, gracious and yet decided ministry of the truth. It has been so in thousands of cases, by patient, faithful and wise dealing; whereas, in others the prejudice has increased and deepened to hostility by the ungracious, unwise and even ungodly manner in which they have been dealt with. There is no inconsistency between being "gentle unto all, apt to teach, patient, in meekness instructing those that oppose themselves." 2 Tim. 2:24, 25, and keeping back nothing that will be "profitable" to the saints - Acts 20:20. Many, perhaps most of the schisms which arise among Scripturally gathered companies of saints have their origin in

CERTAIN TRUTHS BEING PRESSED BEYOND THEIR MEASURE,

and it may be upon a people who are not in a condition to bear them. Then parties are formed around the favorite doctrine, which, in the estimation of its promoters, becomes of increasing importance, until it eventually becomes the uniting bond among all who hold it, and the supreme test of "faithfulness to the Lord." A ministry of this sort tends to tear asunder instead of building up and knitting together the saints; and it becomes the responsibility of those who stand before the flock, and who watch for their souls as those who must give an account, to exercise such vigilant firmness as will prevent the Lord's flock from being by such means overdriven and scattered in this dark and cloudy day.

THE SPIRITUAL CONDITION OF THE SPEAKER

Then last, but not least, the speaker's own spiritual condition will greatly affect the character of his ministry. If he has become carnal, no matter how true the words he may speak, they will lack savour. If the weeds of jealousy, pride or self-esteem, have been allowed to grow in his own soul,

it is vain to expect that God the Holy Spirit will take up such a vessel, or through him minister grace to those who hear. The result must necessarily be a barren and unedifying ministry. Never was there a day when the Lord's servants had a better opportunity of wisely, graciously, and

FAITHFULLY MINISTERING HIS WORD

than now. The corrupt condition of the churches, both in doctrine and practice, has caused many of God's people to come out of them, or to sit loosely in them. (This was written about 60 years ago - Editor). Time-honoured institutions fail to keep men's minds in thrall as once they did. There is a spirit of hearing abroad. Many are groping after the truth, and inquiring for the old paths. Some learn slowly, or having learned, follow sluggishly; nevertheless the appointed means for their help and for the instruction and edification of God's people as a whole, is a faithful, uncompromising, and seasonable ministry of the Word, in the grace and power of the Holy Spirit.

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(Copied from an old "Witness" and we judge a very helpful, conscience-searching article for all ELDERS or TRUE SHEPHERDS, PREACHERS and those who take the place of TEACHERS among us. We are rapidly sinking into a lackadaisical and formal acceptance of any sort of preaching as long as it is from a "commended" worker, independent of whether or not he is the right man in the right place, with a message from God or filling in time which he thinks is his due place. This is fatal to proper growth of assemblies and already we have felt the decay in Spirit-filled ministry and today almost "anything goes" - "My people love to have it so," God said in a day of weakness.)

* * * * *

Strange as this statement may seem, we believe it to be true, and are prepared to stand by it. Men naturally do not wish to go to heaven. True, they don't wish to go to hell; but when they talk of going to heaven, they do so because they think heaven would be preferable to eternal torment, not because they desire to be there. They look upon the matter pretty much as a choice of evils, and prefer heaven very much in the same sort of spirit that a pauper prefers the poorhouse to starvation. Take a man of the world, just as he is, and transport him to heaven, and he would be miserable. He would not find his accustomed pleasures; he would not find the company he generally associated with; everything would be strange; and the very atmosphere would be filled with that which on earth he dreaded - an all-pervading sense of the presence of God.

THE RESURRECTION OF CHRIST

Harold S. Paisley

THE APOSTOLIC TESTIMONY - In the accounts in the four Gospels the writers simply deal with the fact. The Lord was seen of many. He appeared after He was risen to various persons at different times and in different places. He was seen in a garden wiping away a woman's tears. He walked along a country highway as a companion of two of His own. He was seen in the midst of the room, where He showed them His hands, and feet and side. He was seen by the sea as the Master of the ocean, and last of all on the mountainside as the Priestly Blessor of His people. The reader will note what events are included by each evangelist and what is excluded and will observe that all is in keeping with the character of the particular record. The sum of all the witnesses is that the body that was raised was the body that was nailed to the tree, changed yet the very same One. He bore in His Glorified Body the cruel marks received on Calvary in His hands, feet and side. Christ is risen indeed.

The message of the resurrection was declared in power by the early Church. This power that accompanied the Word was irresistible, it was a triumphant message. They preached Jesus and the resurrection. Without the resurrection there could be no Gospel to proclaim. In present day preaching we must always be careful to give the glorious witness to the world of a Risen Christ Who has ascended far above all, having triumphed gloriously. "And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all." Acts 4:33.

THE DOCTRINE OF THE EPISTLES

The message of the Gospel depends upon the resurrection of Christ. "If Christ be not raised we are yet in our sins." 1 Cor. 15:15. But Christ is risen. This testimony gives effect to the Christian message. It is indeed the power of God unto salvation to everyone that believeth. The Lord Jesus Christ died for our sins and rose again, thus openly declaring the absolute satisfaction God received in His death. God hath exalted Him to His own right hand and He is made both Lord and Christ. The doctrine of the Gospel places emphasis on His Lordship. The acceptance of Christ as Lord is essential to salvation. The awakened and anxious soul seeking salvation was urged to believe on the Lord Jesus Christ. This owning of the Lordship of Christ is missing in much of the evangelism of our day. "If thou shalt confess with thy mouth Jesus as Lord and believe in thine heart that God hath raised Him from the dead thou shalt be saved." Romans 10:9. The sinner must acknowledge Christ as the only Saviour Who died for

him upon the cross, but he must also bow before the claims of the Risen One as Lord of his life. This absolute confession of Jesus as Lord will regulate the whole path of the convert, and will save from the spurious profession so evident in these last days.

Not only is salvation linked with resurrection but also the justification of the believer. The glorious fact is that He Who was delivered up for our offences was raised up for our justification - Romans 4:25. All who depend upon the merits of the sacrifice (His) are declared righteous in God's sight. The blessed witness to this clearance from every charge of guilt is the wondrous fact that God raised His Son and seated Him in the highest place above.

The resurrection is also the grand guarantee of the future resurrection of all the saints who have fallen asleep. We know that He Who raised up Christ from the dead shall raise up all who have died in Christ. - 2 Cor. 4:14. What comfort and hope to enjoy the fruits of His victory over the grave.

The doctrine seen in Christian baptism links the truth of resurrection with obedience to the simple ordinance. The believer is buried in water in order to rise again. We are buried with Him in baptism wherein also ye are raised with Him through the operation of God Who hath raised Him from the dead, Col. 2:12. What value and preciousness is thus placed upon the baptism of believers as setting forth his close identification with Christ in death, burial and resurrection. We build upon a rock and the glad assurance of no future condemnation lies in our links with the Risen Christ.

But what of those who have not owned their guilt and ruin? Will any of these escape the righteous judgment of God? The answer is nay. God has given assurance to all men that His Son will, one day, be the Judge; and hath raised Him from the dead to carry out this solemn work. Many would seek to escape this meeting but in His raising Christ from the dead, the sinner can only anticipate "eternal wrath" in the Lake of fire. All who fail to receive the justification unto life by the acceptance of the death and burial and resurrection of the Lord shall utterly perish. The old hymn written by W. M. Tompkin, one of the early brethren, expresses Divine Truth in well chosen words:

"Christ's grave is vacant now,
Left for the throne above;
His Cross asserts God's right to bless
In His own boundless love."

“And there the child of faith
Sees judgment all gone by;
Perceives the sentence fully met,
The soul that sins shall die.”

Let us thank God for the Glorious Person of our Lord Jesus Christ, Who not only died a Sacrifice for human guilt but rose again to die no more and ever liveth at the Right Hand of God.

HALLELUJAH! WHAT A SAVIOUR!

DIVINE BIRTHMARKS

EARLY FEATURES FOUND IN YOUNG CONVERTS

W. Fisher Hunter

There are many sayings current in the world today that are true enough of things concerning the world, but when these statements are taken up by Christians and applied to spiritual matters we find them to be false. One of these sayings: “You can’t put an old head on young shoulders” is often used to justify the lack of fruit in young Christians. God puts a NEW head of the same kind on everyone He saves, irrespective of age, nationality, or social standing. Therefore, Christian experience is the same the world over, for it is the direct result of the working of one Holy Spirit and one Divine nature received. Where God has implanted Divine Nature there is fruit to characterize it. Look briefly at the early days of Christianity at some of the features that characterized the early converts. These may be termed “Divine Birthmarks” and the first in order is the

PANGS

of birth. These are seen in Acts 2:37 where we have a company of sinners pricked in their hearts and made to cry “What shall we do?” A work had been done in their minds and consciences. They had been made to see their sin of rejecting and crucifying their God-appointed and God-approved Messiah. They own this, they see the consequences; their guilt becomes a burden; they cry out for relief and a way of escape. This state of soul accompanies all true conversions to Christ. We call it conviction of sin. In some cases of conversion it is more prolonged and deeper, nevertheless every born again soul has experienced it. In seeking to bring souls to the experience of the new birth we should expect and look for this condition, for without it the conversion will be spurious. Another thing that marked these converts was--

PERSEVERANCE

We read: "They continued steadfastly in the apostles' doctrine, and in fellowship, and in breaking of bread, and in prayers." In separating themselves from their religious fellowship they must give up the doctrines, privileges, and responsibilities which were part of it, and in so doing they meet opposition. It demanded perseverance on their part to keep themselves in the new fellowship into which they had been brought. Going back into the world, its religions, its pleasures of sin, on the part of those who profess to be saved is usually an evidence that such have never had a Divine birth. Perseverance of the saints is a Scriptural principle.

Look at the 8th chapter of Acts, which records conversions in the city of Samaria, and a conversion in the desert of Gaza. The prominent mark in these conversions was--

JOY

In the former case we read: "And there was great joy in that city" (verse 8) and of the latter case we read: "And he went on his way rejoicing. (verse 39) How could a person not have joy when he realizes that his sins are all forgiven; that he has been saved from hell; and coupled to that fact, that he is indwelt by the Holy Spirit and made a partaker of Divine nature! This joy is Heaven-born, eternal, permanent, and is not affected by earthly circumstances, all known on authority of the Word of God.

Now, turning to the 9th chapter we have the conversion of a remarkable person. What especially marked him as one who was the possessor of a new Divine nature was--

NEW DESIRES

These desires are first of all expressed in the words: "Lord, what wilt thou have me to do?" Here we have the desire to obey. A desire to obey is one of the prominent marks of a born again soul. Every child of God should be able to say at all times: "Show me a Scripture that is applicable to me, and that lies within my ability to obey, and I will practice it." Any who profess to be born again, and yet who do not want to obey God's Word we have every right to question whether or not they have been born again. Sometimes we are all too ready to give people credit for that which God does not give them credit.

In verse 10 we see Paul praying. He manifests a desire to speak to God. This is true of scriptural experience, for we read: "And because ye are sons God hath sent forth the Spirit of His Son into your hearts, crying Abba Father." Professing child of God, have you had this experience? Praying to God as our Father is a part of the Christians life.

In verses 20 to 22 we see another desire relative to Christ manifesting Himself in Paul. He begins to speak about Christ, testifying that he is the Son of God and Israel's true Messiah--THE CHRIST. A testimony of conversion to God that leaves Christ out, is never Heaven-born. Born again souls always speak well of Christ.

In verse 26 Paul shows a desire to be with the children of God. The world knows the value of company--that is why they have their clubs, parties, lodges, etc. If born again souls were left alone to God and to His Word, and if no human influence was brought to bear upon them then they would seek and be with God's Scripturally gathered people. It is man's creeds, man-made denominations, human affections, and natural relations that keep God's children from being together in the various communities where they reside.

In chapter 16 we see

LOVE

manifest in these young converts. This is seen in the attitude and actions of Lydia and the jailor towards Paul and Silas. Formerly, they would be opposed to the apostles because of the differences in their religious beliefs and practices. Now, having been born of the same Spirit and having obtained the same Divine nature there is an affinity between them, and the proof of it is seen in a very practical way--the jailor washing the stripes of the apostles, and Lydia receiving them into her house: Well it is with all who can say: "We know that we have passed from death unto life because we love the brethren." The importance of Love towards the brethren is clearly shown in the words of our Lord: "By this shall all men know that ye are My disciples if ye have love one towards another." This is an unmistakable birthmark. All who are born again have it begotten in them,

SEPARATION

is clearly seen manifesting itself in the actions of the young converts of chapter 19. We read: "And many that believed came and confessed and showed their deeds. Many of them also that used curious arts brought their books together and burned them before all men." They show by their actions that the things they once loved they now hate. This kind of love and hatred always co-exist in one who has been born again.

Note reader! They did not bury their evil literature, they burned it. The love for the Word of God so occupied their hearts and minds that they could do nothing else but depart from all evil, immoral and contaminating literature and teachings.

SALVATION
and
SEPARATION

SEPARATION to the Lord is a special and all-important truth in Scripture. Human reason cannot understand it. The unsaved religious professors of Christendom see no necessity for it. But it must be practised by the child of God to maintain unbroken communion with God. It is a delusion to think otherwise . . .

W. Fisher Hunter

DIOTREPHESES

ACROSTIC:

DIKTATOR, or DOMINATOR

INNOVATOR—Brought in misrule, etc.

OPPOSER—Of the brethren and the right ways of the Lord.

TYRANT—

REBEL—Against Apostolic and Scriptural authority.

EXPULSIONIST—Cast out the brethren.

PREEMINENT—He loved this.

HARD—

EXAMPLE—Of one-man rule.

SELF—AGGRANDISER.

W. Fisher Hunter

“FOR SUCH A TIME AS THIS”

Esther 4:14

It was not chance that led
Queen Esther to the throne;
But God Who placed her there
To make deliverance known.

Her intercession caused
Proud Haman's plot to fail;
Though Mordecai he would kill,
God made him to prevail.

It is not chance that leads
The Christian day by day;
But Christ, upon the Throne
Who guards and guides his way.

“For such a time as this”—
No matter then how drear,
Our Saviour's all-prevailing grace
Can calm our raging fear.

“For such a time as this”
Whate'er the crisis be,
Take courage from His faithful Word
And His deliverance see. M.L.J.

SPLENDID ADDRESS

“SPLENDID! - I don't know that I ever heard a better word for believers.” But friend, tell me this: What was the effect of the splendid address? Was business done for eternity? What sin - what worldly conformity - did the address lead you to renounce? Did the address cause you to cry out to God on account of the un-Christ-like character of your own ways? Did it send you home to do righteousness - that is, the right thing, in the family and in the workshop? Did it reveal to you that you were weak through lack of secret prayer? Did it show you yourself, and let you know what a searching thing it is to be in God's presence? These are some of the effects of an address that comes from the throne.

We have heard “splendid” addresses - addresses that were extolled on every hand; and yet backsliders could sit unmoved, and Christians grasping the world with both hands did not feel in the least disturbed. Yea, they were to be heard extolling the “splendid” address! From all such splendid addresses let us pray to be delivered.

