

Words in Season

THE BIBLE FAMILY MAGAZINE



THE CITY FOUR SQUARE

THE place prepared, our heav'nly home,
No more, as strangers, here to roam;
But dwelling with our own Belov'd
Because on us He set His Love.

A jewel in God's great expanse
Of that great universe of bliss;
Retaining all her youthfulness
Made fit to grace the eternal age.

As earth looks up, all see her Light,
And know her judgments all are right;
For 'throned within their hearts for aye
The LAMB Who claims—for them He died.

He lives triumphant, ne'er to change,
And we who 'scaped eternal chains;
In perfect liberty and joy
Shall serve, and love, without alloy.

W.H.F.

JANUARY, 1976

WORDS IN SEASON

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VOLUMES: We hope to have a number of these bound, as usual, soon — please let us know at once if you desire such. We keep the cost the same \$5.00, although costs have risen, so we shall not bind as many perhaps. Write the Editor, Wm. H. Ferguson, 12000 Edgewater Drive, Apt. 207, LAKEWOOD, OHIO 44107. Thanks!

ANY WHO HAVE NOT PAID UP subscriptions in Great Britain could take care of this through Mr. Samuel McCormick, 17 Lough Road Lower, LURGAN, CRAIGAVON, N.I. who kindly handles such for us there as a matter of courtesy. This we greatly appreciate. Start the New Year right.

DRAFTS made Payable to WORDS IN SEASON should be drawn on the Connecticut Bank & Trust Co., Hartford, Conn. This makes it easier for brother Brescia to handle.

AGAIN we wish to thank all who have helped to further the circulation of our Magazine in the STATES, CANADA and OVERSEAS. God still has a "remnant people" worldwide who desire to see the truths which were in the foundation maintained in spite of a present-day drift and mixture of ecclesiastical confusion which would destroy, but never build up, true Church testimony after the apostolic doctrine and example.

REPORTS

Manchester, Iowa. — Bro. Dobson was visiting the Assembly here with his model of The Tabernacle in December — it was thought this would be helpful for some younger believers who had professed earlier in the year, as well as older believers.

Hardwick, Vt. — Please note Change of Address of Corresp. for the Hardwick, Vt. Assembly. Chas. R. Ford, Box 44, Buck Lake Road, Woodbury, Vt. 05681.

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. 68

JANUARY, 1976

NO. 1

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QUALIFICATIONS OF A PIONEER:

WHILE he was yet undecided, a pioneer missionary in South Africa, Robert Moffat, visited Britain. The young medical student (David Livingstone) called on Dr. Moffat and asked:

"Do you think I will do for Africa?"

Moffat's reply was memorable; more than any other single influence, it shaped young David's future:

"If you, who are in full health
and vigour, with your best years
before you, will be content NOT
to settle down in an old station,
but will penetrate to the North where
no missionary has yet set foot, and
where, in the bright light of an ordinary
morning, there can often be seen the
smoke of a thousand villages, then you
can undoubtedly advance the cause of
Christ in Africa . . ."

Dear Livingstone did this and the writer has stood by his burial place in Westminster Abbey, London, in 1912 and read the inscription on his memorial there, including the verse . . . John 10:16.

* * * *

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.
Like the winds of the air are the ways of fate,
As we journey along through life;
'Tis the set of the soul that decides the goal,
And not the storms or the strife.

Ella Wheeler Wilcox

THE MARRED MASTERPIECE

Wm. J. Oliver

Michelangelo Buonarrati (1475-1564) was one of the most famous of the Florentine artists of the Renaissance. He was sculpture, painter, architect and poet combined.

Sometime about the year 1500 he finished a piece of sculpture which became known as the Pieta, meaning compassion. Not only because of the subject but also because of the detail of the artist in depicting his subject in stone it attracted the attention of many generations and was looked upon as a masterpiece.

One Sunday morning, May 21, 1972, Lazio Toth, desirous of attracting personal attention and motivated by a deranged mind, moved quietly through the streets of Rome unnoticed among the throng of people. He approached the masterpiece as many through the years had done; but, to the disbelief of numerous onlookers, he took a hammer from beneath his coat and began to smash away large pieces of the stone work. Quickly, guards subdued him but not before he had badly altered the work of the craftsman.

The pieces were all carefully gathered up and experts, using modern techniques, worked for more than a year to restore the masterpiece to its original appearance. To the untrained eye the damage is not detectable; but the expert recognizes that the work of the master craftsman has been marred. For four hundred and seventy-two years it had stood unchanged but this is true no longer.

Reader, the world has seen many great works of men. With the passing of time they all have shown change, some more, some less. We read in God's Word, the Bible, (I Peter 3:7) that one day all the works of men, great and small, along with this universe we live in, will pass away. However, one work will remain unaltered throughout eternity and it is this work we would like you to consider.

The Lord Jesus Christ, God's eternal Son, said concerning His coming to earth, 'I must work the works of Him that sent Me' (John 9:4) Of that same work He could say, 'I have finished the work which Thou gavest Me to do.' (John 17:4) What was that work? When was it completed? How does it affect me?

The answer is contained in one word — CALVARY. It was there on the cross that the Lord Jesus Christ, God's only begotten Son, accomplished the work of redemption. Man is born in sin and lives in sin and is subject to the wages of sin — death. (Romans 6:23) No work that you or I as sinners could

do would gain us acceptance in God's presence. The Bible says, "Not of works, lest any man should boast." (Ephesians 2:9) Another must accomplish a work we couldn't do. Over 1900 years ago the Lord Jesus Christ came to this earth and was "made in likeness of men." (Phil 2:7) Though made like men, He was ever the eternal Son of God and as such was without sin. As the One Who had no sin of His Own, He "bore our sins in His own body on the tree," (1 Peter 2:24) and thus became our sacrifice. He completed the work required to meet our great need by the shedding of His Own blood. The Bible says, "The blood of Jesus Christ His Son cleanseth us from all sin." (1 John 1:7) God was well satisfied with the work of His Son in that he raised Him from among the dead. What does that work mean to you? Have you ever received Jesus Christ as your Lord and Saviour, the One who has completed the work of salvation for you? Or are you trying to work your own way to heaven?

Down through the ages men have sought to discredit the work of the Lord Jesus Christ at the cross. They have tried to deny it, ignore it, disdain it, argue over it, to say it has no value. Rich and poor, intellectual and ignorant, mighty and weak have all sought to destroy it. But still today it stands unmarred, complete in God's sight, the only acceptable way to heaven. The cross work of Christ stands ready to meet your eternal need. You cannot add to or detract from it; for nothing more is necessary and nothing less will do. It is what you need; it is all you need. What does that work mean to you?

"Be it known unto you, . . . that through this Man (Jesus Christ) is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things." (Acts 13: 38-39)

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36)

* * * * *

A GLORIOUS WORK

IT is a glorious work - Salvation work. Angels might well envy the meanest allowed to speak a word for Christ, and laying aside their harps, seize the sickle, and go forth to reap the golden harvest. How soon shall our days of labour come to an end! How soon may we be called to lay aside the sword for the palm of victory; the sin and turmoil, for the calm, pure rest of heaven! There we shall rest. —Duncan Mathieson

GUIDANCE BY THE HOLY SPIRIT

Wm. H. Ferguson

TO a restored David the following precious Word must have been a great encouragement, reminding him of missing the "guidance of his God:"

"I will instruct thee in the way which
thou shalt go: I will guide thee with
Mine eye." Psalm 32:8.

A little help from the literal meaning of the root word used here (sunetos - Gr. Sept.) should interest us . . . "make thee quick at apprehending, understanding, intelligent, sagacious . . . easy to be comprehended, intelligible." This promise of the necessary and helpful understanding the Psalmist would require for the balance of his earthly sojourn could be translated into our own lives if we have the desire so implanted in our hearts. We often say, and suggest and pray (as if realized and sought) the guidance of God, and ACT otherwise. This is cause for deep exercise on the part of many, we are sure and the following suggestions and observations should, to say the least, be well considered if we would avoid the warning of the "restraining and bridling of our mouths" or the muzzling of our lips. The horse suggests the impetuous spirit that "cannot wait on God" but "rushes into the battle" etc., This is the impulsive spirit, hasty, pushing, scrambling, ungoverned, quick etc., It has been said that "hasty climbers have sudden falls." Wesley said . . . "Though I am always in haste, I am never in a hurry." It is a great pity when such hastiness, which also becomes at times "nastiness" is manifested in such a fashion that it destroys in certain cases the "effectiveness" which otherwise should follow. "I cannot hear what he says because of what he is."

OUR CONFERENCES

We have thought of this lately in connection with the professed waiting on God in the ministry of the Word when many are gathered together to hear the Word and message of God. There is a season set apart for waiting on God and profession of waiting for the guidance of the Spirit of God but we fear that this is becoming a mere formality. Some men are quick to jump to their feet and one can almost tell at such meetings which one will take the platform first. We have noticed this attitude through the years and it seems rather a selfish thing and it destroys confidence in the message and, sometimes, in the messenger. We have good numbers attending our Conferences (one would not be too sanguine that they are there totally for the ministry of the Word - sad to say) but, nevertheless they are present and this presents a distinct challenge to those

who handle the Word of God in ministry to see to it that the plain, scriptural, distinctive Word be brought before them. One can realize that it takes much exercise, of a godly sort, to have the right message for the occasion. Long winded sermons are pretty useless, the listeners have forgotten much before finishing.

It is a pity to see a spirit of restlessness and instead of really waiting on the guidance of the Lord, the first opportunity to be heard, or to take the platform, seems to overrule better judgment and some seem to think the fact that they have a "letter" they have a right to the platform. This is fatal to proper and godly order and the upbuilding of testimony. It betrays the lack of being "quick at understanding, intelligent, or sagacious or the apprehension of the Spirit's guidance in the matter." Some men want to take the place of "teachers" whereas they need to be "taught" more of the spirit of the learner or true disciple. Remember! the term "evangelist" can be lightly used whereas the true meaning is to carry the evangel to those who sit in darkness and this implies definite searching such out in a field God has laid on the heart. Also remember that Philip was not called Philip the evangelist until about twenty-five years after Acts chapter 8. We use the term lightly today — something like the young boy who was asked what he wanted to be when he grew up. His reply . . . "I would line to be a retired sea captain." He thought of the cap and the braid. But, remember this has to be earned. The "assembly to assembly" circuit today and the "conference platform" is the nemesis of true work for the Lord. And like the twining tendrils that obtain their support from the strong tree until they finally crush the life of it, we must beware of accepting support by the "assemblies of the saints" thus as a means of continuing a path lacking the true scriptural pattern of work for the Lord. We read the words of dear Paul the beloved laborer and apostle concerning his son in the faith, Timothy . . . , urging the saints in Corinth to receive him without fear . . . "he worketh the work of the Lord, as I also do." 1 Cor. 16: 10.

FRESH MINISTRY

Men of God, who knew God, could wait on God for a message, fresh and suitable and timely and they could also realize, with courtesy, when there were brethren of ability and length of service among us who were able to give such a message. To see younger men rise to their feet, with very little of a background, and take the time which could be otherwise used to better advantage is not only a mark of discourtesy but an intrusion which can result in the "quenching of the Spirit" — 1 Thess. 5:19,20. We dislike seeing the boldness and self-sufficiency of the world creep into the assemblies, especially when there is the profession of godly order. For any of us to

get up and give "old sermons" lacking the freshness and suitability as comes from the presence of God in previous waiting on God betrays itself and lacks the divine touch and is wearisome to God's people . . . "If any man speak let him speak as the oracles of God." This means "speaking out of the oracle, or the Holy Place, where God spake to His servants out of the Sanctuary." Nothing can take the place of this — it touches the heart and speaks to the heart and conscience of the hearer.

There is need for a ministry of exhortation (from mature brethren of some experience) but it is a pity when the saints are sent away from any Conference on a "depressing note." Rather let there be something that will encourage them as they go forth to meet a hostile world and not ministry, perhaps even out of line with the former character of the meeting, that can send them away without the corresponding encouragement of a well-fitted word which sums up the total of the previous ministry they have heard, and strengthens the previous words they have heard. There used to be a "Crumbs Meeting" on the Monday a.m. of the large Toronto Conference years ago during which two hours or so ere many of the saints went home (quite a number came a distance by rail) and several brethren gave a short word of ten minutes or less, "gathering the crumbs" — giving help and cheer to the saints as they left. They went home, often praising God, even singing in the trains etc., homeward bound, feeling they have heard "God speaking to them." They went on their way rejoicing, for the precious Word, even though it corrects, chastens the soul and reminds us of failure, never fails to touch the heart and direct to further praise to our ever-gracious God Who, by His Holy Spirit, has spoken to us.

Let us have more Conferences and Special Days where the Word shall be opened up to us and we shall learn more of God and His Word and be encouraged to be "workmen that shall not be ashamed, rightly dividing the Word of truth." 2 Tim. 2:15.

* * * * *

LAYING his Testament on the moorland roadside where they were walking, a Christian said to his skeptical companion, "I am confident that this Book will be found by someone to whom it will bring eternal blessing." Three years later, preaching in New Zealand, he mentioned the incident. A hearer inquired further, then said: "On that very day I was flying an airplane over those lonely moors, when my engine failed and I was forced to land. Shaken, but unhurt, I found the Book, and read it for three hours in perfect quiet. I learned that I was a guilty sinner unfit for God's presence, but that Christ came to seek and to save such. Since then I have known His love."

FRET NOT — FAINT NOT — FEAR NOT

Matthew J. Brescia

IF we were honestly to assess our lives before God I am sure we would discover that much of our time is spent in these three attitudes of heart-fretting, fainting or fearing. However, this little article is written with a view of reminding our souls of the blessed entreaties of our faithful God and our Great Shepherd, the Lord Jesus Christ . . . "Who tends with sweet, unwearied care the flock for which He bled."

Read the Scriptures over for yourself and let the Holy Spirit of God impress the rest and assurance they give upon our very hearts and lives — Psalm 37:1 . . . "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity." Again in Luke 18:1 we read . . . "Men ought always to pray and *not to faint*." Further in Luke 12:32 He says . . . "*Fear not* little flock, for it is your Father's good pleasure to give you the kingdom."

It is easy to acquire the bothersome habit of constant fretting. It comes from a discontent and lack of thankfulness for the ways and will of our God "Who daily loadeth us with benefits." It can also come upon us with over-concern with the affairs of this life, the problems of the world and evildoers, as our verse states. The news is overwhelmingly worse day by day, the truth is evil spoken of and evildoers seem to flourish unhindered. Men of the world gripe and grumble and strike.

SAFEGUARDS

What is our safeguard from fretting? . . . "Consider Him Who endured such contradiction of sinners against Himself" — our Lord Jesus Christ. In all His lonely life as the Man of Sorrows and acquainted with grief, we never once hear Him fretting. He not only knew and did the will of His Father but He delighted in it and His heart never harboured, nor could it contain one iota of discontent or displeasure, in God's will. In the most adverse circumstances "He committed Himself to Him that judgeth righteously" and even in the awful anticipation of the Cross He said . . . "Not My will but Thine be done." Brethren and sisters, let us seek to keep ourselves in the love of God, looking unto Jesus, and contented in His will . . . FRET NOT.

FAINTING is a somewhat different ailment and, though not as widespread, is not spiritually healthy and can be spread to others who contact it from us. It may come from lack of exercise and appreciation of our Father's loving hand in discipline, Hebrews 12:5. It comes sometimes from discourag-

ment and disappointments which come into the life of the child of God and, because we can find no apparent reason for the particular trial or circumstance, we begin to doubt God's love and the language of our hearts, if not our lips, is . . . "Has God forgotten to be gracious?" And we find ourselves fainting because of the way. Unbelief and discouragement proceed from the Evil One and we must recognize these as part of "his devices" and do what our Lord says to do when we find ourselves beginning to faint . . . "Men ought always to PRAY and not to FAINT." Prayer makes us conscious of our own weakness and of our entire dependence upon God. His power and grace are unlimited and the Holy Spirit is the One to help us in this affliction, for He maketh intercession for us with groanings which cannot be uttered. If we were to follow His instruction to pray without ceasing, with the Spirit and with the understanding, we should seldom be found fainting.