If God's people are to be brought in living contact with Himself, it will not be by these flowery orations sent forth over the heads of the people, as if the speaker were addressing an audience a thousand miles away. Close dealing is wanted - sharp, personal work. So long as speakers aim at giving a fine address, and seeing how well they can occupy thirty minutes, nothing will be done for eternity.

What speakers have to consider is this: “How shall this people be brought into the presence of God, and made a holy people unto Himself? How shall they be delivered from sin, and conformed to the image of Christ?” Let such be the aim of the speaker. Let him be one who comes forth, like Elijah, from the presence of the Lord; the backsliders shall cry out, sleeping saints shall be aroused, and business for God shall be done. Then, instead of only splendid addresses, there would be splendid obedience - splendid self denial - splendid devotion to Christ. It matters very little what the saints think of our addresses.

Let it be our aim to bring them into living contact with the Holy One; and the seal of God upon our labor shall be to us far higher than a thousand voices saying, “What a splendid address!”

W.S.

* * * * *

Base envy withers at another's joy,
And hates that excellence it cannot reach.

A proud man has no God; an envious man has no neighbor;
an angry man has not himself.

QUESTIONS and ANSWERS

Question: To what does the liberty in verse 17 of 2 Corinthians chapter 3 refer or what is its significance?

Answer: The whole reasoning of this third chapter is to show the contrast between the Old Covenant (the "letter" of verse 6) and the "law of the Spirit of life in Christ Jesus which has made me free from the law of sin and death" - Romans 8:2, exemplified in the New Covenant.

Moses veiled his face as he came out from the Presence of God and as he talked with the people. This was a "judicial veiling" under the direction of the Spirit, to keep from the eyes of Israel the fact that "the glory" attached to the Old Covenant, for it was given in glory, was "a fading glory" which was to pass away. It would seem that Israel could not but behold the glory temporarily (as Moses had just come out from the presence of God) but lest they should see that it was transitory and soon to pass away he veiled his face ere done talking to them - this point is missed at times in the consideration of this "veiling."

To this day remains the same veil upon their heart, nor can they see beyond it that the law is done away in Christ. You will note in reading this third chapter that each mention of the ministration of death or doom, in each case, is lessened - while on the contrast, the "ministration of the Spirit" increases in glory - this is in keeping with the whole subject of the chapter, also of the closing verses.

The distance, the fear, the restraint, has all been done away for all who "behold as in a mirror the glory of the Lord." They are "being transformed" or "continually transformed" (C. & H.) "into the same likeness; and the glory which shines upon us is reflected by us, even as it proceeds from the Lord, the Spirit." "From glory" indicates the origin of this transformation, i. e. the glory shining on us; "to glory" the effect, i. e. the reflection of that glory by us . . . the representation of divine truth given us by Christianity is only a reflection of the reality." C. & H.

The more we enter into the blessed truth of our liberty in Christ as a result of our blessing through the New Covenant, the more we shall reflect heavenly glory, in other words, we shall reflect more of Christ.

It is our glorious liberty to look with unveiled face into this New Covenant in the Holy Book, ever-increasing, and at the same time there it proceeds from us part of that glory (by reflection) which is inherent in the New Covenant.

As He, our Blessed Lord "could not be hid" - so in the case of those thus occupied and revelling in "The Book and The Covenant" in measure it could be said "THEY SHALL NOT BE HID."

This is where we lack today, our weakness lies herein. Even to this day the men of God who lived in this atmosphere, although dead and gone many years, are a source of delight to the careful student of the Word and their ministry relative therein.

Question: Would we have reason to accept Diotrephes as a wayward Christian or an enemy of Christ, therefore unsaved?

Answer: He had all the implications of a wicked person who could, without a qualm of conscience refuse the beloved apostle John, after his exile on Patmos for the Word of God and the Testimony of Jesus Christ. At the same time, usurping authority which did not belong to him at all, he could "cast out of the Church (locally)" all who opposed his wicked designs. We could trace in his absolute refusing the Lordship of Christ as Lord the evil spirit which shall, and has in measure, characterized the regression from divine principles to authoritarian suppression of the truth of God when it counteracts his personal designs. At one of our larger Conferences last year, in his ministry one mentioned this same Diotrephes and spoke of him as an **unsaved man . . . to this we say "Amen."**

Question: What is the difference between a proper meeting of exercised and godly overseeing brethren, so appointed by the Word of God, and a "general business meeting" called together, embracing those who would not, scripturally, be fitted and ordered of God?

Answer: The former is a divine institution - the latter an invention of man which has no scriptural precedent.

Question: What would Phil. 4:10 indicate as to this "gift" sent to the beloved Paul in Rome? Would it suggest forgetfulness? Or would it be their lack of opportunity? as it seems.

Answer: This delicate subject is handled beautifully by the apostle himself. The immediate meaning seems to be that of a tree coming "into leaf." Literally it would read - "Ye budded forth again in caring for my interest." Alford's note is good . . . "Your care for me was, so to speak, the life of the tree; it existed just as much in Winter when there was no vegetation, as when the buds were put forth in the Spring." . . . "I rejoiced . . . etc, that at last ye flourished in anxiety for my interest." etc.

The apostle hastens to show that it was timely and much appreciated, yet he would make them to know his source of sustenance was higher than in mere temporal friendships. Any might fail, but he had been TAUGHT the secret of divine sustenance.

It seems many need to learn again the value of real exercise as to the distribution of their fulness. Done mechanically, or on spur of the moment as when someone comes along who captivates the intellect, nor necessarily the heart, there could be a "budding forth" in giving which could lack divine wisdom, or godly care of that which is entrusted to them, to create an atmosphere which would redound to themselves in a measure of praise. If this sounds enigmatic, it is purposely so to create the true spirit of giving which can be done as much to encourage and cheer (as it did the beloved Paul) as to meet the present need.

PIONEER PAGE

THE NEED FOR TRUE PIONEERS:

The following extract from a brother doing the work of a pioneer in another land would be timely here, lest we degenerate into a "closed society" of certain circumscribed boundaries and forget the words of our Blessed Lord . . . "GO YE INTO ALL THE WORLD" - Mark 16:15.

"I feel you are right to persistently call for a pioneering spirit among the brethren. Conditions have changed from when you labored in Michigan on horseback, etc., but there is still the need for the brethren to get out away from the narrow circles of comfortable assembly fellowship.

A young brother from _____, saved last year has gone to England to work in the Summer months. He is very disappointed to see the worldliness there in the assembly, young men with long hair (something which we have never tolerated here) and general natural comfort. He comments that to spend an hour a week giving out tracts is hardly evangelizing. He comments that they work in a closed circuit, with little or no zeal. I am saddened to hear this and I feel that Words In Season must continue to press the need for true pioneers.

I fear that the intensive and yet comfortable life in certain assemblies makes for mentally weak Christians. By that I mean that their spiritual ease unfits them for the real mental rigours (and spiritual) of prolonged isolation."

TO COME NEARER HOME WE QUOTE FROM AN ELDER:

"We do appreciate Words In Season here as we feel the articles in it are so needful for the day in which we live. Your pioneer page is so much needed to stir the souls of all of us, plus the workers in the Gospel. Oh! for men to go forth and stick out a work in these places that are so needy.

I have been thinking here in New England there is the State of Vermont with one small assembly and the whole State of New Hampshire without any. Oh may God exercise our souls, also that the Lord of the harvest will send forth laborers into these needy fields."

"To do real pioneer work, the servant must have an area and field before him - unevangelized and needy - he must work in it and visit through it, the villages, towns and hamlets, and isolated parts, not only for a month or two in the Summer time but consistently, persistently, making it his field of labour for years, Summer and Winter, in more or less isolation, leaning on God alone and learning what it is to "walk with God alone." We have few pioneers left.

F.

East Boston, Mass. — Our brother Walmsley, with his wife were leaving here Monday Sept. 8th. for their field of labor in Venezuela — continue to remember them in prayer, our brother has been giving help in the Maritimes of late, was at White Settlement lately with John McCracken.

Manchester, Iowa — Saints here also have been encouraged through the year in seeing some professing, long prayed for, at meetings of bre. Dobson and Orr.

Camden, N.J. — The area Bible Readings here and Pennsauken, etc., the second Saturday of each month. We are always happy to see this exercise.

La Crosse, Wisc. — Bre. Elliott and McCullough have been encouraged in meetings on Fench Island on the river with a number professing. Bro. Hamilton was in Kesley, Iowa., when he wrote — a good crowd at Labor Day meeting in Beetown following three weeks of meetings by bre. Hamilton and Mick.

Laurium, Mich. — Saints here seek to carry on for Himself. Bro. Ballhagen visited them this Summer and had some Gospel meetings with them. They are quite isolated during the long Winter of the Lake Superior region.

Lake Shore, Ont. — August tent meetings of bre. N. Crawford and G. Sharp saw some blessing among the young — attendance good — bro. Crawford remained for two or three meetings for the young.

CONFERENCES

Vancouver, B.C. — Victoria Drive Conference D. V. will be held in the Killarney School, 49th., & Killarney, Oct. 11, 12 and 13, beginning at 10:30 a.m. Prayer Mtg., and B. of B. at Victoria Drive Hall, Fri., Oct. 10 at 8 p.m. and Lord's Day at 10 a.m. Corresp. Tom Barr, 935 Gatensbury, Coquillam, B. C. Tel. 936-7162.

Canadian Thanksgiving conferences: See last issue — St. Thomas. Ont., Oct. 11, 12 and 13 in Central Elgin Collegiate, Chestnut and First Ave., No meeting Sat. a.m., Prayer mtg. Oct. 10 at 7:30 p.m. in Gospel Hall, Erie St., Corresp. Allen McCandless, R.R. 1, Port Stanley, Ont., Sault Ste. Marie, Ont., October 11 and 12, Breaking of Bread at 10 a.m. S. H. West, 479 Albert St. E. Orillia, Ont., starts Oct. 11 at 3:30 p.m. continuing Oct. 12 and 13 — no meeting evening of the 13th., Breaking of Bread at 10:30 a.m. R. J. Pears, 234 Matchedash St., Meetings in Collegiate Institute, West St. N.

Blue River, Wisc. — Annual Conf., D. V. Oct. 18 and 19, Prayer Mtg., Oct. 17th., at 7:30 p.m. All meetings in the Community Building at Blue River. Corresp. Raymond Studnicka, R.R. 3, Boscobel, Wisc., 53805 — Tel. 608-537-2986.

Terryville, Conn. 06786 — Annual Conference (Waterbury Assembly) will be held D.V. commencing with Prayer Mtg., in Gospel Hall, No. Main St., Oct. 24th., continuing in the High School, across the street from the Hall Oct. 25 and 26. Corresp. Abraham VanDenBush, 31 Gosinsky Park, Apt. 13, Tel. 203-589-5731.

Livonia, Mich. — The Stark Road Gospel Hall has their Conference as usual, commencing with Prayer Mtg., Fri., Nov. 7th., at 7:30 p.m., continuing Nov. 8 and 9 in the Assembly Hall, as above, 9280 Stark Road, Livonia (suburb of Detroit). Gospel Hall phone — 425-4910. Ministering brethren walking in the old paths welcome in ministry — Visitors freely entertained. Correspondence to Alexander Stewart, 14145 Shadywood Drive, Apt. 68, Plymouth, Mich. 48170.

Cleveland, Ohio — Monticello Assembly, with West Side also, convene their Conference all day Oct. 18 and 19, Prayer Mtg., Oct. 17 at 7:45 p.m. in Monticello Gospel Hall, 4970 Monticello Blvd., Corresp. Arthur E. Pile, 5858 Briar Hill Drive, Solon, Ohio 44139 — Tel. 216-248-4916.

Steubenville - Toronto, Ohio — Annual Conference D. V. commences with Prayer Mtg., Fri., Oct. 31st., at 7:30 p.m., continuing Nov. 1st. and 2nd., all day. Corresp. Harris E. Mizener, 210 Viola Lane, Follansbee, W. Va. 26037. All meetings in Gospel Hall, Park & Adams Sts.

Hartford, Conn. — Annual Conference at the Charter Oak Gospel Hall will be held again this year in the will of the Lord on November 22nd. and 23rd. Details next issue. Correspondent — Mathew J. Brescia, 81 Cobblestone Way, Windsor, Conn. 06095.

Avonport, N. S. — Annual Conference of the Avonport Gospel Hall will be held D. V. November 8 and 9, commencing with Prayer Mtg., Nov. 7 at 7:30 p.m. The Lord's servants walking in the old paths welcome in ministry — hospitality extended and usual order of meetings. Corresp. Hugh Kelly, P.O. Box 1116, Avonport, N. S. BOP 10 — Phone 542-5527.

FALLEN ASLEEP

Vancouver, B. C. — Our beloved sister Mrs. Murdock Anderson was called home suddenly August 6th. She was saved here when a girl of 15 and in fellowship in the late East Hastings Assembly and later in Victoria Drive Assembly. Highly esteemed and noted for her steadfastness in God's ways. Her husband, in retirement, was visiting the ships in the harbour, giving tracts in their native language, on returning home, leaving his wife in apparent good health, found the Lord had taken her home — pray for him in his loss. 1 Cor. 13:12.

Pennsauken, N. J. — Our beloved and esteemed brother Herbert C. Rue "went home" suddenly August 16th. A faithful brother in the Assembly here, shepherd and helper in many ways, he shall be much missed. He was saved in Philadelphia in 1921 and received into the former Mascher St. Assembly in 1922, later moving to Camden, N. J. and the Assembly there, now known as Pennsauken Assembly. Gentle in disposition, always in his place with a kindly word to all. Remember his widow in prayer, also four children.

East Orange, N. J. — Our valued and esteemed brother Orie Vieldhouse went to be with the Lord suddenly Lord's Day morning, August 10th., just as meeting was about to start. The previous Lord's Day he had ministered and said how wonderful to be called home to be with the Lord from such a precious meeting — he had his wish — 2 Cor. 5:8. He was born in Holland in 1909 and in Paterson, N. J. Assembly for years, the past 7 or 8 years with the saints in the Gospel Hall here. A true shepherd, loved to visit and encourage the aged and sick, and a capable minister of the Word, truly a brother beloved. He leaves a son and daughter, both in assembly fellowship. He loved the "simplicity" in our testimony.

Words in Season

THE BIBLE FAMILY MAGAZINE



"THESE FORTY YEARS"

Deut. 8:2

THOU shalt remember, God has said,
To stir our hearts, for so He led

Through testings, trial, fearful days,
He guided all the way.

The memory brings much to mind
Of all God's gracious ways, so kind;

But also of our failures sore,
To make us know Him more.

His purpose was to bring them in,
But faith was absent through their sin;

And while they doubted Him, their Lord,
They saw His guiding cloud.

And so do we who journey home,
Tho' some may wonder, feel alone;

Let's lift our eyes, His promise true
We read, and trust anew.

W. H. F.

NOVEMBER, 1975

WORDS IN SEASON

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SUBSCRIPTION RATE — YEARLY — Three dollars in U.S. funds. We are holding our rate for 1976 and appreciate prompt renewals. ALL SUBSCRIPTIONS will go to Mr. Matthew J. Brescia, 33 Lewis Street, HARTFORD, CONN., 06103.