The last little injunction is . . . FEAR NOT. One of the things that characterize the leaders of the world system in these last days is . . . "men's hearts failing them for fear." "The wicked flee when no man pursueth" . . . "there is no fear of God before their eyes." Therefore, "fear cometh upon them as with a whirlwind." But that, beloved, is the characteristic of the world and not of the Christian. We see the governments of the world in mass disarray and tottering. Many of the economies of once stable countries and kingdoms are on the verge of collapse and the threat of worldwide depression is not a figment of some economist's imagination, but a fact that world leaders face every day. What is our attitude to all this present dismay? "Fear not little flock" for God is our Almighty Father . . . "Take no anxious thought for the morrow . . . your Father knoweth that ye have need of all these things." We may be called to go through periods of oppression and affliction but we can surely say at all times and in all circumstances — "God is our refuge and our strength . . . therefore we will not fear."

May these lines encourage our hearts to "look unto Jesus . . . Pray in the Spirit . . . and trust in the Living God." DON'T FRET — DON'T FAINT — DON'T FEAR.

* * * * *

AFFLICTIONS A BLESSING — Rom. 8:28

We should never land in triumph at the haven of rest, if we were not tossed upon the sea of trouble. If Joseph had not been Egypt's prisoner, he had never been Egypt's governor. The iron chains about his feet ushered in the golden chain about his neck. Temporal losses are only gentle breezes; but eternal losses are unsupportable storms.

CHRIST'S COUNSEL TO BACKSLIDERS

By A. A. REES

(Dublin Conference Addresses over 100 years ago).

CHRISTIANS are often like little children, not only in their good, but also in their bad qualities; they are docile, and they are foolish; they will sometimes cry for what they don't need and cannot have. They frequently have false wants, and don't know their true ones — clamouring for what would do them no good, and careless of their real deficiencies. It was thus with Laodiceans; they said and thought "they were rich and increased in goods, and had need of nothing;" whereas "they were poor, and wretched, and miserable, and blind, and naked." It was a great mercy, therefore, for the High Priest, in the midst of the golden candlesticks, to step forward and rectify this confusion. And here He is with His venerable white locks — the true senator and counsellor, interposing with His sage advice.

"I counsel thee," says He, "I, the wonderful Counsellor, who am made unto thee of God, wisdom" — "I counsel thee to buy." A piece of commercial advice; and we know how ready commercial men are to buy, when they have a prospect of a good bargain; though, alas, their purchases and sales are of the trashy things "that perish in the using."

But Christ's counsel relates to heavenly and enduring goods. The Laodiceans said they were rich. "No," says Christ, "ye are poor." "But, if ye would be rich indeed, I counsel you to buy of Me." Let us, too, who are apt to be foolish merchants, though we may think we have goods laid up for many years, let us listen to this wise admonition. Here are three commodities for sale — of which I shall notice the last first — "eye salve." I repeat it, these articles are for the health and wealth of the soul, not the body. Laodicea was not literally blind, but spiritually; though she thought she saw clearly enough in every sense, as she certainly did in a worldly sense; yet she was not absolutely blind in soul, otherwise "eye salve" would have been of no use; for ointment is not for blind eyes, but for sore and weak ones; not for downright blindness, but for purblindness. These Christians, that is to say, were very defective in their spiritual perception, and knew it not; they could not distinguish between good and evil, right and wrong, in their lighter shades of difference; hence they sometimes confounded them, because they could not discern the line of demarcation. And this, alas, is a common case. How few Christians have such keen eyes as to penetrate the nature of things at a glance — to discover Satan under robes of light, or Christ in a carpenter's costume; a rotten apple beneath a glossy skin — mildew and must under a sound nutshell.

How many "see no harm," as the phrase is, in a thousand little things in which there is much harm — harm in principle — the germ of great and manifold evil. How many do a thousand things which they ought not to do, and which they would not do, if they were not guiltily blind to their nature; and, what is worse, when the evil is pointed out, the only response is, "I don't see it;" for the will is at the bottom of this blindness. What, then, is the cure, "Eye-salve;" and what is that? It is the conviction or reproof of the Spirit, which like salve, smarts while it heals. It is the operation of the Spirit on the conscience — the soul's eye — which lets in the light of truth, and reveals moral actions in their true colour. And then, how differently things are seen from what they were, good and evil no longer confounded; much less is evil justified. It is not now, "I don't see it;" but "I do see it," and "God forgive me that I did not see it before."

But in reference to this "eye-salve," the High Priest says, "Anoint thine eyes," which implies cooperation on our part; and means, take reproof, receive correction; which is buying it at the cost of humiliation. It is saying, "Let the righteous smite me, it shall be a kindness."

Alas, if the purblind are many, the self-anointed, the receivers of correction, are very few; for there is nothing we dislike more than the smart of applying "eye-salve." Nay, the very attempt to apply it on the part of others, in most cases encounters a repulse, and not unfrequently the friendship of years is finally broken up by it.

The second commodity is "white raiment." What is this? It is not the robe of Christ's righteousness, for this is not affected by our walk and conversation, nor without it could a man be a Christian at all, or come under the wholesome instruction of the High Priest. That robe can neither be torn nor tainted — nor once on the soul can it ever be taken off. "White raiment," then, here, as elsewhere in Scripture, and especially in the Revelation, is a spotless life before men, a blameless walk, an irreproachable behaviour, the want of which is moral nakedness and shame; for it is seen, and the world's finger points at it.

Alas, how many are in this condition, like Laodicea, and know it not; they know it not, but every one else does. Not the unconscious nakedness of innocence, like that of our unfallen first parents; but the unconscious nakedness of brutish stupidity, and obdurate shamelessness. "Naked!" says the world. "I don't see it," is the rejoinder. "Naked, naked," says the Church. "I don't see it." Of course not; for thou art blind, and needest not only "white raiment," but "eye-salve," to cure thy blindness, and reveal the spots in thy clothing. Yet

thou wilt see it all one day; the sooner the better.

To such Christ says, "Buy of Me," buy white raiment blameless walk, in all the relationships of life, civil, social, business, domestic, religious; that you may be clothed, and the shame of your nakedness may not appear; that "your light may so shine before men, that they may see your good works, and glorify your Father Who is in heaven."

The third and most important article is "gold," tried gold, fine gold, purified from dross. "Buy this," says Christ, "that thou mayest be rich." Now what is this? The Laodiceans said and thought they were rich, and had need of nothing. "No," says Christ, "ye are poor; but if ye would be rich, buy fine gold of Me," What is it? Who would not buy gold at a bargain? How many Christians "make haste to be rich" — that they may be poor — laying up treasure on earth — coin and bank-notes, which on a death-bed will be of no more value than so many October leaves.

Happily, we are not left to conjecture what this gold is. It is undoubtedly the "faith of God's elect," of which Christ is the "author and finisher." It is "precious faith," whose trial even is much more precious than of gold that perisheth — that commodity wherewith God enricheth the poor of this world, making them "rich in faith;" and according to the amount of which any man possesses, so is he richer or poorer in the sight of God. In other words, what money is to a child of the world, and to such "it answereth all things," that faith is to a child of God. It is the procurer of all he needs; nay, it appropriates God Himself, as He said to Abraham, the father of the faithful. "I am thy shield, and thine exceeding great reward." "All things are yours," if faith is yours; but the realization of this depends on the measure of faith. But let there be no mistake here. Christ is *not* telling the *unconverted* to buy saving faith from Him; that is "the gift of God," absolute and unconditional, though it is the same in quality as that of which He here speaks. Quantity is here spoken of, not quality; for the least faith saves as fully as the greatest, and the weakest as the strongest. Hence the penitent thief was not a whit less saved and justified than the apostle Paul; he went straight to Paradise from the cross, though but a babe in Christ. But in the conflicts, trials, and duties of post-converted life, our peace, our happiness, and triumph depend on the "measure of our faith." "This is the victory that overcometh the world, even our faith." Well, Christ says, in reference to this, "Buy of Me." Then something must be paid. What is the price? Not literal gold for spiritual gold — "thy money perish with thee;" but spiritual labour for spiritual hire — "the hand of the diligent maketh rich" — faith for faithfulness — faith for watchfulness — faith for prayerfulness — prayer for self-denial; as

Luther says, "fides pinguescit operibus," faith grows fat by works, and lean by laziness.

Here, then, is "trade" for a Christian — "buy," "buy," "buy;" here is "business," wherein, if he is "diligent," he is sure to be rich, in spite of strikes and fluctuating markets; "rich," I say, not perhaps towards man, but towards God. And for this trade Christ's shop is always open, the shutters are never up, and customers are welcome night and day. Oh Christians, go and "buy," and be more anxious to get an additional grain of this fine gold, than to add house to house, or field to field — than to emigrate from town to country — from a small dwelling to a large one — than to travel on wheels rather than on foot — than to have two, three, four houses, instead of one — than to get up, and uppish in the world. Alas, poor prosperous, mis-named pilgrims and strangers on the earth, repent and do the first works. Take the counsel of the High Priest; get riches that will go with you when you die, "a treasure in the heavens, that faileth not."

(We make no apology for giving this century-old good and practical ministry, of a spiritual sort. We have few good writers today to give us such ministry — some seem to cater to the textual headings, even sermon-headings etc., but little "heart" in much of it. We need what Newton wrote in his "Cardiphonia" — the "sound of the heart." I often say — "we do not play the piano with our fingers, we play it with the heart." Take heed . . . Editor)

ALONG MEMORY'S LANE

W. H. F.

THE Old "Cannonball" — stopping at all wayside stops finally lets a young man, with his knapsack, off. A six mile walk, or so, on a country road leads to a farmhouse which has the promise of cottage meetings, away in the north woods. Sleeping accommodation as cold as ice upstairs. You catch your breath — you see it — smell the dampness and settle down for an uncomfortable night, for many such nights. The next days tramping the countryside, or riding in an open buggy, or on horseback, without any protection against sleet and snow and ice covering one also the harness and horse, exposed to raw, wintry days, was normal procedure.

Walking through deep snow for miles, or trudging up lanes to try to reach lonely and, sometimes, difficult people— give an invitation to a cottage meeting — oil lamps, poor at the best, fumes stifling — preaching to those who worked hard, earned little, had poor prospects. But they listened to the sweet story of the Cross and, at times, received and be-

lieved. Giving them the best one had — studying in the cold as if to preach to large audience — only 25 or 30 people crowded into a room — no pretence — these backward and rough people smell dishonesty and despise it. A few nights, a few weeks, a few months. Contacts made in the woods in Summer, visiting in the back stretches, house to house, following up in Winter visits, same territory often — paying board to poor settlers, cold rooms, 10 to 20 below outside, ice forming inside. Move on to another district a few miles farther on, another village, another hamlet, ever with the same blessed message of Salvation, Eternal Life and Forgiveness of sins . . . year after year . . . Winter after Winter.

More or less blazing a trail for others to follow, such was a young man's life in his early days. Lonely at times, discouraged at times by hardness and opposition, but ever pressing on — weeks, months, years. No one to look to but God, personal and home responsibilities. Some scoffed at this type of work (assembly preaching seemed to be the accepted thing to such), Some supercilious ones still scoff at any reference to it, but ever pressing on until few villages, hamlets, isolated folks in a large territory are left untouched with the blessed invitation, as God enabled one to do it. Only God gave heart and strength for this. The "stranger" becomes known, he is no longer a stranger to many, they know his purpose, they open their doors to listen. He knows the whole State well, probably few better. Such is the life, not of a professional but one absorbed by the thought of "people sitting in darkness" whom "someone should reach."

Looking back over the vista of years, the regret is that one had not been able to do more of this sort of work. It is for young, strong men and, once they take it on, the passion for it will fill the soul and they shall make it a life's work.

STARTING OUT IN THE LORD'S WORK

IT might be of interest to some to hear of the manner in which God led. It had been the desire to serve the Lord, not particularly as an accomplished preacher, but with a real desire to carry the "good news" to those lying outside the range of assemblies and often travelled routes, how to do this arose in the heart and mind? The Northern parts of Michigan (where we lived) was the field God lay on the heart and in which we spent the forty years of early days for the most part. Having been discharged from the U. S. Army (with honorable discharge) where we were able to stand for God in spite of severe trial, and with the commendation and fellowship of the Assembly in Flint, Michigan, the only one in that city at that time, and with the token of their fellowship

thus, expressed in the gift of \$15.00, we started north. Having learned, in early Christian life, to give the Lord's portion out of earnings, and trusting Him, we dispensed with our store of savings entirely where there was a need and, leaning on the unfailing promise of our God, we ventured forth. On horseback and with saddle bags was our first thought, then we heard of an old country Bible Carriage which was not being made use of — it had been used to carry folk to meetings and open air work, we offered to buy this. The old brother who had it would take nothing for it, so I had it shipped by freight to Flint, had it refinished by a carriage builder etc. Two brethren in the Forest and Lake Shore area of Ontario offered to buy a horse for it — (it was a very primitive wagon, to be sure, no proper bunks or any conveniences, small and cramped, but it did the purpose for some years). A brother in the "Thumb" of Michigan got the horse these brethren offered and, leaving his farm with an old buggy, harness and a bag of oats, we sallied forth in the next Spring. Not a very inspiring start, no fanfare about this at all, some wondered if it were not just a "strange idea" to go out into the unknown country after this fashion, and some openly disagreed but the Lord, having laid it upon the heart enabled us to do it, we trust in His fear. The BIBLE CARRIAGE, about 12 feet x 6 feet, no head room to stand upright in, sufficed us for some years, with makeshift bunks, the overalls rolled up for a pillow — texts around it, and a platform to draw out at the rear for open air work, with texts on the inside of the back doors as they opened up — formed all we needed to stand and tell forth the glad tidings. Sometimes, with a fellow helper for a month or so at the beginning, sometimes all alone, we were able to visit the villages and hamlets and back woods, over the trails, some just corduroy roads, we plodded on. We found lonely settlers, back woodsmen and their families, farmers who had carved out some land out of the bush etc., and when Winter was about on, we went back to a brother who would board my horse — he usually just let it out in the field and in the Spring it had a real hide of hair on it and was pretty untameable, but we used this means for some years — then, later, I traded the horse to an automobile agency for a Ford ton truck, without cab on it, no seat, just the bare chassis and how the Lord supplied this is a story.

We had gathered up a little money, laid it aside to buy this chassis for the old Bible Carriage but, in the meantime, the Lord laid on our heart a certain need which seemed pressing so still trusting Him we sent this little store of money to meet that need many miles away. The next mail (which went to home address) was from a brother and sister in a Southern State, in a large city, a humble shepherd amongst the Lord's

people in the Assembly there who, with his wife, had a desire of former years to visit the large State they lived in with some sort of means as I was using. He had not been able to do this but he sent along the good gift (at that time) which enabled us to purchase the first motor driven Bible Carriage in the middle West for the princely sum of four hundred and some dollars, plus the horse. Of course we fixed it up a little, put a cab on it, without doors etc., etc., and in that Carriage we covered many more miles of our State in the milder months, and in the Winter months followed up the contacts, spending many Winters amidst the cold and snowbound roads of Upper Michigan — no well travelled roads or highways then, many and varied experiences in school houses, old town halls, disused buildings, farm homes opened up for the Gospel etc., etc., Cold, often lonely and tried, we sought to press on in the work.

We carried a few dishes (enameled ones) as the delf ones broke the first trip over the trails, a pot or so, milk pail for some milk (where we could get it) and with our little axe, as we traversed the woods, we would cut off some chips from the many large stumps of old pine trees etc., and build a fire in the trail, boil a few potatoes and in this simple fashion we managed for some time — later we had a little camp stove but most of our cooking had to be done outdoors, no room inside the Carriage which was stored under the bunks with Bibles, Testaments, Gospel Booklets, many old country S. S. Children's papers etc., and good tracts — a blanket or two for cool nights and so on. It was about ten years before we were able to fit up the old Carriage to make it a little comfortable (it never was comfortable except to tired bodies) and so, even leading on to the Upper Peninsula of Northern Michigan we sought our best to blaze the trail for further work to be done later — which, thank God, He enabled us to do. Looking back over 57 years it is rather difficult to reconstruct the conditions, the simplicity, the seeming weakness of the effort but there is hardly a village or small town in Michigan above the line of Flint to the West of the State which we did not visit and preach in (open air or otherwise) or house to house with the Gospel — the "Day shall declare it all" but precious memories and contacts have been made which last to this day, even to the extreme north of Lake Superior region.