Bank Drafts could be drawn on the Connecticut Bank & Trust Co., Hartford, Conn., for British and foreign subscribers - especially is this necessary when draft is drawn payable to WORDS IN SEASON. We would like to remind overseas subscribers that the British pound is quoted in U.S.A. at only \$2.03 and is not likely to rise for some time. We appreciate very much the help some of our brethren give us in taking care of subscriptions for others overseas — We feel WORDS IN SEASON is a help in the maintenance of divine order in our "testimony to His Name." "Brethren! Pray for us."

All other material, or correspondence for WORDS IN SEASON should go to the Editor, Wm. H. Ferguson, 12000 Edgewater Drive, Apt. 207, LAKEWOOD, OHIO, 44107. Please note recent change of address.

CORRESPONDENT ADDRESSES

Tacoma, wash., 98498 — Bruce A. Matthews, 9908 Steilacoom Dr., S.W. — Phone 582-0967.

wallaceburg, Ont., — Clarence Kerr, R.R. 5 — Phone 519-627-4875 for the new Assembly.

REPORTS

Arlington, Wash., — Recent Labor Day Conference here was the largest they have had to date, with many visitors from different parts. Some profitable ministry to strengthen the testimony.

Wallaceburg, Ont., — After five years of labour in this town and area, the believers have decided, in His fear, to gather to "remember the Lord" on October 26th. The order of the meetings will be: Breaking of Bread at 10 a.m. S. S. & Bible Reading following, Gospel at 7:30 p.m. Prayer and Bible Reading Wed. at 8 p.m. They will have a Ministry Meeting from 2:30 to 5 p.m. on October 26 with Gospel meeting following — supper will be served between. They will welcome brethren walking in the old paths for ministry . . . We wish the saints the Lord's blessing.

Midland Park, N.J. — The recent Conference was felt to be a real encouragement and blessing to the saints. Six of the Lord's servants present to help — we enjoyed the fellowship of our brethren John Wells of Ireland and Jos. Turkington of Venezuela — the latter left October 1st., for his field of labor, with his family. Weather bad preceding but the Lord gave us a very good weekend, despite the flood waters of the district.

East Boston, Mass., — Bro. Jos. Turkington gave us an appreciated call on his way through.

Puerto Cabello, Venezuela., — Our brother James Walmsley was having very good interest in Gospel meetings here in the Port.

Hitesville, Iowa., — Recent Conference reported good, with helpful and practical ministry.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

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GOD'S KING:

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This title suggests His invincibility. Psalm 97:2
2. KING OF PEACE -
The thought here is harmony. Isa. 9:7 - Heb. 7:2
3. KING OF THE JEWS -
This title suggests nationality. Matthew 2:2
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Suggests the territory of His reign. Matt. 27:42
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The diadems adorn the brow of the ONE
Who was once crowned with thorns. Psalm 24:8, 10
The late Tom Baird of Singapore
(submitted by Harold S. Paisley)

And shall we not give honour
To our KING
For Whom the vaults of Heav'n
Loudly ring,
By stooping down to earthly
Shame and loss
He won the MEED and CROWN.
HE wears it for His own
His Kingdom ne'er shall wane:
The mighty host of Heav'n and Earth
Shall celebrate His Name.

W. H. F.

THE COMING STORM

A CHRISTIAN butcher stood in his shop. An old man entered. The day was very stormy, and the old man commented on the fact.

"Yes," said the butcher, "it is stormy, but there is a far worse storm coming."

"What storm is that?" said the old man, with some surprise.

"The storm of a righteous and holy God against sin, and if you are not sheltered by the blood of Jesus you will come under it," was the answer.

"Do you believe the Bible?"

"Yes, every word of it," said the butcher.

"Well, that is where you and I differ, but I came here to buy," evidently meaning he had not come to be preached to.

"Well," said the butcher, "what have you got to buy with?"

"Ah! now you are talking; you are after my money now."
"Very well, let me see what money you have."

The old man held out his hand, and displayed the sum of one penny.

"Oh! yes," said the butcher, and taking his knife he cut off a good slice of beef, then a nice bit of fat to go with it, and, wrapping all together in a piece of paper, he handed it to the man and said, "Take that now, and your penny as well, and if ever you are to be sheltered from the storm of which we have spoken, it can only be by taking God's offer of salvation through the shed blood of the Lord Jesus Christ, just as you have taken this, as a free gift."

Tears of gratitude started to the old man's eyes and coursed down his cheeks at the thought of the butcher's kindness, as he turned towards the door.

Reader, that is the gospel.

The storm of the judgment of a holy God is about to break on the head of a guilty world. Even now the anointed eye can see the ominous gathering of the clouds.

Are you in the shelter that God has provided at such a cost?

Have the tears of gratitude ever wet your cheeks as you thanked Him for such wonderful love?

Remember, you cannot buy God's salvation. Just as the old man's penny was altogether inadequate to pay for the good square meal he needed, so is anything you can do quite useless to meet the claims of God.

But God has provided a Saviour in the person of His own beloved Son, and He now offers pardon and peace to whosoever will.

"The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

"A man (the Lord Jesus Christ, a man, but thank God much more than a man) shall be as an hiding place from the wind, and a covert from the tempest!" Isa. 32:2.

Again I ask, "Are you in the shelter?" Remember, the storm is coming. Burst, it will one day. Are you ready? W. C.

OUR LORD JESUS CHRIST - HIS PRIESTHOOD

Harold Paisley

The glorious work of our Lord Jesus Christ as the Great High Priest is of vital interest and supreme importance to all the Lord's people.

In His pathway down here we consider Him as the Great Prophet and the Faithful Witness. In the future He will be manifested as the Great King and the Prince of the kings of the earth. Presently in the glory, at God's right hand, He is the Great High Priest and the Firstborn from the dead. (Rev. 1:5)

No believer can afford to be ignorant of the present work of His Lord, Who ever liveth to make intercession. It is significant to see that the title of Priest is given directly to the Lord Jesus only in the Epistle to the Hebrews. This teaching relative to the Priesthood of Christ is given in this epistle in an orderly manner. We will proceed to consider the glorious and affecting theme in four stages:

1. THE FACT OF HIS PRIESTHOOD.
2. THE FORESHADOWS OF HIS PRIESTHOOD.
3. THE FEATURES OF HIS PRIESTHOOD.
4. THE FRUITS OF HIS PRIESTHOOD.

THE FACT OF HIS PRIESTHOOD

The law of the first mention is an important avenue in the interpretation of Scripture. The first mention of Christ as Priest is found in Hebrews ch. 2:17.

“Wherefore in all things it behoved Him to be made like unto His brethren that He might be a merciful and faithful High Priest.”

The point in view here is His Incarnation being necessary to His Priesthood. To be merciful to us in all our weakness, and to be faithful to God in all His purposes it was needful for Him to stoop to where we were and to become like unto His brethren. He is worthy of our consideration as the Apostle and High Priest of our confession. Following this we further learn some delightful things in later chapters.

“Having then a Great High Priest, Who hath passed through the heavens, Jesus the Son of God.” “We have not an High Priest which cannot be touched with the feeling of our infirmity but was in all points tempted as we, sin apart.” Hebrews 4:14, 15.

We are introduced here to His Person. He is Jesus the Son of God. This exalted Name presents the duality of His nature, power and love combined in Him. He has also gone where no earthly priest could enter or minister. He has passed through the heavens into the very presence of God. Furthermore He is fitted to be our Great High Priest as He is touched with the feeling of our infirmity. The Lord Jesus has passed this way before us and has experienced all the difficulties and trials. In one only matter is He unique. *He was never tempted to sin or by sin.* His holy nature was sinless and incapable of such temptation. Our Lord not only did not sin but could not. This exalted One is able thus to supply our needs and to Him we may come at all times declaring all, and be sure of sympathy and help in time of trial.

THE FORESHADOWS OF HIS PRIESTHOOD

Aaron and Melchisedec both foreshadowed Christ in His Priesthood. He is greater than Aaron and superior to Melchisedec.

The writer to the Hebrews shows three marks of the Aaronic priesthood. He was taken from among men, he was to have compassion on the wayward, and he was to be called of God to the office. The priest to represent men must be from among men. He must also have a gentle feeling and consideration for men. Finally he was fitted to the work by God Himself. (Hebrews 5:1-4) These features were only seen fully in Christ. He fulfilled every type in perfection, but also became a priest of a new and unique order. He was after the pattern of Aaron but after the order of Melchisedec. (Heb. 5:5-10)

The subject of the Melchisedec Priesthood of Christ is as little understood today as in the times of the epistle to the

Hebrews. The writer found saints too dull of hearing to enjoy his ministry on so great a theme. Their growth was retarded and their appreciation of such teaching limited. May we, of this day, have our senses exercised to read and grasp the blessed truths of this section of the New Testament (Hebrews 6:20 to 7:28) that the Person of the Lord Jesus Christ may be enhanced in our hearts affections.

Melchisedec united in himself two great offices, kingship and priesthood. The Lord Jesus shall be priest upon the throne (Zech. 6:13) in the future but even now He is a priest forever after the order of Melchisedec. (Ps. 110) He is the One who will establish righteousness and peace. The omission of the beginning of Melchisedec typifies the Eternity of the Son, and the fact that his death is not recorded points to the Lord Jesus, Whose priesthood abideth ever. Melchisedec had a beginning and an end down here but not so the One Who is after his order. The glorious Priesthood of Christ is far greater than the Aaronic priesthood, just as Melchisedec was far superior to Abraham and hence greater than Levi. The Priesthood of the Lord is also unalterable and without end for He continueth ever and hath an unchangeable priesthood. May we consider how great this Man.

THE FEATURES OF HIS PRIESTHOOD

The priesthood of both these types was confined to earth but the sphere of the Lord's priesthood is heaven itself. He has gone beyond all the symbols. His sacrifice is absolute and perfect. His help for us is more than material substances, as bread and wine, but spiritual and eternal. This we see in the contrast between priests on earth and the Priest in Heaven. They first confessed their own sins and then appeared before God with blood of others, but Christ bore the sins of others and entered into Heaven in virtue of His Own blood. The Great day of Atonement supplies the picture. On that day Aaron entered within the vail to sprinkle the shed blood and afterward to appear for the blessing of the congregation. This was the shadow of the good things to come, but the substance has come in the Person, Sacrifice and Priesthood of Christ.

THE FRUITS OF HIS PRIESTHOOD

What wondrous benefits this unfinished work of Christ has brought to the saints of this age. Christ is presented as the Great High Priest in a twofold way in the Hebrew epistle. Firstly He is presented as the Priest Who leads His people in sympathy through all the trying experiences of this life. This is the wilderness scene. Then He is also the High Priest Who leads us into the presence of God as worshippers. This is the sanctuary scene.

It is to have a practical bearing upon us who are in the priesthood of all believers that these truths are taught. God desires that all the priestly family will enjoy priestly function and priestly lives will be lived to the honour of the Great High Priest. Let us exercise our priesthood in spiritual sacrifices to God, and in material sacrifices to men, for with such things God is well pleased, and the Priest on high is glorified.

“THESE FORTY YEARS”

Deuteronomy 8:2, 3

William H. Ferguson

MOSES, the man of God, ere the people were to cross Jordan and enter the Land of Promise, gave them again the message of God, recounting His ways with them from Egypt until the present time and, in the verses mentioned above, we mention the striking words . . . “Thou shalt remember . . . these forty years” with the divine purpose of God underlying all the journey. We note seven things definitely stated in the two verses of our heading.

We should mention, first of all, that “the wilderness” was not in the purposes of God relative to Israel, although He knew well what would happen. His gracious purpose was to “bring them out that He might bring them in.” It was their lack of faith and disobedience which caused God to make known to them the “altering of His purpose, or breach of promise” as in Numbers 14:34. Yet God used the wilderness experiences of His people of old to teach us precious lessons as we journey through the wilderness of this world. We find, also, that much that happened to them, through lack of faith and obedience, has happened to the Church in its wilderness journey from Acts, chapter 2 and onward. We can learn some good and valued lessons as we “REMEMBER ALL THE WAY . . . THESE FORTY YEARS” of His ways with us. Let us consider the seven things mentioned:

HE LED THEE - The Word of the Lord through Moses and the Cloudy Pillar reminds us of the precious WORD and the SPIRIT OF GOD given to us as He leads on to the end of our pilgrimage - unchanging, unaffected by the failure and disobedience of many, His guidance never failed.

TO HUMBLE THEE - As we examine this word we find that was not an unnecessary procedure with God but had a definite meaning and purpose. I note the Septuagint reading of this is . . . “to afflict thee, to try thee” and, although they would look upon God’s dealings as very strange, and perhaps evil, for the meaning of the word is “with difficulty, a distressing, a wearing out” - yet we know that in God’s purposes

this was an essential part of their wilderness training. To digress, we remember that the numeral "forty" suggests "trial" or "testing" or "proving" as we find again and again in the Word. We think of the three "forties" in the life of Moses - the first giving us Moses' choice, then we have the "desert forty" which was an essential part his service for God and this final "forty" out of which he came, although not without failure, as in smiting the rock instead of speaking to the Rock (which was typical of Christ in exaltation as the word for rock here signifies), yet as the faithful servant of Hebrews 3:5 - faithful in all God's house as a servant (therapon - Gr.) which is the only place in the N. T. where this word for servant is used, *he finished well*. The commendation of the Word in Deut. 34:10 ends with . . . "whom the Lord knew face to face."

TO PROVE THEE - The word here means "to make proof or trial of" with a view to test thoroughly, even by a seemingly diverse purpose - consider Deut. 13:1, 3 etc., cp. 2 Peter 2:1.

SUFFERED THEE TO HUNGER - The word here is not the word for "famine" in the usual sense as this would not coincide with the following proof of God's care for them in the wilderness. The word here is rather "famish" - long for certain food. This we see was true with Israel when they got away from God, they famished for the food of Egypt, were dissatisfied with God's bountiful provision in heavenly food-wondrous lessons here for us when we be tempted to turn to Egypt's food - that which Egypt feeds upon.

HE FED THEE WITH MANNA - This heavenly provision was indeed a miracle of God but it was sufficient for the whole of the forty years . . . "Thou withheldest not Thy manna from their mouth, and gavest them water for their thirst." Neh. 9:20. This, of course, typified Christ in His coming into the world, as we find in John 6:31, 35 and, as we search the precious Word, which reveals Christ to our souls, we are fed and our thirst quenched as in John 6:56 - the word here is for "chewing" or "masticating" and as we thus get the full benefit from the Word of God, He remains with us and we in Him, the thought being fellowship and enjoyment of His presence. God desires that once having tasted of Christ, we should henceforth feed upon Him and enjoy Him. A professor without this feeding on Christ is a denial of faith.

HE MIGHT TEACH THEE - This is the sense of the words "that He might make thee know that man doth not live by bread only, but by every Word that proceedeth out of the mouth of the Lord doth man live." This is a lesson we sadly need to learn today. The days we live in are days of

so-called knowledge, advancement in science and kindred topics, all connected with the "age" which is governed by the god of this world, Satan. How many are entrapped and ruined by the empty fallacy of this "age" and are overcome and led into infidelity. Young believer, or older one, remember this! "by EVERY WORD that proceedeth out of the mouth of the Lord doth man live." You cannot despise any of the Words of the Lord without suffering for it. God does not want us ever to forget the lessons He teaches us, even when many others fail to appreciate them and refuse the Word when it does not suit their thoughts. We trust He shall TEACH US afresh this lesson.

TO KNOW THY HEART - The wilderness journey reveals the heart of man, even the heart thoughts of the child of God as we journey homeward. When God would deliver Israel through Moses, He taught Moses as in Exodus 4:1, 7 two very distinct lessons - in the matter of the rod and the serpent, God taught Moses that he need not fear Satan or the powers of darkness. That was one lesson, the other was equally necessary, as in verses 6 and 7 of Ex. 4 . . . "He must learn the plague of his own heart" - the lesson in thrusting his hand into his own bosom. This is essential for ALL true servants and indeed as we trace the lessons of "THESE FORTY YEARS" we are sure this is a lesson ALL spiritual persons have learned and would desire to know more and more as it can hinder even those who have served God in days past. Sometimes when we see the evils that beset us today and the bitter Spirit manifested, we wonder if such has seen "the plague of their own heart." To know Christ is to love Him, to know Him more fully is to be like Him in our ways, our thoughts, our service, even "till He come."

Let us not forget "THESE FORTY YEARS."

WHAT MAN IS THIS?

Gen. 24:61-67

William J. Oliver

The City of Nahor in the Country of Mesopotamia was far behind Rebekah and all else that she had been familiar with in the land of her nativity. The long journey with its many discomforts and weariness is now drawing to a close. The moment when the servant's description would be replaced with the full view of the son was about to break.

It is at that point that the quietness of the journey is broken with the question that will be the oasis of our meditation. "What man is this that walketh in the field to meet us?" With these words we will consider the Subject of the

Inquiry and the Inquirer of the Subject. With these thoughts we will consider the completeness of the person and the practical effect that his unveiling had on the bride.

THE SUBJECT OF THE INQUIRY

SON OF PROMISE (Gen. 18:10) From a natural viewpoint it was beyond the hopes of Abraham and Sarah that a son should be born. But the God of Heaven Who is not subject to the natural asks, "Is anything too hard for the Lord?" And so God's promise was fulfilled and "Sarah bare Abraham a son in his old age." (Gen. 21:2) It is this same son of promise that Rebekah is to be linked with and whose presence she will enjoy.

SON OF SACRIFICE (Gen. 22:2-14) We see that son that was loved of the father journeying with the father in obedience to the will of God to a mountain top where blood was to be shed. The place that God directed to was the motivation for the journey; the place was seen from afar and finally there was arrival at the place. Such was the purpose of the journey that it required the servants to remain at the bottom of the mount because it was a work that the father and son alone could perform. The journey brought the son into a position of bearing the wood and witnessing the fire and knife in the father's hand. That journey brought the son to the altar of sacrifice where he was borne up by the wood he had borne. He views the knife uplifted and the fire ready to consume. By the mighty working of a God of Grace the son comes from the place of sacrifice and death as one raised up. Rebekah is to be linked with one who had been to the altar, the son of sacrifice.

SON OF SORROW (Gen. 23:1-2) The close affiliation of the father and son would result in sharing the sorrow of the death of Sarah. The link of fellowship severed by death causes the stranger and sojourner to buy a cave, Macpelah. This was to be the only ground that Abraham owned and which Isaac would inherit, a field of burial. Because of man's sin, "death came by sin," and with it the resulting sorrow, tears, loneliness, void and heartache. Isaac knew that sorrow firsthand and so the subject of the inquiry is the son of sorrow.

SON OF PATIENCE (Gen. 24) That father who was so closely linked with the son of promise, the son of sacrifice and the son of sorrow now sends a servant to a far country to *seek out a bride* for his son. The son is to remain in the father's house and wait. Thus we find Isaac in this chapter patiently abiding in the father's house longing for the day when the words could be said, "The camels were coming." His heart longed for the bride but in patience he waits for the

moment of presentation as a result of the father's plan.

As we consider these aspects of the son who was the subject of the inquiry our thoughts are turned to the *Son of God, our Lord Jesus Christ*. How completely He fills the picture of the promised One. From the first revealing of man's need we read concerning the seed of the woman, "It shall bruise thy head." Farther on, "A virgin shall conceive and bear a son, and shall call His Name Immanuel." "Whose goings forth are of old, from everlasting." He again was the One Who was called by the prophet "a Man of sorrows and acquainted with grief." We view Him in His grief and shame and acknowledge there was "no sorrow like unto My sorrow." That same One is seen in sacrifice, the summary of which one writes, "Who His Own Self bear our sins in His Own body on the tree." Oh what a Saviour that He died for me! Again we see Him in His present position as Peter writes, "The Lord is not slack concerning His promise . . . but is longsuffering." The Son of patience.

What man is this? He is "my Lord and my God." Well might we spend time in inquiring concerning Him. With years of Christian experience behind him Paul writes to the Philippians the fresh desire of his heart, "that I may know Him." How good it would be if this were the echo of our feelings, wrought from an inner burning desire.

THE INQUIRER OF THE SUBJECT

Having already considered the one of whom the inquiry was made we would like to consider the one who made the inquiry. We will notice the practical truth that is suggested by the condition we find this one in as well as the effect that was seen when there was the knowledge that this was the servant's master.

EYES LIFTED - As we see Rebekah in verse 64 in her journey we notice the absence of such things as complaining about the beast she rode on, the loneliness of the desert, the heat of the day or the cold of the night. She wasn't taken up with her circumstances, good or bad, but rather with a heart filled by the servant with words concerning the bridegroom. We view her with eyes lifted from all around to scan the horizon for a glimpse of him. Dear Christian, where are your eyes and my eyes found? As we journey through this world, at its best a desert, are our eyes looking about at what only amounts to a mirage in light of eternity? Do we often get deep into and under our circumstances? Much rather should we be like Rebekah and lift our eyes to behold our Saviour Who fills the throne, to Whom the Father committeth all things, Who is coming for us.

LIPS PARTED - In verse 65 we hear the words of Rebe-

kah that prompted our meditation, "What man is this that walketh in the field to meet us?" Because she is in the condition of eyes lifted, a glimpse at a distance discerns one apart from anything else her eyes might behold. She sees him in action, not asleep, not with his back to her, not without a purpose but "walking to meet us." Have you ever caught that glimpse? Have you ever inquired concerning Him, our blessed Lord Jesus Christ, Who is coming for us? How much of our conversation to one another as we journey is about our Lord?

Those two disciples on the road to Emmaus on that resurrection day were burdened with sorrow and discouraged but talking together concerning the Lord. He draws near to inquire of their conversation only to hear their answer that it was "concerning Jesus of Nazareth." How lovely that the Lord would find them talking concerning Himself. O the blessed result when they knew Him in their midst at the table. O that we might inquire more concerning Him, that we might learn more of Him.

ON HER FEET - A glimpse of the one coming to meet her brought Rebekah from the place of sitting to the place of standing (verse 65). This was the place from which she could readily draw into his presence, from which she could readily bow before him. Sitting high up on the camel would not permit her to take her right place before him. His presence required a different position for her.

The Presence of our Lord, in a moment, in the twinkling of an eye, would require us to be in a proper position, not to be as the Corinthians to whom Paul wrote, "Ye have reigned." 1 Corin. 3:8. Rather our testimony should be as what is written of the Hebrews in chapter 6:10, "Your work and labor of love, which ye have shewed toward His Name." A place of readiness to heed His bidding, to be quick to acknowledge Him. Might we be found on our feet, Brethren, ready to praise, to prostrate ourselves before Him, to please Him.

SELF VEILED - Eyes lifted, lips parted, on her feet to meet him; but there is more yet. We read in verse 65, "She took a veil and covered herself." His presence required self to be hid. What an effect the son has on the bride, what a spirit of submission is evidenced in Rebekah. She could have claimed to be the result of the father's commission to the servant; she could have displayed the earrings and bracelets, the jewels and garments, as tokens of her position; she could have begun to review her genealogy; or she might have called on the servant to tell of her behaviour on the journey had pride and self-satisfaction filled the heart of Rebekah. But no, she veiled herself. There was to be nothing of her that

would warrant his acceptance of her but rather it would be all his grace and love toward a stranger.

With years of service behind, and the many evidences of the fact that he was the Lord's servant, nevertheless, we hear Paul write to the Philippians, "I count not myself to have apprehended." Phil. 3:13. He says rather in verse 9, "And be found in Him, not having mine own righteousness," and in verse 10, "That I may know Him . . . being made conformable unto His death." Self hid - Christ exalted. Do we know anything of that? Oh to be found at His Coming in that condition. How much differently would private matters be handled, assembly dealings tempered, testimony before the world be altered, if self were to be veiled and His likeness displayed. Well might we emulate the attitude and actions of Rebekah. What a blessed result would be ours to share.

The inquirer of the subject meets the subject of the inquiry. The servant is exchanged for the master. The traveler from a far country becomes the bride. The camels are replaced with Sarah's tent. The anticipation is exchanged with "he loved her." She becomes the fulfillment of his joy. At last the son of promise, sacrifice, sorrow and patience is now the bridegroom. The moment is soon coming when we too shall behold the Son Who bears the marks of Calvary. "We shall be changed." "And so shall we ever be with the Lord." "Even so, come, Lord Jesus."

"Who is this who comes to meet me,
On the desert way,
As the morning star foretelling
God's unclouded day?
He it is who came to win me
On the cross of shame;
In His glory well I know Him
Evermore the same.

O the blessed joy of meeting
All the desert past!
O the wondrous words of greeting
He shall speak at last!
He and I together ent'ring
Those bright courts above,
He and I together sharing
All the Father's love."

QUESTIONS and ANSWERS

Question: NUMBERS 19, in connection with the ordinance of the "red heifer" and the "ashes of the heifer" - the "running water" - the "hyssop" etc., does this signify cleansing as a result of confession of sins and shortcomings daily, etc.

Answer: We do not see this to be the primary meaning of the ordinance. It, however, is a very precious figure of the manner in which God provides for our cleansing (through the sacrifice of Christ) to meet the need of our "wilderness defilement." You will notice that the "defilement" is not intentional but caused through association with such defiling things. This is important to notice.

In the course of their journeying should they be thus defiled as in verses 11 to 16 of this chapter, God made the provision for their cleansing - it was not a presumptuous act that is involved, but incidental to their journeying, or association, as "touching a dead body" or entering into a tent where there was such a dead body, also "every open vessel, which hath no covering bound upon it, is unclean" - further touching, in the open field, one "slain with the sword" or "a bone of a man, or a grave" shall be unclean, etc.

We can readily see, in such cases, that the defilement was more or less in the course of their movements and not otherwise. It would teach us how God has graciously provided in the precious "sacrifice of His Son" in our case a cleansing which is signified by the ordinance quoted.

The "red heifer" without spot (the female) would show us the fact of a provision for inherent sinfulness in our associations with the defilement of this world of men and women with whom we come in contact, etc. You notice that the "open vessel uncovered" is unclean. How often the uncovered ear is defiled, likewise the uncovered eye, the opened mouth rather than a mouth kept closed on occasion, all this conducive to uncleanness in the believer.

We see that in the ordinance we have the "heifer" burnt outside the camp, the burning here is the same as for the sin offering. The blood sprinkled directly before the "tent of the congregation" the covering that speaks of the dealing with sin in the "goat's hair covering" seven times - a perfect provision, as in verse 4, all this coupled with the "cedar wood" speaking of man in his high aspirations and pride, with the hyssop - the lowliness and vanity of man all cast into the midst of the burning of the heifer - shows how God would remind us all of the defiling character of this world we pass through.

The application of the "running water" by a clean person, sprinkled thereon would show us how the truth of the "Sacrifice of our Blessed Lord" fully meets all the conditions under which we should become involved - "UNINTENTIONALLY."

As we are conscious of such defilement, as all spiritual believers are, we betake ourselves to the Word under direction of the Spirit of God and find in His Sacrifice wherein there was the Blood and the Water all "sufficiency" to meet our need. Such cleansing is provided by God's grace.

Question: ARE conversational Bible Readings profitable?

Answer: We have always felt that the conversational Bible Reading is a most profitable custom in the Assembly meetings and, in reality, it is the declaring of the Apostles' teaching or doctrine and a stimulus for all who would read carefully the Scriptures and study to profit.

If there is a "deadness" about it, this is because of the lack of good leadership by men who know their Book. If it degenerates into an argument, of course this is wrong but, again, the wise guides know when to draw this to a close before it develops. We do not believe such should be looked upon as a "discussion meeting" - instead we bow to the Word of God.

Some of our former brethren, with this gift, were wont to utilize special occasions when convenient, to spend time with brethren with a heart for such study and instruction in the Word as opportunity arose. A custom we would like to see revived where brethren involved have the confidence of the saints and "there is no axe to grind." Properly conducted Bible Readings have been the backbone of scriptural assembly growth and the development of capable men of God among us.

Question: When a brother or sister **does not come under** 1 Corinthians 5:1, 13 and absent themselves from the assembly meetings over a period of time, and when after visiting by brethren of the assembly are dissatisfied with assembly order and have questionable thoughts as to "gathering to His Name" - would it be in order, after considerable time and further conversation, to mention publicly to the assembly that such are no longer in the fellowship of the assembly?

Answer: We believe this would be godly order and we have known of cases where such have been absent for a long period and yet nothing has been done about it, until a time when it is evidenced that this could lead unto further problems as to the assembly. Done with due explanation to the saints of the conditions, we believe it is a preservative of the "testimony" which otherwise could be an infliction on other assemblies, unaware of things in their true state, and receive such persons, creating further difficulties.

Question: When there are long pauses in our Prayer Meetings, would it not be better to have a hymn given out by an exercised brother, causing perhaps further and proper exercise in prayer. So many of our hymns in our Believers Hymn Book, full of spiritual experience, leading to further prayer, are to be found that it is a pity to have time wasted in long pauses in prayer by a silence which savors of poverty spiritually. Let us remember the Word — Praise is comely. It likewise helps our sisters, who are disturbed sometimes by such long pauses to join in the "Prayer and Praise" which should characterize all such meetings.

Answer: We are heartily in favor of this suggestion which is a scriptural one - prayer and praise are found together so often in the Word.

THE SECRET OF BEING BEAUTIFUL

"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." 2 Cor. 3:18.

A RETURNED missionary, who had lived many years in a heathen land, said that what impressed him most when he came back to America, was not the stately buildings, the mechanical improvements, on every hand, or the handsome girls and young women, but the beautiful old ladies. Heathen women grow ugly as they grow old. This he attributes not so much to hard work as to the vacant and unimproved heart. The reverse is often seen in our country. Not that certain charms which belong to youth, can be retained with advancing years, but better ones replace them.

There certainly is a "beauty of holiness" which is often seen in the face of the aged saint. It is often seen in those not aged too.