This is not a history, but a little interlude and memories of an older backwoods preacher who still has the desire, but not the ability to do what we would like to do. If it would give any encouragement to some healthy younger man, with such desires, to venture forth, it would be an answer to prayer.

HELPERS TO THE WORK

God raised up many such, through the years — by prayer

and practical fellowship and with a real desire to see the Gospel spread abroad where it had not been told, they helped greatly. It would take a chapter to tell of the many such helpers through more than half a century but they were the ordinary people whose lives had been touched by God and whose desires were loyal and real as far as spreading the Gospel is concerned. We cannot thank them more, for they are "at home" but to all living helpers, we again render our loving and most sincere appreciation of all they have done, in cases they have done it "beyond the call of duty" as the world would say but they learned the secret of doing it for HIMSELF through an unworthy servant who was "one of the least" among the sons.

(The writer was single for 12 or 13 years but, after marriage, my wife came along, loyally, and it was not an easy path, for almost 15 years, a good part of each year. We often travel "memory's lane" of such years with thankful and full hearts . . . W. F.)

PROPHETIC SCENES:

POSITION OF THE CHURCH DURING THE MILLENNIUM

AS we consider "our Eternal Home" we can surely thank God that we have this happy prospect of rest and joy and happiness in the future . . . "There remaineth therefore a rest (a keeping of sabbath) to the people of God." Heb. 4:9. We shall consider, briefly, in these papers some outstanding facts as revealed in the Word.

Rev. 21:9,27 outlines for us the Holy Jerusalem, that wonderful city, foursquare, fifteen hundred miles in size, the length and breadth and height being equal. As Jerusalem was, in God's mind, His earthly centre, so the Holy Jerusalem stands out as centre in the vast heavenly scene. It is spoken of in verse 9 as "the bride, the Lamb's wife." It concerns Himself in association with His completed Church, Matthew 16:18 where He is the central object and His Church, spoken of as the Bride, has this divine characteristic which she never loses.

POSITION DURING THE MILLENNIUM

The true position of this city, our dwelling place, is in Heaven, i.e. between that and earth . . . NOT ON THE EARTH . . . with its Light shining towards this earth and in the place and position decreed by our Lord where He shall, in association with His Beloved, order and judge the nations of the earth, 1 Cor 6:2 . . . "The saints shall judge the world (kosmos)." We read in Rev. 21:24 . . . "The nations of them

which are saved shall walk in the light of it." Further in verse 26 . . . "They shall bring the glory and honour of the nations UNTO it." Not into — the word is (eis - Gr). The true position of this Holy Jerusalem is between Heaven and earth as we have stated — in the heavens — BUT NOT ON THE EARTH. The Millennium (the thousand years of the Day of the Lord) while wondrous and under the sway and control of the Son of Man in His kingdom, is in still an imperfect condition and we see sinful men (children of some of those who have entered the Kingdom — for all are saved who enter in after the Judgment of the Living nations) yielding a forced obedience with the infidel spirit of Gog and Magog ruling in their professed obedience to the laws of the Kingdom. These latter to be utterly destroyed by fire at the end of the Day of the Lord. As we consider the true character of the resurrected saints, in their glorified bodies, like our Blessed Lord, fitted to enjoy all Heaven, at His bidding, how utterly impossible it is to conceive of such glorified saints, even as angelic hosts as to their movements etc., mixing and contemporary with mortals of earth, some of whom are destined to perish eternally. This would only spell confusion, but thank God it shall not be. When we leave this scene of earth, it is not to return to it, as some of the men used to say . . . "Perhaps the Lord will send me back to be Mayor of New York, or Mayor of Chicago etc.," When we shall return to visit this earth, it shall be in the Day of God — the eternal Day, after the fire has purified all and there shall be New Heaven and a new earth and the words of chapter 21:3 shall have their fulfillment. In this portion, verse 2 and 3 we see "The Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" and the voice out of heaven stating . . . "Behold the tabernacle of God is with men." etc., The Home of the Bride spoken of here as a "tabernacle" suggesting she may, in company with her Beloved visit any part of the New Earth with its millions of redeemed. It is His Sanctuary, His dwelling place and showing complete restoration of communion between heaven and earth as was God's purpose originally. It is the lack of understanding that this only takes place in the Day of God which confuses not a few, and also not a few teachers of such subjects, principally in the religious world who have copied their thoughts from former writers, even among ourselves, and have missed the mark entirely.

We do not suggest, for a moment, that there shall not be much more communication between heaven and earth during the Day of the Lord, with even visits of heavenly bodies on missions of God to this earth then . . . We read of the Prince in relation to the earthly temple to be rebuilt by the Lord Himself, but this Prince is not the Lord Jesus but a Prince of the house of David — (he needs a sin offering for himself).

But the fact remains that "heavenly saints in glorified bodies" shall not cohabit on earth with earthly saints during the wondrous Millennial age, notwithstanding its remarkable conditions and blessings — we shall consider this in another paper later, God-willing.

We would think, then, of the Church being as a glorious City, the "Jewel" of heaven as it were, with its wondrous beauty and unfading glory — even as the Bride retaining all her eternal youthfulness and joy and pleasure in Himself — ETERNALLY. One other word ere finishing this paper, as found in 2 Cor. 5:1 with reference to our glorified bodies . . . "We have a building of God, an house not made with hands, ETERNAL IN THE HEAVENS."

TRUE LOVE

LIFE is too short to spend in bickering and strife; love is too sacred to be for ever lacerated and torn by the ugly briars of sharp temper. Surely we ought to be patient with others since God has to show every day such infinite patience towards us. Is not the very essence of true love the spirit that is not easily provoked? Can we not train our life to sweeter gentleness, to be touched even a little roughly without resenting it?

PAUL means "little," Philemon means "the loving one," so the epistle to Philemon is the "epistle of the little one to the loving one." It is full of love, and is all about a runaway slave named Onesimus, which means profitable. We read of Philemon's love and faith in verse 5. Notice, it is love first, as though it was his love of which he first heard. The "bowels of the saints had been refreshed" by him, vs. 7. Brethren, this is the desire of our God for us, I am not my own, I am given to the Lord Jesus Christ, and to His saints, that I may serve Him and them in love.

* * * * *

A wealthy farmer was in the habit of having a nightly reading of the Scripture with his family and dependents, after which he generally engaged in prayer. One evening he prayed very earnestly for the poor and starving, there being great distress in his neighborhood. On rising from his knees one of his children, a bright little fellow, said, -

"Papa, I do wish I had some of your corn."

"Why, my child?"

"Because," said he, "I'd soon answer your prayer."

QUESTIONS AND ANSWERS

QUESTION: At a Conference this past Fall we heard the statement by a preacher that 'the Lord Jesus though sinless, became sinful and though infinite, became finite. It amazed and shocked us.....What about this?

ANSWER: The questioner gave no names but we would emphatically condemn any such statements as they are a denial of the "Impeccability of our Blessed Lord" in His sinless humanity. Let us examine the words:

INFINITE - Without limits of any kind, said especially of God and the Absolute . . . The Infinite Being - God.

FINITE : Having definable limits. Having a character or being completely determinable . . . a finite being.

Such words could never be applied to our Lord - the Eternal Son - the One Who could **NEVER BE LIMITED**.

The other statement also, an entirely wrong one, is entirely out of order as to our Sinless Saviour in His lowly guise when He voluntarily took upon Himself the likeness of men and was found in fashion as a man. Phil. 2:7,8. Examine the words:

SINLESS — Without sin - free from sin.

SINFUL: — Has the meaning of "being tainted with, or full of sin, wicked."

How utterly impossible to apply such words to our Blessed Saviour. We must be exceedingly careful of our language and must **NEVER** go beyond the Word of God. Then only shall we be safe. Satan's attempt in these closing days of Man's Day is to degrade the Son of God and encourage men to question His true Deity. We must stand here and elders should not let such statements go unchallenged, nor should any preacher of standing among us when he hears it.

QUESTION: At a Conference last year in Western Canada a younger preacher spoke of the 'Incubator of Bethlehem,' when speaking of the Saviour's birth and made a statement which we do not wish to print. What of this?

ANSWER: How any elder brother, or even any preacher present, could let such go unchallenged, without open rebuke to the young man, and to the audience, is beyond us. It savors of a sort of 'smart aleck' approach to suit a younger generation in approaching this especially precious subject and must have been made by a person failing in spiritual unction altogether or even Christian decorum.

Check all such extravagances of speech or doctrine immediately.

THE OPPOSITE OF PIONEERING

A SOBERING QUESTION: Are the Many Conferences hindering old-fashioned Gospel series of meetings, also destroying any definite 'pioneer effort'? We mention brethren leaving the place they said they had exercise for and travelling hundreds of miles, by expressways, to attend such for mostly just one day - breaking in on the trend of ministry - taking time of brethren who have been exercised to attend, mostly older and proven servants, with a message and, incidentally forsaking their effort for a day or two in the midst of meetings and expecting, naturally (not spiritually) to be remembered in the distribution of the fellowship of many exercised believers who may not have considered this feature and may be misled.

CONFERENCES have been a blessing, especially in days past when there were fewer of them, three or four a year perhaps, but we wonder today, although many young are attending from far and near, if they are not losing their influence for good amongst the saints and providing a means for some who crave the platform to attend, without due exercise or proven ability. The other consideration we would mention is the cost of travelling today and the ease with which many younger brethren run up total mileage, yearly and to Conferences etc., One cannot study, or pray properly when going the speed limit, and perhaps over, nor can they properly visit in connection with the meetings and exercised souls. A sobering thought! ! !

COST TODAY OF AUTOMOBILE TRAVEL — Gas, Oil, maintenance etc., is approximately Twenty Five cents a mile.

A 400 mile R.T. figures approx. \$100 apart from ldg., & meals —

A 600 mile R.T. figures approx. \$150 apart from other exp.

30,000 miles per year (which is not uncommon with the present day preacher) equals \$7,500.00

45,000 miles per year \$11,250.00

Are the Oil Companies being enriched by this travesty?

Is this why "pioneer work" in a district laid upon one's heart, if necessary for years, a thing of the past?

Are we making it easy for professed servants to be doing this sort of thing which would never have been considered by our brethren and servants of Christ of the passing generation?

CONFERENCES in the same general district, with practically the same audiences, are not unusual — could they not be consolidated and be held less frequently. We heard recently from Czechoslovakia and Yugoslavia (difficult countries) that they have about four quarterly meetings a year, and one conference of about 1200 attending, the quarterly meetings having about 400. This is food for thought for exercised brethren and shepherds.

The Editor

Hartford, Conn. — Recent Conference was felt to be a time of refreshing, larger, and a good spirit prevailing — about 10 of the Lord's servants present to help. The first Ministry meeting Sat. a.m. was a Bible Reading on the Epistle of Jude and felt to be timely and instructive. After due opening by two brethren, it was open for consideration after the order of the conversational Bible Reading, which we judge to be proper order. The editor had a night or two in the district ere returning home. All meetings held in Charter Oak Gospel Hall.

Long Beach, Calif. — Please note order of meetings of the Assembly here, Long Beach Gospel Hall 3516 Linden Ave. Breaking of Bread at 9:30 a.m., S.S. 11:30 a.m. and 3p.m. Gospel at 7 p.m. Tues. Bible Reading 8 p.m. Thurs. Prayer at 8 p.m. Philip Bell, Corresp.

Blue River, Wisc. — Recent Conference was good, attendance about as usual. Bro. Hawk, visiting there, had a week following in the Gospel, some blessing. Younger converts here go on quite well.

Cedar Falls, Iowa — The Christians here have been busy throughout the past year with a series earlier in the year and two tent season nearby. It pleased God to save a few souls so we take courage.

Tylertown, Miss. — Bro. Ballhagen mentions that they have commenced meetings here, helped by bro. Louis Smith of Jackson, Mich. They request prayer.

Perpignan, France — Bro. Dennis O'Hare in last letter we received tells of his visit to Holland — he visited with bro. Swaan and the fellowship most refreshing — good to see the work there. The work here goes on nicely. "I was up at Narbonne, a town 40 miles away, last week. I am exercised about trying Gospel meetings there — we know no one there and last week while tracting through the town, noticed that the sects are quite active, but there is nothing like the Gospel of the Lord Jesus — what a message for sinners it is." 18 Rue du Moulin, 66390, Baixas, France.

Newtownards, No. Ireland — We had a visit from brethren Hull and Ramsay telling of the work of the Lord in P. E. I. and N. S. They had a Gospel effort in Coleraine lately and two professed faith in Christ — trusting they go on well.

No. Ireland — Had a good series of meetings in our area last Spring by W. J. Nesbitt, about 8 souls professed, most of these have been received into fellowship in the three nearest assemblies, Keady, Newtownhamilton and Deryroe. We are on the "border" with the Republic of Ireland and troubles are much worse now than then — a series of meetings now would be dangerous. Remember our brethren in Ireland especially . . . "that our God would soon hush to silence the efforts of those wicked men."

Bryn Mawr, Pr. — Conference here, the week following, we heard was quite well attended with a goodly number of His servants present to help. Meetings going on in TORRINGTON, CONN, and HATBORO, PA., saw some interest. Bre. John McCracken and David Oliver hoped to visit district of Gray, Maine.

FALLEN ASLEEP

Winnipeg, Man. — Our brother Henry Sherwood, in failing health for some time, "went home" to be with the Lord November 2. Born in Tipperary, Ireland, nearly 90 years ago and in fellowship in West End Assembly here for many years. His widow survives.

Matoaca, Va. — Our sister Florence E. Andrews, daughter of late James and Margaret McEwen Andrews went to be with the Lord Sept. 27th. Saved as a young girl at meetings of the late John Conaway and Robert Halliday in Petersburg, Va.

Rockford, Ill. — Our dear sister in the Lord Mrs. Anna Bruckner "went home" November 4th., aged 82. Saved at Lynxville, Wisc., from the beginning of the Assembly and for 32 years here. In fellowship in the Loves Park Assembly. Faithful in the testimony. Buried in Lynxville.

Detroit, Mich. — Our beloved brother John Penhale fell asleep early November 12, 1975, after much weakness, aged 83. An old friend of 55 years standing from old Central Gospel Hall days where we were in fellowship for about 30 years — saved and led on under the ministry of the late T. D. W. Muir., with his wife who predeceased him Sept. 1974, both loved the place of His Name. Not a public man, very few knew the many acts of kindness and care which he showed to those in need of it — now enjoying the "eternal Sabbath." Heb. 4:9. For several years in fellowship of late in the Stark Road Gospel Hall.

Hardwick, Vt. — Our dear sister Mrs. Edne Dobson went to be with the Lord October 21, aged 70. A faithful witness to friends and relatives throughout. She was saved in 1956 at tent meetings of Walter Gustafson and in the assembly here until her homecall.

Cloughfern, North Ireland — Our dear sister Mrs. Jim Greenshields (nee, Irene Patterson) was called home to be with the Lord Oct. 6th., after a long illness. Saved as a girl and in happy fellowship until her homecall. Left a fragrant testimony, highly esteemed and loved — much missed in the world, in the assembly, also by many of the Lord's servants at home and abroad. Her sorrowing husband, mother and sisters, in fellowship here, should have our prayers, as well as the family circle. She was one of our prayer-helpers for Words In Season.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE LORD'S SERVANT

HE has heard the call of the Master's voice
And the work of the Lord has been his choice;
In the tenure of life, though short or long,
He must carry on . . . in his heart a song.

The song of redemption for sinners lost,
The song of the Shepherd for hearts oppressed;
The song of thanksgiving, while gathered round
"The Table" . . . none other so sweet a sound.

God's servant . . . when others would turn aside
And look for a path more open and wide;
His Exemplar, His Lord, till taken home
To receive at the end, His own "Well done."

W. H. F.

FEBRUARY, 1976

WORDS IN SEASON

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CHANGE OF CORRESPONDENT

Jackson, Mich. 49201 — Nicholas Sarlo — 4738 Birch Haven Rd., replacing our brother Arch. Martin who, for years, has carried this responsibility, an old fellow-worker of ours in the early days of the Assembly here.