The fact is that we all make our own portraits. "As a man thinketh in his heart so is he." His thinking touches his whole being. Even the face is shaped and given expression by what a man thinks, plans and carries out. We say that the drunkard bears the mark of his appetite and its indulgence in his reddened, bloated face. The deceiver only has ability, by brazen impudence, to look honest people deeply in the eyes. The hard student, the intellectual worker, can be picked out among men. Thought is a sculptor. The sharp chisel cuts deep or in the light touches, but is evermore fashioning. Not in the face only does one's thinking and feeling find expression, but in the whole physical bearing. In step, in speech, in attire, in business, a man's habitual thinking and affections find expression, for these things are only the outward expression of what is really going on within one's visible self, the spirit. For, beholding our Saviour, as in a mirror, we are changed by that studious contemplation to the same image, 'till we grow from one attainment of glory to another. The model after which the beauty is wrought is Christ Himself; the main transforming instrument is the Word of God, and the transforming agent is the Holy Spirit. "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." But remember that the secret of loveliness is in the character itself. And the secret of a good character, of a lovable personality is, first of all, in communion and fellowship with Christ.

Adapted

THE OBSERVANCE OF THE WORLD'S FEAST DAYS

The late John R. Caldwell of Bearsden

THE Scriptures authorize the memorial supper that symbolizes the death of Christ, and connect it with the day that celebrates His RESURRECTION, but in vain do we search the Scriptures for any indication of its being either the will of God or the practice of the early disciples to recognize a day in commemoration of His BIRTH. As a matter of history it dates from about the third century. Rome availed herself of it as a high day on which to celebrate "the sacrifices of the Mass," and to worship the Virgin Mother.

Such are the associations of the day which are patent and familiar, and one would suppose that little argument would be needed to show all who desire to be guided by the Word of God alone that the only path well pleasing to God is that of separation from such religious dissipation and mockery. Yet such is the current and power of fleshly and fashionable religion, that saints of God who, in other matters seek to go by the teaching of the Word and the leading of the Spirit, are being drawn into conformity with the world in these ignorant, superstitious, and unscriptural practices.

A New Year greeting or a recognition of a birthday, pertaining as they do to the ordinary course of nature, may intelligently and fittingly be utilized by the Christian; such may be occasions of encouragement and exhortation not to be lightly passed over. But to emphasize the landmarks of worldly religion, to celebrate by cards and gifts, by festivity and frivolity, Easter and Christmas and other such days (Halloween included, another Romish superstition pertaining to the release of souls from Purgatory - editor), is surely building again that which we destroyed, a going back to that which is carnal and a practical denying of the calling of the Christian as risen with Christ and separated unto a Heavenly hope. He is coming soon . . . Let us await HIM.

Editor's note: Let us spend such in times of humiliation and prayer around the Word of God. We used to have Conferences at so-called Christmastime for the ministry of the Word and prayer - it could be instituted again to profit rather than the "feasting" and "wastefulness" of the world's idolatrous and commercialized holiday.

SATAN'S DESIGNS AGAINST THE ASSEMBLY

Romans 16: 17, 18, 19

FROM the earliest days Satan has had his instruments in the assemblies, seeking to divide those whom God has set in unity, bringing in occasions of falling when God would have His people to STAND, and introducing human thoughts

contrary to the doctrine which has been learnt by divine teaching.

Our attitude to all such persons is "to turn away from them." It was never more important than it is today not to be deceived by "good words and fair speeches." There are people and books about, full of "good words and fair speeches." You may read page after page and find nothing but what seems to be sound and scriptural. Then, when suspicion is disarmed, something is slyly brought in "contrary to the doctrine we have learnt."

Often something subversive of the truth as to the Person and work of Christ; or that turns souls aside from "the glad tidings of God," or something that is purely of man. There are many insidious errors abroad, it is not good to listen to their advocates, or to read their books. Having the truth as divinely taught, go on with it! Do not seek to know the evil! "I wish you to be wise as to that which is good, and simple as to evil." Cp. v. 19. C. A. C.

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(A TIMELY WARNING - we would like to add weight, if possible, to this. ERROR is very subtle nowadays in its approach. Such Satanic teachings which deny the Deity of Christ, the truth of the "spirit existence of man" - "soul sleep" etc., are coming into the homes, with even mention made of the blood of Christ, using old hymns such as "Rock of Ages" etc., and a multitude of expressions which are used to lull the readers to sleep of death by introducing, eventually, error where the "prophets are clothed in sheep's clothing, but inwardly are ravening wolves." Such follow up any work done by God that they may seek to turn aside any who seem to be interested in their soul's salvation from hell and the lake of fire - BURN all such at once. Editor)

THE PIONEER PAGE

THE ISOLATION OF THE PIONEER:

THIS is something that every true "pioneer" knows something of. It cannot be otherwise. He is not following a "beaten track" otherwise we would not speak of this as pioneer work. It is not too pleasant a thing to consider, yet it must be, in measure, true of all such work. Therefore it needs considerable exercise of heart and mind as to the course before one. But as we read the history of our country and the history of the work of God in this land, if we had no "pioneers" there would have been no opening up of the land to the Gospel and the establishment of "assemblies" as we see today.

It is truly a special work, i. e. "pioneer work" as it involves the relinquishing of certain phases of our lives, to

embark on a totally different outline as far as our lives hitherto are concerned.

It is a great thing for younger and exercised men who would serve God to read the lives of such pioneers. God uses such knowledge gained to further exercise the individual as to his future path. It takes courage, fortitude, determination, to carry out the requirements of such pioneering.

In early years we covered 1,500 miles of lonely territory in Northern Michigan with our horse and Bible Carriage. For a young business man to find himself in such circumstances seemed strange to many, also to ourselves. Having penetrated away in such lonely districts, many miles from home and friends, with the accompanying loneliness and lack of fellowship of kindred spirits, if one would permit the thought of "sacrifice" they would not finish. However, we always had a motto, as we worked into the lonely country, and found that it was not so easy to retrace . . . **WORK IN AND THEN WORK OUT.** We had to come back over the same character of trails, byways, homes and village work - house to house and in open air work, etc., (often going over the same trails in later years), but we had the "companionship" of our God and His Holy Word to succour and sustain. Very little mail or letters to encourage, it was a lonely path, but one which gave us **CONFIDENCE IN GOD**, with no regrets. W. F.

HE SILENCED THE DEVIL

IF you find yourself getting miserly, begin to scatter, like a wealthy farmer in New York State that I heard of. He was a noted miser, but he was converted. Soon after a poor man who had been burned out and had no provisions came to him for help. The farmer thought he would be liberal and give the man a ham from the smoke-house. On his way to get it, the tempter whispered to him:

"Give him the smallest one you have."

He had a struggle whether he would give a large or a small ham, but finally he took down the largest he could find.

"You are a fool," the devil said.

"If you don't keep still," the farmer replied, "I will give him every ham I have in the smoke-house."

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A MESSAGE TO CHRISTIAN PARENTS

IF you are a Christian how can you teach your little ones to delight in and love a Christmas tree which actually is a pagan symbol of sun and serpent worship?

How can you, before the all-seeing eye of God tell your children the lie about Santa Claus and his reindeer?

How can you have the brazen boldness to tell your children you are a Christian and then connect pagan idolatry to the story of the birth of Christ?

How can you expect your children to believe you, that they must worship Christ alone, if they see you indulge in an annual festival which had its beginning among the devil-worshippers of ancient Chaldea?

Can you teach your children to honour the Lord and the Lord's Day and then help them engage in honoring a heathen god, Baal-Berith, a Christmas tree, and all the God-dishonoring observances connected with it? Selected

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THOUGHTS ON LUKE 9:18, 22

The late J. C. Ryle

WE should pray frequently that God would raise up more Christians of the stamp of the apostle Peter. Erring and unstable, and ignorant of his own heart as he sometimes proved; that blessed apostle was, in some respects one in ten thousand. He had faith and zeal and love to Christ's Cross when almost all Israel was unbelieving and wicked.

We want more men of this sort - we want men who are not afraid to stand alone and to cleave to Christ when the many are against Him. Such men like Peter may err sadly at times but, in the long run of life, will do more good than any.

Knowledge, no doubt, is an excellent thing but knowledge without zeal and warmth will never do much for the world.

* * * * *

WHAT THINK YE OF CHRIST?

HOW many are to be met with on all hands today who, like King Agrippa, are almost persuaded, but lost! Many would like to have Christ if it were not for the cost - what it involves.

CHRIST AND THE WORLD is a gospel that would suit millions; the world now, and heaven hereafter. But, sinner, this you cannot have. You can have this WORLD AND HELL if you please, or you have CHRIST AND HEAVEN; but you cannot have CHRIST, AND THE WORLD AND HEAVEN.

But, oh! if you once receive Christ and know His worth, the world, so hard to give up in the flesh, will drop off like autumn leaves. The devil whispers that you must give up the world to get Christ. But nay, it is his lie; you must receive Christ before you can give up the world. And once your heart has received and is satisfied with Christ, you will soon discover what a worthless bauble the world is: vanity, vanity. **UTTER VANITY!**

By the wondrous love of God, in His unspeakable gift, by His abounding grace, which reigns through righteousness, we beseech you to receive the Saviour now.

If you remain like careless Gallio, procrastinating Felix, infidel Festus, or almost persuaded Agrippa, and death overtake you, you are **LOST FOR EVER.** E. H. C.

From "Scattered Seed." London, 1902

* * *

THE MEMORY OF THE JUST IS BLESSED

The clock of time is wound but once,
And no man has the power,
To tell just when the hands will stop,
At late or early hour.
"NOW" is the only time you own,
Live, Love, Toil with a will;
Place no faith in "TOMORROW" for
The clock may then be still.

* * * *

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Omaha, Nebr., — Our brother James Martin of Ireland and Shad Kember had an interesting spell here in the Gospel, assembly small, but God helped and two married men professed. One was a devotee of J. W. — one of the brethren met him on a visit and the second Lord's Day he professed. Had been baptized into J. W. for two years. The following Friday he burned all their literature and appears to be a real trophy of grace, his wife also much concerned. We can pray for her. Not offer do we hear of such being "delivered." Our brother writes that "this city presents a real challenge to some of the young able-bodied preachers to go and work and prove God — an "open door" an "opportunity" and "much people." They told him that apart from one or two all the full-time preachers seem to pass them by. We add — "Oh! for men with vision."

Lynxville, Wisc., — Bro. Hamilton was here for two weeks or so on the Two Roads chart for saint and sinner.

Beetown, Wisc., — A baptism took place here Sept. 28 when five obeyed the Lord thus, one was an old sister just professed lately.

Iowa — Bre. James Martin (Ireland) and E. McCullough had meetings in STOUT Assembly, in Gospel. Norman Crawford had some meetings on "The Feasts" and went on to Marion for a week.

Hantsport, N.S. — Our dear brother L. K. McIlwaine keeps at in his sphere of labor. He would not be happy otherwise and likes to get into out-of-the-way places where the people are in the dark. One of the old pioneers.

Boston, Mass., — The Watertown Assembly (formerly Cliff St.) seeks to reach the young on the Friday nights, some younger brethren much interested — they get children from as far as Somerville district where the editor's late father had his tent 61 years ago.

Stout, Iowa., — The brethren here purpose to have their Thanksgiving meeting as usual on November 27 D.V. We wish them well.

Hickory, N.C. — A late note tells of some who professed at recent meetings being baptized — trusting such go on in His ways.

CONFERENCES

Tampa, Fla., 33613 — Annual Conference D.V. December 27 & 28 with Prayer Mtg., preceding Dec. 26 at 7:30 p.m. in the Gospel Hall, 12704 Marjory Ave., Corresp. Chas. L. Trask, 1406 W. Bearss Ave., Phone 813-961-0406.

Livonia, Mich., — Usual Conference in Stark Road Gospel Hall, 9280 Stark Rd., Nov. 8 and 9 — Prayer Mtg., Nov. 7 at 7:30 p.m. Ministry from those walking in the old paths. Visitors freely entertained—Corresp. Alex. Stewart, 14145 Shadywood Dr., Apt. 68, Plymouth, Mich., 48170. Gospel Hall phone 425-4910.

Avonspport, N.S. — Conf. dates Nov. 8 and 9 — Prayer Mtg., Nov. 7 at 7:30 p.m. Usual order of meetings. Hugh Kelly, P.O. Box 1116 — Phone 542-5527.

Hartford, Conn., — Annual Conference of the Charter Oak Assembly, 49 Charter Oak, will convene with Prayer Mtg., Nov. 21st., at 7:30 p.m., continuing over Sat. and Lord's Day Nov. 22 and 23. Breaking of Bread at 10 a.m. Servants of the Lord walking in, and teaching the old paths, heartily welcomed to minister. Bible Reading on Saturday morning Pray for us. Corresp. Matthew J. Brescia, 81 Cobblestone Way, Windsor, Conn., 06095. Telephone 688-2388.

Bryn Mawr, Pa., — As far as we know, to date, Annual Conference will be held, as formerly, in the Radnor Senior High School commencing with Prayer the 28th., and continuing over Nov. 29th., and 30th., Corresp. Wm. M. Parks, Box 167, Wayne, Pa., Tel. 688-0706. Usual arrangements.

East Boston, Mass., — The 23rd. Annual Conference of this Assembly will commence with Prayer Mtg., Dec. 5th., at 8 p.m. in the Gospel Hall, 35 Putnam St., with all other meetings being convened in the Masonic Temple 47 Adams Ave., Saugus, Mass., Saturday and Lord's Day Dec. 6th., and 7th. Breaking of Bread at 10 a.m. The brethren here welcome in ministry, as usual, those known and loved among us for faithfulness

to Assembly truth and who have a message from God. Corresp. Fred E. Hill, 26 Sheafe St., Malden, Mass., 02148. Telephone 617-322-3274. Hospitality extended.

Picton, Ont., — Our New Year Conference will be held D.V. December 27th., and 28th., with Prayer Mtg., Fri. night Dec. 26 at 7 p.m. All meetings will be held in the Elks Hall, Mill St., at 10:30, 2:30 and 7 p.m. Brethren walking in the old paths welcome to minister. Corresp. A. C. Davis, R. R. 2, Napanee, Ont.

San Diego, Calif., — Annual Conference will be held D.V. in the Gospel Hall, 4646 Twain Avenue, commencing with Prayer Mtg., Jan. 2 at 7:45 p.m. continuing over Jan. 3 and 4. Usual arrangements will prevail. Corresp. Andrew Hall, 5168 Ewing St., Phone 714-583-3875.

FALLEN ASLEEP

Togo, Sask., — Our dear sister Mrs. James Ronald, beloved wife of our well known brother, and mother of James Ronald, Jr., who also labors in the Gospel "went home" to be with the Lord August 31st. She was saved in 1929 and during nearly the forty years of married life a worthy helper to her husband in Portage la Prairie, and since 1959 in Togo and district. She leaves her husband, four daughters (two of whom have labored in Chile and Venezuela) and her two sons, all in assembly fellowship.

Glen Ewen, Sask., — Our dear brother William Macfarlane was called home to be with his Lord August 30th., aged 67. He was saved in his early teens and maintained a faithful testimony. He leaves to mourn his passing three sons and one daughter, all in assembly fellowship, also his good wife. Always in his place at the door of the meeting place he is greatly missed — we commend the Macfarlane family, identified with this Assembly from the beginning, to the prayers of His own.

Long Beach, Calif., — Our beloved sister Mrs. Lydia F. Lindsay went home to be with her Lord August 30th., in her 84th., year. Saved as a young girl in the Channel Islands, England, she was in Monrovia Assembly for some years, later here in Long Beach. A few hours before her homecall she was preaching to the nurse in the Rest Home — given to hospitality, she leaves a fragrant testimony. Survived by one daughter, and one son, both in assembly fellowship. She came to Hartford, Conn., in 1912 where she met her late husband Thomas J. and were married the same year.