CHANGE OF ADDRESS

ZAMBIA — W. D. Halliday, P.O. Box 120, Chingola.

REPORTS

Belfast, N. I. — Writing from here bro. Halliday mentions the meetings he had in Ottawa, Ont., last year. He states the area around the Hall in Ottawa could well demand a French speaker, as we know. Brother Sam Patton was with him. He was to fly Jan. 7th., expecting to be located in the copper mining towns for a few months before visiting the area where he worked for over twenty years. The mining country a hard place but the Lord has many people there. His wife and family remain in Belfast meantime. Our brother values prayer for labors in Africa.

East Boston, Mass. — Recent Conference here profitable, with suitable ministry — about ten of the Lord's servants present to help — Lord's Day morning meeting very good. They expected brother Harding of Wales for ministry meetings from January 19th., Bro. MacLeod stayed in the district.

Pennsauken, N. J. — Not quite so large this year but very good, with practical and helpful ministry, to edification. Bro. Harding of Wales continued in the district for some meetings., Brother Maze of Antigua was also present— About six of His servants present.

Sarnia, Ont. — Brethren cheered this past year in meetings earlier by bre. McBain and David Oliver and during Summer in tent by brethren Dobson and Jas. Martin of Ireland. A number professed during the year, some baptized and some received into fellowship, with good ministry.

Sault Ste. Marie, Ont. — The Assembly continues to see His hand with them — Six were to be baptized Jan. 4th., brother John Norris had a visit with them over the holiday season.

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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* * * *

I suppose our "Call to Service" is the following:

THE CALL

Go ye . . . into all the world Mark 16:15

THE SPHERE

Not in another man's line of things made ready to our
hand 2 Cor. 10:16

THE MEANS

Taking nothing of the Gentiles 3rd. John v. 7
My God shall provide Phil. 4:19

THE REWARD

The day shall declare it 1 Cor. 3:13
Dennis O'Hare — France

A Quaker lady was once asked for the secret of her beautiful complexion. She replied:

I use TRUTH for my lips —
For my VOICE prayer —
For my EYES pity —
For my HANDS charity —
For my FIGURE uprightness
For my HEART love.

R.W.

* * * *

"Looking unto Jesus the author and finisher of faith." A brother wrote me recently from Wisconsin and his comment was good as to the "race" — "The last lap of the race is the hardest." May we all have grace to finish well . . . Editor

A FOOL'S CONFIDENCE

A VESSEL named the Thetis was cruising in the Mediterranean in search of a shoal or bank, said to exist beneath the treacherous waters. The captain, after all his efforts had failed, abandoned the enterprise, declaring, "that the reported danger was all a dream." An officer on board formed a different judgment, went out by himself on an expedition afterwards into the very same latitude and longitude, and there discovered a reef of rocks, which he reported to the Admiralty, and it was inserted in the charts, the discoverer being rewarded with a high appointment. The intelligence came to the captain's ears; he would not believe in the discovery. He was a shrewd, clever, practical man, but unscientific, incredulous, and obstinate. "The whole thing is a falsehood," he exclaimed, adding, "If ever I have the keel of the Thetis under me again in those waters, if I don't carry her clean over where the chart marks a rock, call me a liar, and no seaman." Two years after, he was conveying, in the same vessel, the British ambassador to Naples. One windy night, he and the master were examining the chart on deck by the light of a lantern, when the latter pointed out the sunken rock on the map. "What!" exclaimed the old seaman, "is this invention to meet me in the teeth again? No; I swore I would sail over the spot the first chance I had, and I'll do it." He went down into the cabin, merrily related the story to the company, and said, "Within five minutes we shall have crossed the spot." There was a pause. Then taking out his watch, he said, "Oh! the time is past; we have gone over the wonderful reef." But presently a grating touch was felt on the ship's keel; then a sudden shock — a tremendous crash — the ship was foundering! Through great exertions most of the crew were saved; but the captain would not survive his own mad temerity; and the last seen of him was on the dark hull of the Thetis, as the foam burst round her bows and stern. He perished a victim to unbelief. So perish multitudes.

God has laid down upon the map of His Word a sunken rock. He warns you of hell — of perdition; but you will not believe. On you go, determined to brave the worst; and then, too late, you will find out how unbelieving you have been. But why, oh reader, will you die? Are you determined to commit suicide on your soul? We would fain make an effort to stop you in your progress, and urge you to turn from your wickedness at once, and flee to the Lord your God for pardon and peace. Do you say there is no hope, no pardon for you? If you are a child of Adam, in the name of God we tell you there is mercy for you. It matters not to what country you belong — your age — the guilt you have contracted — the

evil you have done: be you who you may — where you may — what you may — we tell you that now Christ is “able to save to the uttermost” — that His blood “cleanseth from all sin.” “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.” Rom. 10:9. Do not trust the folly of man in this day of pride and presumption and forgetfulness of God, but turn to the only safe “chart for eternity” — the precious Word of God — the Bible. You could avoid even today — ETERNAL JUDGMENT.

From “Precious Truths” S.M.H.

MEANING OF BIBLICAL TERMS

For S. S. teachers and the like

AN EXCHANGE gives the following table of biblical terms translated into present day meaning. It is convenient to paste in a Bible for reference. It may also be used at times to arrest the attention of boys whose alert minds will be glad, for instance, to figure out just how tall Goliath was, and to approximate what measurement in the classroom the giant would reach were he present. This is the table: (Inflation has changed money values of course).

A day's journey was about twenty-three and one-fifth miles.

A Sabbath's day journey was about an English mile.

A cubit was nearly twenty-two inches.

A span was nine inches.

A hand's breadth is equal to three and five-eighths inches.

A finger's breadth is equal to one inch.

A shekel of silver is about 50 cents. (These are old values, much different in our day).

A shekel of gold was \$8. (Or \$50-\$75 today).

(The ratio of a shekel of silver to a shekel of gold was apparently sixteen to one).

A talent of silver was \$538.30. (Much higher today).

A talent of gold was \$13,809. (Today (1976) between 75,000 & 100,000 dollars or more depending on measure of weights).

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A mite was less than a quarter of a cent.

A gerah was one cent.

An ephah, or bath, contained seven gallons and five pints.

A hin was one gallon and two pints.

A firkin was about eight and seven-eighths gallons.

An omer was six pints.

A cab was three pints.

CHRISTIAN RESPONSIBILITY

I Peter 2:9

Wm. H. Ferguson

THAT we have a distinct responsibility, as a "holy nation" while living here in a world at enmity with God, to show forth and exemplify the true grace of God should be plain to all who bear the Name of Christ. This is a responsibility which only true believers can discharge, while living in fellowship with their God, but sad to say, in many cases, the profession of faith is not followed, as it should be, by a life God has outlined for us in His Word.

HOME RESPONSIBILITY: This is where, of course, the true character of the witness for Christ is formed — the Christian home is a very precious institution. Where both parents are believers there is an atmosphere of godliness in the very atmosphere of such a home. The Bible is in evidence, an occasional text of Scripture shows to all who enter that we are a "different people" — the conversation is so different also that it shall soon be manifest that we are the Lord's and, while courteous to neighbours and callers, they should never leave us without the distinct evidence of our heavenly calling being manifest. There is, of course, the reading of the Word of God with the family, either night or morning, or both, as suitable and prayer as we face a world of testing and danger. This also molds the lives of the children of the home - they never forget it.

SOCIAL RESPONSIBILITY: This is necessary as we move in and out in the world in our daily tasks. We should be known as Christians — not in the general sense in which the word is used today, but in actuality. As we move and mingle with the people of the world our very appearance and conduct should mark us out. In the midst of a smoking, social drinking crowd, usually light and garrulous, given over to pleasures and worldly games etc., the true believer must draw the line and show his colours as a Christian. The world has its T.V. to talk about, with its celebrities and extravagances — the true Christian does not even own one as he does not believe in having the theater in his home, with its actors and actresses and their questionable behaviour and known defiance of God's laws relative to proper marriage and their baneful and dangerous portrayals of prostitution of the marriage laws outlined in the Bible to corrupt the young minds of children or themselves. No person can be a true representative of his, or her Lord and have this medium of wickedness in the house. This is one of the ways where the true representative of the Lord is seen — we have something better to talk about than

the corrupt, sensual immorality in this day of "free license" and defiance of God's laws relative to human conduct.