Kitchener, Ont., — Our dear brother James Stevenson went to be with Christ, Sept., 13th., aged 62. Born in Lanarkshire, Scotland and saved in Lochore, Fife, in 1934 and received into fellowship shortly after in Bellshill and Cumnock before coming to Canada in 1967, here since 1970.

Deckerville, Mich., — Our dear sister Mrs. Clinton (Jean) Twiss went home to be with the Lord Sept. 30th., in her 50th., year. Saved in 1952 at meetings of bro. Alves and later received into the fellowship of this assembly at Mills, a field we knew well in early years. Steadfast and a bright testimony in her illness, borne without complaint. She leaves her husband who is in the assembly here, also two daughters at home.

Bryn Mawr, Pr., — Our dear sister Mrs. Sophie (Long) Blair went to be with the Lord from the Home in Longport October 2nd., aged 89. Saved for over 60 years and in fellowship in this Assembly most of those years — she leaves one son, also a sister in Olney Assembly, Meda McClellan and a brother and sister in Belfast, Ireland. Buried in Ardmore, Pa.

Los Angeles, Calif. — We have heard of the homecall Sept. 25th., of our sister Mrs. Dan (Cornelia) McCurdy, known to older Christians of the Cleveland, W.S. Assembly — here for years. Her husband predeceased her about two years ago — a kindly Christian woman.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE YEAR'S END

WITH thankful hearts yet, doubtless, sore,
We plead His grace, but wish for more;
To find in HIM more endless joy
And less of self and earth's alloy.

'Tis season for confession, prayer,
In coming to His Throne, for there
We find His understanding heart
E'en though we have not done our part.

Regrets are useless, save they turn
Our hearts and souls to others' woes;
And seek to have the healing Word
That shows us more our Gracious Lord.

For only there can strength be found
To cast an influence around;
To show to saint and sinner, too,
The LOVE that's ever, always TRUE.

W. H. F.

DECEMBER, 1975

WORDS IN SEASON

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All manuscripts should be double spaced, with one inch margins.

ADDRESS CHANGES

Haddonfield, N. J. 08033 — Eugene R. Higgins, 117 W. Cottage Ave.

No. Huntingdon, Pa. 15642 — Bro. Geo. Graham has had some problems with his address of late - please check. It is . . . 426 Sherrick Drive.

REPORTS

THE FALL CONFERENCES:

Generally speaking, such have been well attended, some larger, and profitable ministry given to the upbuilding of the believers. CLINTON, ONT., ST. THOMAS, VANCOUVER, B. C. reports to date, also ARLINGTON, WASH., CLEVELAND, OHIO, BLUE RIVER, WISC., TERRYVILLE, CONN., report good numbers. Many hundreds of believers attend such and it presents a distinct challenge for those who have the message of God to declare such in His Name, apart from the fear of man.

Salem, Ore. — This small assembly seeks to carry on in godly ways, this is a hive-off from the Forest Grove Assembly. Bre. Saword, Hay and D. Howard gave a call recently.

Vancouver, B. C. — Bro. Paisley with Ed. Billingham had Gospel meetings here after their Conference in Victoria Dr. Hall.

Frostburg, Md. — Bre. Gustafson and D. Oliver had Gospel meetings here, they also visited Cleveland and Steubenville Conferences for a day each.

Steubenville, Ohio — The joint conference here with Toronto, Ohio, was considered helpful, quite a good number of preachers present for the two days, perhaps ten or thereabouts.

Calumet, Mich.—The Assembly here has had a little encouragement recently. This is one of our former fields of labor in the Lake Superior Mining region and nice to see that God has planted a testimony to His Name in this far north. A few of the saints have been laid aside and it is our privilege to pray for one another. They get an occasional visit in the Summertime, very few in Winter.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

Vol. 67

DECEMBER, 1975

No. 12

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* * * *

TRUST - LOVE - OBEY

Abraham is called by God

"My friend," Isaiah 41:8

Because he believed God, Genesis 15:6, Gal. 3:6, James 2:23.

Lazarus is called by the Lord

"Our friend," John 11:11,

because Christ's love was reciprocated by him, John 11:3, 5, 12:2.

Disciples are called by Christ

"My friends," John 15:14,

because they do His Word, John 14:21, 23, 15:10, 14 and 15.

Hearty greetings in His precious Name,

Lim Soon Choon,

Republic of Singapore—

(Pray for the work of God in Malaysia and Singapore)

* * * *

To friends across the sea

We send our greetings sealed

With prayer for blessing in their sphere

They carry on within God's fear.

W. H. F.

SEEK, AND YE SHALL FIND

Charles R. Lebeck

GILBERT Labine, veteran Canadian mining prospector, is possibly one of the most famous of prospectors. A prospector is one who searches for valuable minerals and metals such as silver and gold, or some other precious material. Labine was well known for his perseverance in seeking for whatever he wanted. As the atomic age progressed he turned his knowledge and skill to seeking that rare and highly valuable mineral known as pitchblende, and his great persistence was eventually rewarded. On May 16, 1930 he found the largest deposits of radium and uranium rich pitchblende that has ever been discovered. His spectacular find changed the whole status of world power. The story of his extraordinary discovery might well be titled — "Seek and ye shall find."

There is a great lesson to be learned from this account of Labine's exploits. A lesson we would like to pass along to folks who for their lifetime have been seeking for true happiness in this life, and the assurance of life hereafter, something that is more precious than all the metals, minerals, and gems of earth.

Millions of people believe that happiness is to have good health, wealth, and a life of pleasant experiences free from all depressing problems, and by living a good moral life to eventually merit heaven. But favorable as these things may be, they are not the key to true happiness. True happiness is to be right with God, and this is a right we are not born with, nor can we obtain it by our own works. The Word of God tells us, "There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. . . . For all have sinned, and come short of the glory of God." Romans 3:10, 11, 23.

These quotations from the Bible are statements many refuse to accept. Instead of believing God's Word they go about seeking to establish their own righteousness. But in this matter God's Word again declares in Isaiah 64:6, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities like the wind, have taken us away."

So what can one do to obtain a righteous standing with God? The Lord Jesus Christ gives us an answer to this in Matthew 6:33. He said, "Seek ye first the kingdom of God, and his righteousness."

What a pity it is that most people first seek after material and temporal things. The needs of the body are considered more important than the eternal welfare of the soul. Not that we should neglect the care of our bodies, but if we are right with

God the Lord Jesus Christ also said, "all these things shall be added unto you." So to all who read these lines, and are in search of true happiness for time and eternity, hearken to God's Word.

"Seek ye the Lord while He may be found, call ye upon Him while He is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isaiah 55:6, 7.

Surely the forgiveness of sins, and the promise of eternal life, is the most important thing in life to diligently seek after, and it is not impossible to find these blessings. Labine sought after something he was never certain of finding. How different the case of those who seek after God. He says, "seek, and ye SHALL FIND," Matthew 7:7, and "Believe on the Lord Jesus Christ, and thou SHALT BE SAVED." Acts 16:31.

"There is no hour which is more profitably spent than that in which the Christian is alone with God over His Word, pondering upon God's thoughts in God's presence. A book learned, and a Spirit-taught Christian are very distinct."

* * *

KEEP prayer going; do not neglect your prayer meetings. Christmas Evans gives us a good idea about prayer. He says, "Prayer is the rope in the belfry; we pull it, and it rings the bell up in heaven." And so it is. Mind you, keep that bell going. Pull it well. Come up to prayer meetings. Keep on pulling it; and though the bell is up so high that you cannot hear it ring, depend upon it, it can be heard in the tower of heaven, and is ringing before the throne of God, Who will give you answers of peace according to your faith. May your faith be large and plentiful, and so will your answers be!

* * *

AVOIDING temptation is next in importance to resisting temptation. For the lust of the eye is fearfully apt to beget the lust of the flesh. We met this in Matthew Henry's commentary the other day, "Do not approach the forbidden tree unless you would eat forbidden fruit." It reminded us of old Thomas Fuller's quaint saying, "If you do not wish to trade with the Devil, keep out of his shop."

TRUE CHRISTIAN ADORNMENT

Wm. H. Ferguson

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." Deut. 22:5.

THE above quotation from the inspired Word of God, in its setting was a distinct command from God before Israel entered into Canaan — a land which God had promised them, peopled by nations God had decreed to be exterminated because of their wicked and defiling ways and abominations, which He could no longer tolerate.

The "nation" He was bringing in to settle the land had a God-given order or government and behaviour, so that, morally, His people could be an example, as long as they obeyed and adhered to God's moral code of government and manners among the people of the land, remaining, whither God brought them after their years of bondage and cruelty in Egypt, followed by their wilderness journeys. They were to be a special people — a holy nation — and they were not, in any case, to follow the customs of the land in their habits, conversation, apparel and doings which were depraved and leading to abominations affecting their families, their children and themselves. If we turn to the first chapter of the Epistle to the Romans we find the reason why, as in verse 26, "God gave them up unto vile affections" — read verses 20 to 32 of this chapter.

Our object in writing thus is to warn the true believer against the pitfalls and immoral customs of a decadent civilization today. The above quotation, in its setting, was a distinct command from God ere Israel entered into Canaan — a land which God had promised them, peopled by nations which had come under the judgment of God because of their wicked and defiling ways, as we have stated.

Divine principles never change. This is something to consider in our discussion of the matter which follows. Although written years ago, especially for the benefit of the people of God in another day, such is applicable to us today. The above quotation occurs in a chapter of the sacred Book which has especially to do with the matter of the separate character of God's people, as in verses 9 to 12 etc., and the maintenance of a pure relationship as to the man and the woman relative to their purity of such relationship. This is not without design on God's part and especially in this our day when the whole matter of man and woman's relationships are being attacked and changed and we are faced with the rapid deterioration of the original purpose of God as to "man and the woman," which

was to culminate in a proper marital state — if such were entered upon — with purity of such and the offspring of such relationships.

This whole matter is far more serious than many think. It is leading to a condition in this civilization of ours which shall continue and culminate, eventually, (perhaps far sooner than we think) approximating that found, as stated above, in Romans 1:26. Even the laws of our hitherto advanced nations are being changed to make what was once looked upon as a filthy and ungodly and unnameable thing, something we are to put up with — prevalent even in high places. The very thing that brought about the deterioration of the human race into the worst forms of idolatry is being promulgated and allowed and even legalized.

Considering all this we can see the distinct reason why God warned against the mixture of the apparel as to the man and the woman. It was a divine prohibition to save the women and the men from that breakdown of marriages which is part of the Satanic program today. This whole matter of “women’s lib” — as it is called — leading to the more or less abnegation of true feminine character and position in life as the adjunct and complement of the man, with her maintaining the proper sphere of the home and childbearing, and rearing and training of children, has created a definite challenge to all God-fearing women the world over. The Scriptures do not make this family responsibility mandatory for all women, but it outlines the sphere of service and testimony in which the godly woman may exercise her influence by her manner, her dress and her modesty.

THE WOMAN’S DRESS

As to the adornment of the Christian woman we find distinct instructions in the Word of God . . . 1 Timothy 2:9,15 and Titus 2:4, 5 etc., and such instructions would preclude the wearing of the apparel of men. We see this breakdown today in the “trousered women” and “the mini-skirted crowd” and the effeminate long-haired men of which God states in 1 Cor. 11:14 . . . “Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him.”? This would apply also to the wearing of “shorts” and the like in public by God-fearing women or girls.

We have been saved in scripturally gathered companies of God’s people from the presence of such in our public meetings, but we are not so sure that the practice is being followed when outside of the Assembly. We must remember that we are part of the “assembly of God” if scripturally gathered, seven days of the week and how we appear in public when not dress-

ed as a Christian ought to be, is a definite mark against the Assembly or Church. We heard of a recent gathering of professed believers on a Saturday night "sing-song" or the like in a certain place, purporting to be composed of those in "fellowship" where a considerable percentage of the women wore "pant-suits" in this public assembly. This shows the trend of things and shows the desire of women, who do not fear God or His Word, to choose the world's fashions for their wardrobe, and to flaunt their disobedience to the Word.

Instead of sitting under the Word of God and its wholesome ministry, or in distinct Gospel effort to reach the lost with the plain Word, without musical attractions, and being brought into a condition where "the remembrance of the Lord" on the following morning, we are faced with a definite trend towards a religious entertainment, or concert, where the emphasis is on the thing that will draw a certain element, irrespective of their adherence to the Word of God as to definite assembly testimony and although there may be a "sprinkling" of Gospel attached to the entertainment, it is definitely outside of our testimony as "believers" gathered outside the religious camp, to the Name and Person of our Lord Jesus Christ. Further links with questionable entertainment can be foreseen, leading to the decay of the true testimony and sectarian associations. This where the ultimate in women's fashions shall be found and where the breakdown as far as being a "separate people" from the world and its affairs is being developed.

THE FASHION OF THIS WORLD

Of this the Word of God, our only and true guide, states that "The fashion of this world passeth away." The true meaning of "fashion" here (schema - Gr.) is a reminder of its vanity, its form, shape, outward appearance, fashion of dress etc., Olhausen's comment on this is quite timely, quoting from Lachman's translation . . . "You would therefore prepare for yourselves much distress if you should give yourselves up to the perishable things of this world." Alford likens it to the "passing of a play or scene on the stage of this world." We very much fear that this hankering after such vain and empty things is a reminder that Satan has succeeded in introducing among professed believers the "world" in a more palatable, yet insidious form. The Old Serpent is a past master in such tactics, snares or wiles . . . he is that old deceiver.

May this plain and definite article awaken some to their true condition and to the vain atmosphere of a world "that passeth away."

COPY of Address at the Half-Yearly meetings held in Dublin, Ireland between 1862 and 1872 - we have often said that "truly spiritual ministry never dies" so we send this forth with this in view . . .

NO DAMAGE TO THE KING

Daniel 6:1, 10

By T. Shuldham Henry

DANIEL had been brought captive by King Nebuchadnezzar to Babylon, and we shall see how he behaved himself in this strange land.

In the first place, he at once "assumed" the Nazarite character, and refused to defile himself with the king's food or drink. As the servant of God, he took his stand in the midst of his enemies, and he made his power felt all through that mighty empire. He was placed by king Darius in a position, second only to himself, of power and authority. He was placed over all the presidents and princes, who had to reckon with him about the expenditure and revenue of their respective provinces. The great, the one object of his life, was that the king, his master, should not be wronged, should have no damage - so careful was he of his master's interests, so jealous was he of his master's honour.

What an example we have here, beloved, in this faithful servant of God! Are we like him? Are we so careful of our Lord and Master's interests, that He receives no damage at our hand? Would God it were so! Alas! alas! what dishonour, what reproach, what damage do we bring to His blessed Name, by our worldliness and inconsistencies. It is not our name nor our cause that suffers, but His. How often is it cast in our teeth, that many who profess the Name of Christ are very careless in their business transactions, very unpunctual in their engagements, very greedy and grasping after money, very slovenly in their homes and persons, and very light and flippant in their manners and speech? With some truth, it has been said, that Christians often make unkind, exacting masters and mistresses; unfaithful and disobedient servants; careless tradesmen, making promises they don't fulfil; men of business whose transactions are not altogether honest and above-board. Herein the Master suffers great damage. I ask you, beloved children of God, is this true of any of you? The King gets great damage through the worldliness of His people. It is the crying sin of the church. It is the cause of more infidelity in our land, than almost anything else. How sad to see the saints of God conformed to this world, in its principles, habits and dress. Yes, dress, beloved. How little difference between the world and some of you in this? Great damage to the King! Separation from the world and to God, is the true position of His child in this world that murdered our Lord. God's

standard is a high one, and very different from the worldly Christian's. The latter says, "I don't see any harm in doing this or that, or in going here or there." God says . . . "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Then the King will have no damage. If any of you beloved friends, think there is no harm, as you call it, in this or that, I tell you honestly, before God, your heart is not right with Him. God's standard is Paul's — "For me to live is Christ." By this he measured everything in heaven and earth. Daniel was faithful to his God, and therefore faithful to his earthly master.

The chief object of our lives, beloved friends, ought to be faithfulness to our Master in all things, that He may have no damage; but rather that, as His letters of commendation—His epistles — we may be known and read of all men. The testimony that Daniel's bitter enemies were compelled to give of him, you will find in verse 4 — "Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion, nor fault, forasmuch as he was faithful, neither was there any error or fault found in him." Glorious testimony, wrung from a watchful, hating world. Oh! beloved, should it not be so now with us? What hinders? The world is keeping our hearts; therefore worldliness flows from them, and displays itself on our persons, in our speech, manners, and ways. Will you read Philipians 2:15, and there see how we should live in the midst of this strange land, surrounded by the King's enemies . . . "That ye may be blameless and sincere (margin), the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom shine ye (margin) as lights in the world." This, beloved, is our rule of conduct, and nothing short of it; else the King will suffer damage. Be not conformed to this world. Be punctual in your engagements. Be blameless in your transactions. Be honest in your dealings. Be not greedy of gain. Be kind as masters. Be faithful and obedient as servants. Be whole-hearted for Christ. Be real. Then the King will suffer no damage.

There is just one thing more I would like you to observe about Daniel — namely, his unswerving faithfulness to his God. By his faithfulness to his king and master he made many enemies, who were determined to get rid of him. They could find no flaw in his blameless character, nothing on which they could found a charge for impeachment; therefore they turned to his character as a servant of God, and determined to test "concerning the law of his God." They knew he was in the habit of praying three times a day, with his face towards Jerusalem, and they resolved to have a decree passed, which would either compel him to give up testifying to the world of

his trust and confidence in his God, or else, if he persisted in his faithfulness to God, that he would be cast into the den of lions. They passed a decree with this object, and got the king in ignorance to be a party to their devilish plot. The signature was attached, the death-warrant was signed, and now the enemies triumph. Unfaithfulness or death? How did Daniel act in this trying hour? He well knew the snare that was laid for him. He well knew that his enemies had succeeded in their scheme. He well knew that the decree was passed and could not be altered. He well knew that if he broke the law he must bear the consequence. Death was staring him in the face, and either he must pray in the secret of his closet, or else die. How did he act? Did he pull down his blinds? Did he give up praying to his God? Not a bit of it. He looked not at, nor cared for consequences. Obedience was his duty, and at all costs he must be faithful. Many might think that, under the circumstances, he would be quite justified in giving up praying for thirty days; or, at all events if he did, shutting himself up, or doing it when nobody was watching — that he ought to compromise, and not contend for a thing that was not essential for salvation.

Oh! beloved, in these days of world-bordering liberality and compromising, how many there are who argue thus! Everything is essential that has reference to the salvation of the soul and their own interests. But when it comes to a question of principle, or truth, or the Lord's honour, it is non-essential. To maintain a principle, to contend for the truth or to be jealous for the honour of our Jesus, entails the world's hatred, the sneer of the companion, and even the disapproval of Christians, that few are bold enough to take their stand in this world alone with God. Daniel, bold as a lion, and undaunted by the fear of death, scorned to give in, but walked bravely on in the path of obedience, leaving consequences to God. And what have we, dear brothers and sisters in Christ, to do with consequences? "Obedience is better than sacrifice." To be true and faithful to Christ, in the midst of His enemies, is to walk in fellowship with a rejected Lord. This is the path of obedience, the path of blessing. As one has said, "I would rather be a marble statue in the path of obedience, than accomplish the mightiest exploits at the expense of God's truth." Noble, faithful Daniel contended not for a non-essential. He contended for a great principle — he rested on a blessed promise, he swerved not, compromised not, yielded not, though the consequence was death.

Turn with me to 2 Chronicles 6:36, 38 and 7:16. You will see what God says about Jerusalem — that His eyes and His heart shall be there continually, and that, if His people are in captivity, in a strange land, and repent and pray towards Jerusalem, God's metropolis — where God's temple was, that

He would hear and answer their cry. Was this a non-essential to Daniel? Certainly not. Oh! beloved, may we be more like him, walking boldly in the narrow path of obedience, thinking everything essential that touches our Blessed Master's honour and glory, and non-essential that touches our ease, comfort and enjoyment. May we ever be able to say with truth:

“Still on Thy holy Word
We'll live, and feed, and grow —
Go on to know the Lord,
And practice what we know.”

Editor's note - The above address delivered before about 1200 believers in Dublin, Ireland, over 100 years ago, shows the character of the ministry which we trust we have been enabled to bring before you in the pages of WORDS IN SEASON and from which we have no desire to depart, or to change. The believers then were hospitably invited and entertained in Dublin and such ministry was a great strength after the 1859 revival when there was much need for ministry to instruct the many who professed faith in Christ. We still need such ministry lest the truth which we have received as from the Lord Himself, shall fall into the loose living of compromise and a “false liberty.”

FELLOWSHIP IN THE GOSPEL

Dr. E. A. Martin

FELLOWSHIP in the gospel is brought before us in the epistle to the Philippians in many more ways than by simply ministering of one's substance to those who are out preaching Christ. Nevertheless this is one way of having fellowship in the gospel. All cannot go forth preaching the glad tidings, but all can be united in heart with those who are thus “set for the defense and confirmation of the gospel.” Phil. 1:7.

The gospel must be DEFENDED against the many unsaved, who are its opposers. It must also be CONFIRMED among the feeble few who have received it unto the salvation of their souls. What need there is then for God's people to have those who are devoting themselves unto this work, “in their hearts.” Phil. 1:7.

This union of hearts is fellowship, and where this is, the outward manifestations — of which the giving of one's substance is one — will not be lacking.

The unsaved man may put his hand in his pocket and give of his substance but in heart he is an enemy of the gospel, and so in the light of the sanctuary, his glittering gold is but base metal. Examine his motive and you will understand the worthlessness of the gift. It may be that he considers God a needy God; His cause in danger of bankruptcy; or His servants in danger of starvation; and so he must needs give alms — a kind

of a compulsory charity. Or he may think that by helping along the good cause (as people call it), he will thereby merit favor with God, and so escape the wrath to come. Or what is, perhaps, the most common motive of all, he may give to be seen by men. Only such motives can actuate the unsaved to give. They are, in reality, enemies of the gospel, and an enemy of the gospel can have no fellowship in the gospel. "They that are in the flesh cannot please God." Rom. 8:8. "The sacrifice of the wicked is an abomination to the Lord." Prov. 15:8.

All such fellowship ought to be refused and was refused by the early preachers, as can be seen by the third epistle of John, verse seven; "Because that for His name's sake they went forth, taking nothing of the Gentiles."

But it is to be feared that many of God's dear children rise but little, in this matter of giving, above the thoughts of the unsaved. Are there not some who would never give a penny if they knew that those who are out preaching Christ were always well supplied, but who would give something if they discovered one at the point of starvation? Is this fellowship in the gospel? I believe not. This is charity — the principle that moves a man to give a beggar a meal, an old coat or a few pennies.

No servant of Christ ought ever to feel himself an object of charity. We may forget our true position and consider ourselves such, and allow others to think as such, but it is to our shame if we ever fall from the lofty place God has given us. Notice the language of the apostle, "Not that I speak in respect of want, for I have learned in whatsoever state I am, therefore to be content." Phil. 4:11.

He was just as rich when his purse was empty as when it was full. His appreciation of their gift was not because it saved him from starvation, but because it was "fruit that would abound to their account." If I were starving, and someone knowing this, gave me that which relieved my distress, I could thank God for it upon the same principle that the poor of the Old Testament would thank God for the gleanings. Deut. 24:19-22.

But if none knew my need or if I had an abundance, and God's people, knowing this, ministered of their substance because their hearts were in the work, then I ought to rise above the thought of need met and thank God and the giver for this "fellowship in the gospel," on the same principle that those who ministered at the tabernacle would thank God for "all the best of the oil, and all the best of the wine, and of the wheat. The first fruits of them which they shall offer unto the Lord, them have I given unto thee." Num. 18:12.

Or to use the language of the Book before us, "For fruit abounding to their account - an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." Phil. 4:18.

When I first came into assembly fellowship I used to wish that those laboring in the gospel would just let me know when their pockets were empty. I felt as though I would not like to see them starve, and, on the other hand, I thought that it would be too bad to give my valuable money to them if they already had plenty. But God has since shown me that it was not His order that the "best of oil, etc." should only be brought in when His servants were at the point of starvation. It was God's portion, to be brought in at all times, and to withhold this was "robbing God." And when God received His portion. He feasted upon it Himself, and then caused His servants to feast upon it also. So that they did not need to look to man for their support, but to God, who charged Himself with their keep. See Numbers 18:8-19.

So is it today. God's servants tell their need only to God and He meets it in His own marvelous ways. That professed servant of Christ who hints that he needs a little money had better be helped out of the box marked "For the Poor," or given a cast-off coat, or hat, or an old pair of shoes.

Dear child of God, do you realize that what is given as "fellowship in the gospel" is not to be given, primarily to man at all, but to God, and ought not to be the gleanings of your income, but the "firstfruits" - a first portion set apart for Him who gave the first gift of Heaven in order to make you His own?

The firstfruits does not necessarily mean the largest part of the harvest; nay more, it might be less in quantity even than the gleanings, but it taught an important truth - God first.

Would to God that every wage earner, among the Lord's people, upon receiving his wages would enter into the presence of God and thank Him for this harvest, and take out of it a FIRST portion before a penny was used for any other purpose - a clean, sweet-smelling sacrifice to God.

Then there would be the harvest for himself and the gleanings for the poor - a beautiful and Divine order - the firstfruits for God Himself, the harvest for yourself as being God's; and the gleanings for God's poor - all for God.

It is a false notion that the highest use for our money is found in relieving the poor. God's poor are not above God Himself, and to give the firstfruits to the poor and the gleanings to God is surely, not seemly. Mary will give the Lord

Jesus what Judas will say ought to go to the poor. See John 12:3-8.

Now a word of warning to those who are not able to pay their debts. "Avoiding this, that no man should blame us in this abundance which is administered by us, providing for honest things, not only in the sight of the Lord, but also in the sight of men." 2 Cor. 8:20, 21.

God will not have His people rob their neighbours in order to swell His collections, and to profess to give to God what is due to the grocer is simply roguery and a reproach upon God's work and name.

Then a word of encouragement to those who use their means in having "fellowship in the gospel," for God does give encouragement to such. "It is an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." Surely this is encouragement indeed. Then see what follows: "But my God shall supply all your need according to His riches in glory by Christ Jesus." Blessed encouragement to know that God is going to look after those who look after His interests upon earth.

Again, "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." 2 Cor. 9:6

"But what portion of my income shall I give?"

"Every man as he purposeth in his heart, so let him give, NOT GRUDINGLY, OR OF NECESSITY, for God loveth a cheerful giver." 2 Cor. 9:7.

May God lead His people into heart fellowship in His work and give them to act intelligently according to His principles in their fellowship in the gospel so that fruit may abound to their account.

"Thanks be unto God for His unspeakable gift." 2 Cor. 9:15.

"THE BEGINNING OF THE CREATION OF GOD"

Revelation 3:14

ADAM was the responsible man, was the beginning of the first creation; but in the Cross of Christ the first man came to his end before God, he was forever judged and set aside and has been once and for all superseded by The Second Man, the Lord from heaven. As soon as Christ came into the world, He was the second Man but He did not take that place until He was risen from the dead, the Head now of a new race,

as well as the Head of His Body, the Church . . . It is Christ therefore, as risen and glorified Who is the "Beginning of the Creation of God" and it is to Him in this condition that the Church, the Church which is His body, is united by the Holy Spirit sent down from Heaven, and hence the Church (the Assembly) ought to have displayed the power of the New Creation by the Holy Spirit instead of her own importance and earthly-mindedness. Verse 18 should rather read . . . "and eyesalve to anoint thine eyes." The eyesalve must be bought of Christ equally in with the gold and the raiment.

The danger in the wilderness for God's people is murmuring and unbelief, the danger in the Land, when surrounded with blessings, is that of self-sufficiency and self-exaltation. It is into this last danger that Laodicea has fallen. She makes everything of man, and nothing of Christ, save to use His Name for her self-exaltation.

All that man could estimate the value of was false and human . . . a larger pretension to wisdom and knowledge and learning, perhaps a pretended fuller view of Christianity itself.

E. Dennett

(Submitted by R. A. Pike, Sr., Joliet, Ill.)

FAITHFUL UNTO DEATH

WHEN the Emperor Licinius was persecuting the Christians in Armenia, the Thundering Legion was stationed at Sebaste. Forty men in that legion declared themselves Christians, and were sentenced to be exposed naked all night on a frozen pool; for it was winter, and bitterly cold. In a house at the edge of the pool a large fire was kindled, and food and wine and a warm bath were prepared, under the charge of Sempronius, a centurion, and a guard of soldiers; and it was announced to the forty, that if any of them left the pool and entered the house, they would be considered to have denied Christ.

So night came on, and keen wind from Mount Caucasus made the citizens close their windows and doors more tightly, and heap up the fuel on their hearths. On the frozen pool were the forty warriors; some standing lost in prayer, some walking quickly to and fro, some already sleeping that sleep which only ends in death. Ever and again, as the hours went slowly by, they prayed: "O Lord, forty wrestlers have come forth to fight for Thee; grant that forty wrestlers may receive the crown of victory."

As the cold grew more intense, one of the forty could endure no longer, and he left the pool and came to the house

where Sempronius and his men were keeping guard; but still the martyrs' prayer went up to heaven: "O Lord, forty wrestlers have come forth to fight for Thee; grant that forty wrestlers may receive the crown of victory."

The prayer was answered. Sempronius, the centurion, was touched by his comrades' bravery; he declared himself a Christian, and took his place upon the frozen pool. When the cold had done its work, and forty corpses lay upon the ice, forty glorious spirits with Sempronius among them, entered into the presence of their King. Selected

THE MORNING COMETH

A shout!
 A trumpet note!
 A Glorious Presence in the azure sky.
 A gasp,
 A thrill of joy,
 And we are with Him in the twinkling of an eye!

A glance,
 An upward look,
 Caught up to be with Christ forever more!
 The dead alive!
 The living glorified!
 Fulfilled are all His promises that came before!

His face!
 His joy supreme
 Our souls find rapture only at His feet!
 Blameless!
 Without a spot!
 We enter into Heaven's joy complete!

Strike harps,
 Oh, sound His praise . . .
 We know Him as we never knew before.
 God's love!
 God's matchless grace!
 'Twill take eternity to tell, while we adore!

(Submitted by Harry Macfarlane)

SETTING THE SAILS

WHEN the famous missionary, Hudson Taylor, first went to China, it was in a sailing vessel. Near the Cannibal Islands the ship was becalmed and was slowly drifting shoreward. Savages were eagerly anticipating a feast. The captain sought out Mr. Taylor and begged him to pray for the help of God.

"I will" said Mr. Taylor, "provided you will set the sails to catch the breeze."

The captain hesitated, for he did not want to make himself a laughing-stock by unfurling in a dead calm. However, Mr. Taylor would not pray until the sails were up. It was done, and the missionary knelt and prayed earnestly for divine intervention.

A little later, while Mr. Taylor was still engaged in prayer, there was a knock at his stateroom door. It was the captain. Greatly excited, he told him to stop praying. "There's more wind than we can manage," he said.

It turned out that they had drifted to within a hundred yards from shore when a strong wind suddenly struck the sails. It was God's answer to His child's faith. Mr. Taylor could not have taken such a course had he not been abiding in Christ and ready to obey the leading of the Spirit. "Faith sees the heavenly legions, where doubt sees naught but foes."

"Oh, 'twas love, 'twas wondrous love,
The love of God to me;
It brought my Saviour from above,
To die on Calvary."

* * * * *

A PRECIOUS TREASURE

A YOUNG man, who had long been confined with a diseased limb which was near dissolution, was attended by a friend, who requested that the wound might be uncovered. This was done. "There," said the young man, "there it is, and a precious treasure it has been to me; it saved me from the folly and vanity of youth; it made me cleave to God as my only portion, and to eternal glory as my only hope; and I think it has now brought me very near to my Father's house."

* * * * *

"Be careful for nothing," is God's Word; as if He had said, "Leave Me to take care of you." When the males of Israel went to Jerusalem to worship, that they might not carry distracted minds with them, God promises to take special care of their families in their absence; as if He had said, "Let Me take care of your work, and mind you do Mine." Exod. 34:24.

QUESTIONS and ANSWERS

Question: What about the ministry of laying aside the Lord's portion and the distribution of it. Years ago, if one were exercised about fellowship in giving, which is a joy to be able to do, it was acknowledged by a note of thanks and encouragement to the giver. Fellowship works both ways. Today there are still some who have learned to lay aside His portion and, with exercise, have had the joy of giving to the Lord. Sometimes to the Lord's people who are having difficulties and also to the Lord's servants who sometimes accept it with a low mumble, put it in their pockets and seldom acknowledge by a note saying it was received. As mentioned fellowship works both ways. Many of our younger brethren haven't learned this - "I have learned this and know and have proved that God is no man's debtor - 2 Cor. 9:6, 7." (From a subscriber)

Answer: We appreciate this question sent in - the matter of acknowledgment of the Lord's money received certainly encourages one to know that "fellowship works both ways." There ought to be distinct acknowledgment of any such gift, given individually at the time, or if suitable opportunity does not occur then, by a note of appreciation later. Surely none could be so careless in this matter and take it as a matter of form that such should be given to them.

We fear greatly, in the day in which our lot is cast, that this whole matter is losing the sweetness and the preciousness so evident in days past. The fact of the "prevalence of fellowship, i. e. money" has caused a distinct change in the attitude to the work of the Lord. Those engaged in the work of late years seem to look for this "continuous supply as to their needs" in their visitation of assemblies, mostly every Lord's Day, sometimes a different assembly week after week, and have failed to really appreciate the "hand of the Lord" in this supply. Often there is a spirit of self-sacrifice in this "giving to the Lord" and this, of itself, should cause the recipient deep exercise to seek to acknowledge this and respond in a worthy manner-either at the time of receiving the gift or, as we have said, later if opportunity was not present.

We have, in our files, some letters (sent to us by some exercised saints, now at home with the Lord) who, after their ability, had sought to further the work of the Lord in needy fields, in true pioneer work - letters written by esteemed laborers, such as the late William Matthews, James Campbell, Alexander Lamb, Benjamin Bradford and others. These letters acknowledged the gift as if it were truly a beneficent and large amount - sometimes the amount would be \$5.00 or \$10.00 (a real answer to prayer to them in their dependence on the Lord, not on the assemblies, for there were no assemblies where they were laboring, and they were cast upon God - they learned to TRUST God and neither assemblies nor men.) The letters were enlightening as to the Scriptures, if they were younger believers who had the exercise to send them fellowship, there was always the encouragement to go on for the Lord, with suitable portions of the Word for their study and help.

But, today, we are living in a day of Assembly Trust Funds and other more or less mechanical means of transferring money as gifts (or to take advantage of Internal Revenue Exemptions) etc., etc., and like many other facets of our Christian life and testimony, we are reverting to the old adage . . . "so much pay for so much preaching" and brethren are arranging "campaigns" months ahead and perhaps longer to assemblies which have had more than their share of such, more or less wealthy assemblies as far as temporal assets are concerned, while the need of whole States is never thought of, and small and more or less

despised assemblies are seldom visited, save for a "night" etc. We are not too sanguine as to any particular change.

Question: Considering the swift dealings of God, as in Leviticus 10:1,7 also Acts 5:1, 11 - is there some special lesson to be learned here in His governmental dealings with His chosen people - Israel in the O. T. and the Church in the N. T.?

Answer: In the Book of Leviticus we have the Lord, as far as we can see from the Word, speaking to Moses out of the "oracle" - the Holiest of all where God dwelt between the Cherubim, for the best part of one month - cp. Numbers 1, verse 1 with Exodus 40, verse 17 to v. 34 - compare also Numbers 10:11 - we shall see that there was a period of fifty days ere the "cloud" moved and Israel, with the Tabernacle, took their journey through the wilderness further, according to God's purpose.

Looking now at the first of Acts, chapter 2 verse 1 etc., we see that fifty days elapsed from His resurrection and ascension until Pentecost (which means 50) when the Church began its journey through this world.

The two events you mention, as above, would suggest the very serious character of the sin involved, bringing forth the swift judgment of God as a distinct manifestation of His presence in their midst and as a definite warning to all in both cases.

It is true that there have been instances, since, which although sinful and defiant, have not met with the same swiftness of judgment but we must leave this in the hands of our God - we are sure that such has not gone unnoticed, nor has He thought lightly of it.

Question: Does the present "Tongues" movement, with its professed "healings" etc., have the marks of a movement of God?

Answer: There are certain characteristics which would show to the earnest student of the Word of God, relative to the Church and its order, which would definitely mark this as a "movement" of men and saturated with much of human attempts to imitate the early days of the Church's testimony when "speaking of tongues" was given as a sign, revealing plainly to those who came under the influence of such, that this was with a view to glorifying the Lord in the midst of His gathered people and was not linked up with the manifold so-called experiences of the present day movement which "glorifies man" - gives particular honor to such spiritual experiences but neither glorifies God, nor gives to the Lord Jesus Christ His proper place in the midst of such gatherings. You will note in this connection:

The prominence that women have in the meetings, etc.

The exaltation of self in the spiritual experiences professed.

The very questionable results of the "healings" etc.

The running after this sort of spiritual experience, coupled with healing and professed gifts, on the part of many, contrasted with the failure to give heed to the ministry of God's Word which would regulate the life, conduct, morality and testimony of true believers.

John 16:13, 14 should be read carefully, especially note the opening clause of v. 14 speaking of the Spirit of God . . . "He shall glorify ME."

That the movement, as evidenced in many parts, appeals to many unstable souls, not at all grounded in the Word of God, should be sufficient for us.

PIONEER PAGE

THE STRANGER

IN yonder lonely country

Your feet have never trod;

But God has giv'n a vision true
The God Who chose and fitted you.

No expectation bright

Save list'ning ear or heart;

But yonder lonely cabin door,
You hope has friend, not foe, to ope.

And many a door through years

Has opened to receive

The Word of Life and precious seed
To meet the sinner's state and need.

And oft this lonely stranger,

No longer strange, now welcome;

Has left a stamp on many souls, or
Causing such to rest in HIM.

WHO, while on earth a stranger.

And lonely one at that;

Did find an entrance into homes
Where love to HIM did find its part.

And from a humble cottage,

He went the last, long mile;

And triumphed in His suff'ring soul
To make the sinful ones quite whole.

Is it not worth the task

To seek the strangers out;

To bring them home to Heav'ns feast,
E'en though the messenger's the least?

And when the "welcome Home"

Is heard through Heavenly choirs;

The Lord Himself, Who touched your heart,
Will grant to you the laborer's part.

Full many a lonely mile

Without the friendly smile;

Shall be forgot through endless days
As laborers join in Heav'nly praise.

W. H. F.

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Cleveland, Ohio — Our brethren Sydney Saword, with his son, Jack, have been visiting saints in Detroit, Clyde, Akron, also Monticello here and West Side, telling of the work in Venezuela and Central America, with some ministry. Encouraging to hear of Jack's exercise and, pioneer work in El Salvadore throughout district. Good to see bro. Saword again, one of the "old school." Such have heard the call of God to a definite field. Many have no "call."

Seattle, Wash. — The Correspondent advises of the following changes in time of meetings - Breaking of Bread at 9:30 a.m. Monthly Ministry Meeting on the second Lord's Day of each month at 2 p.m. Wednesday evening for Prayer and Ministry at 7:30 p.m.

Shetland Isles — A note from our veteran brother James Moar, who, unable himself to do the former work, still finds helpful brethren to take him to various places in their cars to proclaim the Word of Life. Some encouragement in Selivoe, some ten have been baptized, and six have been received into fellowship. Some evangelists from the mainland have given help and brethren Noble and Radcliff from Belfast, the latter not "out in the work" but an able preacher in the Gospel and ministry. They visited a struggling assembly of twelve farther north in Shetland who had "broken bread" in an old house, falling into disrepair, and after bro. Radcliff had gone, this small assembly had a truck deliver a sectional building, portable hall, complete - all they had to do was erect it and some willing helpers from the Island helped. They felt this answer to prayer a great encouragement in this otherwise lonely and difficult and rough country away in northern Atlantic. This little Assembly was planted through efforts of bre. W. J. Miller and Stout over sixty years ago and there has always been a faithful remnant in this crofter's house. "God is not only great in great things, He is also great in little things." (We mention work in far off fields for our prayers - editor).

Detroit, Mich. The Stark Road Conference was larger again this year and the saints encouraged by fitting and profitable ministry to both young and old. Several preachers were present, some, of course, not taking part but benefitting by the ministry. The basic theme of the Conference was in relation to the Lord's Coming and the Church's responsibility thereto, as well as the position of the Church, over the earth, during the Millennial reign and kingdom, as well as our responsibility as to actions and conversation, etc., as well as the recovery of Israel. They also had previous visits from bro. Sydney Saword, his son Jack and bro. Jos. Turkington with word of missionary activity. Bro. Graham continued for a few nights.

Terryville, Conn. — Word of a good conference reached us, much larger than usual. Six preachers present and God seemed to speak through His Word. G. P. Taylor stayed for a night or so.

East Boston, Mass. — Bro. Stubbs had a week of ministry with the Assembly here, was to have two weeks in Pape Ave., Toronto, Ont., then leave later in November for Scotland.

CONFERENCES

Pennsauken, N. J. — The Annual New Year Conference will commence D. V. with Prayer Mtg., Jan. 2nd in the Gospel Hall, 6530 Caroline Ave., at 7:30 p.m. continuing over Sat. Jan. 3rd and Lord's Day the 4th. Usual arrangements and hospitality extended to visitors. Corresp. Chas. J. Strom, 4763 Poplar Avenue, Merchantville, N. J. 08109.

Seattle, Wash. 98133 — Annual Conference here commences with Prayer Jan. 2 at 7:30 p.m. with three meetings Sat. and Lord's Day following. Breaking of Bread will be at 10 a.m. Usual arrangements and hospitality extended . . . Corresp. H. D. McNicol, 1535 No. 121st St.

Picton, Ont. — Annual Conference D.V. Dec. 27 and 28, commencing with Prayer Mtg., Fri. the 26th at 7 p.m. All meetings in the Elks Hall, Mill St. Brethren walking in the old paths welcome in ministry. Corresp. A. C. Davis, R.R. 2, Napanee, Ont.

San Diego, Calif. — Annual Conference D.V. will be held in the Gospel Hall, 4646 Twain Ave., commencing with Prayer Mtg., Jan. 2nd at 7:45 p.m. continuing over Jan. 3rd and 4th. Usual arrangements. Corresp. Andrew Hall, 5168 Ewing St., Phone 714-583-3875.

Tampa, Fla. 33612 — Saints in the Gospel Hall, 12704 Marjory Ave., plan D.V. to hold their Annual Conference, commencing with Prayer Dec. 26 at 7:30 p.m., continuing over the 27th and 28th. Usual arrangements. Corresp. Chas. L. Trask, 1406 W. Bearss Ave. Phone 813-961-0406.

Hamilton, Ont. — The New Year's Day Conference will commence Thursday, Jan. 1st at 2:30 p.m. - supper served at 5 p.m. and evening meeting at 7 p.m. Usual arrangements and hospitality extended. Corresp. William Costley, 81 Park Row So., Hamilton, Ont. L8K 2J6. Meetings in the Gospel Hall, Kensington & Cannon St.

East Boston, Mass. — Conf., dates Dec. 5th, 6th and 7th., Prayer Mtg., in Gospel Hall, 35 Putnam St., other meetings in Masonic Temple, 47 Adams St., Saugus, Mass. See last month's issue. Fred E. Hill, 26 Sheafe St., Malden, Mass. 02148 - Tel. 617-322-3274.

FALLEN ASLEEP

Waterloo, Iowa — Our dear sister Mrs. Lulu Harbaugh "went home" Oct. 15th in her 83rd year - a bright and cheery testimony for these many years - one of the oldest members of the assembly, Western Avenue.

Hitesville, Iowa — Our dear brother Harm Alberts "went home" Nov. 6th, aged 58. Suffered much during the past four years, maintained bright testimony.

Belfast, No. Ireland — A late report reached us of the homecall of William C. Lavery, Sr. While here he was visiting in Ferndale, Mich., where the saints enjoyed his humble manner and good ministry. He came there June 9th and went to be with the Lord August 22nd. Services were held in the Ballyhackamore Hall here. We did not have the privilege of meeting our brother but his humble manner and gracious ways appeal to us.

Longport, N. J. — Our dear brother Herman Metevier went to be with the Lord, October 18th from the Home here where he, with his wife, had been tenderly cared for. We knew this dear brother in our early labors 55 years ago in Northern Michigan. He was a Lighthouse keeper on a lonely island in the northern waters of the Great Lakes - had a desire after conversion to help in our house to house tract work in the nearest town, in later years with the Coastguard in Maryland. Although memory was failing, he knew us when we were at the Yearly Meeting of the Home for the Aged last April. We often travel "Memory's Lane." "A day coming that will make up for all the toil of the way."