BUSINESS RESPONSIBILITY: Here also the true believer can shine forth as a light amidst the darkness. To be honest, upright, forthright and with a sense of righteousness in dealings with others is the "hall mark" of the true man of God in a world where much deception and dishonesty and false appearance prevails. An example of this we knew of some years back — a brother working in an establishment where he had a good measure of freedom etc., relative to the business was the subject of conversation between the owner and a salesman or the like — referring to the christian the owner told the other party relative to the faithful employee . . . "That man would neither steal FROM me, nor FOR me." This is a good commendation. The prompt payment of debt is a necessary requirement if one would have a good recommendation from those with whom we do business. It does not take long for a person who is slow in paying, or fails to do so, to be marked out as a "poor risk" — this should never be true of a believer. We should be meticulous in our business dealings with the world and, in assembly matters also, we should be prompt and timely — "not slothful in business; fervant in spirit; serving the Lord:" — Romans 12:11. "The Lord's business requires haste."

POLITICAL RESPONSIBILITY: Philippians 3:20 outlines for us our attitude as to this . . . "For our conversation (our community life - Politeuma - Gr. is in the heavens); from whence also we look for the Saviour, the Lord Jesus Christ." This does not, however, absolve us from certain responsibility relative to the State — we must be submissive to the general requirements of citizenship as to behaviour, obedience to the laws of the land in which we live, but it does not require us to become involved in the political life of the nation but by prayer for those in authority etc., we are doing a work none but the true Christian can do. "The heart of the king is in the hand of the Lord, as the rivulets of water, He turneth it whithersoever He will." In this way the believer, without participating in worldly politics . . . "Ye are dead, and your life is hid with Christ in God." Col. 3:3., shows true Christian subjection. The Christian, acting upon the Word of God and with a conscience governed by the Word of the Lord, is not required to take part in warfare and killing — this is where such Scriptures as Acts 5:29 give us a true stand relative to such . . . "We ought to obey God rather than men." Caesar may demand that which belongs to Caesar but our bodies and first service belongs to God, as our Lord stated in Luke 20:25. As we look back over history the true believer has sought to be useful, harmless, kind and thoughtful relative to others,

but has had to suffer where unreasonable demands were made upon his body for wrong purposes as outlined in the Word of God.

ASSEMBLY (or Church) RESPONSIBILITY: We mention this last, but by no means least. Where the believer has been brought into contact with other believers, acting out the Word of God according to the apostolic pattern and gathering only in the Name of the Lord Jesus, in church fellowship locally, he or she thereby accepts a definite responsibility as to such gathering and his or her conduct affects the whole assembly. We often state that we are in "assembly fellowship" when received into such a company, seven days a week. However, we are not always "in assembly" - i.e. the church is not always gathered together in meetings and this fact could be construed by some to mean that we have license to do things (even of a more or less worldly pattern) as long as they do not affect us in our gathering together to His Name when we meet. This, however, is entirely wrong. What we do outside the Assembly has a definite effect upon the fellowship of His people. We are witnessing today a sort of mixture of denominationalism and inter-denominationalism with assemblies participating in such which can only be **DESTRUCTIVE** of true testimony to the Name of the Lord. We are noticing this in some of the efforts made by radio and "singing concerts" etc., and other worldly compliance with the modern trend which has the effect of enticing the assemblies to compliance with such, or in a more subtle way involving them in these extra-assembly "doings" - the appeal being mostly to the younger element in the assemblies who are not well-grounded, perhaps even looking for a way to escape the path of separation and the reproach of Christ involved in "going forth to Him outside the religious camp" and gaining a name for self, or a niche in the "religious world of today." This is where there must be a decided stand taken against the encroachment of the religious and sectarian ideals which make more of men and less of God.

AS TO CHRISTIAN SERVICE: There is a definite responsibility falling upon those who take the lead in the various Christian assemblies which gather to the Name of the Lord as to the caliber of those who are sent forth to either evangelize, or minister the Word among such assemblies. This has been more or less self-centred of late years. There used to be a demand (by all more or less) for a period of "proving oneself" after going forth before being accepted as teachers etc., among us. It seems today that the mere possession of a "Letter to the Lord's work" is sufficient for a person to be accepted country-wise — ocean to ocean — assembly to assembly — conference to conference — even suggesting to assemblies if they need help to contact them etc., etc. This is not a true or

scriptural procedure and is not producing the caliber of men who can go before the people of God in God's way. You remember David said when Saul clothed him with his armor — 1 Samuel 17:38 etc., . . . "I cannot go with these; for I have not proved them. And David put them off him." We need some men today who will put off the "clothing of others" and go forth to prove themselves, getting off in some district God lays upon their hearts and sticking to the work, even leaving home and friends etc., in loneliness and solitudes if need be, in order to prove whether God has sent them or not. We fear very much the lack of discernment amongst us is so slight today that such can get an entrance and take advantage of the kindness and hospitality of kindhearted believers just to "fill in" time and get by easily. This is destructive of the true spirit of the earlier men who planted the assemblies of the saints in this land. We have often stated what our esteemed brother Wm. J. McClure said to us once on our Detroit Conference platform before a thousand believers . . . "No man has any right to get on to a platform at such conferences until he has had about a dozen years in the backwoods." And these men of God did just that — The late T. D. Muir, W. P. Douglas, bro. McClure, brethren John Smith, Donald Munro, Robert Telfer, bro. Scott of Vancouver and a host of others, now at home, all put in years of solid work in country districts, away from assembly fellowship and comforts. Then God called them to further service of an upbuilding kind and their memory is blessed. We have men putting themselves forth today who have never done true pioneer work and the effect is seen in the decline of the true caliber of ministry we should be getting — no weight behind it, little effect — mere sermonizing, stored manna and little backwardness seen, but the opposite. It has caused some of our brethren in larger centers, of late, to seek to import "gift" from across the water (a very questionable procedure, and a costly one) but this is not fitting the need. Some good sense applied in a scriptural way would avoid this, more waiting on God ere inviting men, not entirely proven as we have mentioned, and a caution to men who have not proved themselves to be very slow to rise to their feet, would help and where the ministry is neither profitable nor fitting, such as give this should be invited to reconsider their ministry . . . After all — no man is a judge of his own ministry. 1 Corinthians 14:32.

It has been generally accepted, in the past, among us that if a brother had had some questionable matter in his background, even of a moral nature, the public platform is not the place for the display of gift in that case. The quieter sphere, the humble sphere, the out-of-the-way sphere would be much more commendable to those who are acquainted with such. **May God give us more of His divine wisdom and a sensible**

and scriptural approach to the whole question of "ministry" among us today.

A SEARCHING MESSAGE

by the late C. H. Mackintosh

IS it not well known and painfully felt by hundreds that, with few exceptions, the meetings are dull, flat, heavy and unprofitable. Why is this? The promise of Christ remains true: "Where two or three are gathered together in My Name, there am I in the midst of them." Matt. 18:20.

Now, where His Presence is realized, there must be power; but He will not vouchsafe His Presence unless our hearts are true to

HIM AS THE SPECIFIC OBJECT OF THE ASSEMBLY.

If we have any lower object than Himself before us, His presence will not be realized. How many times there are those who attend meetings without having CHRIST as their direct and primary object! Some go to hear sermons that they might be edified. With such, edification, and not CHRIST, is the object to which they are gathered. It will not do to say it is CHRIST and edification, for I cannot possibly have two objects before my mind at the same time; hence if my object be edification, I am not gathered in the Name of CHRIST, and therefore I cannot have that clear, distinct sense of His presence which Matthew 18:20 warrants.

MANY PIOUS EMOTIONS AND ASPIRATIONS

There may be much religious feeling, much intellectual interest and occupation about the letter of Scripture or points of truth; but all these may be realized without the slightest realization of Christ's holy and elevating presence.

Some there are who present themselves in the Assembly with their hearts big with thoughts about something they are going to say or do. They have a chapter to read, a hymn to give out, some remarks to make, or they intend to pray, and they are watching for a convenient opportunity to push themselves forward and carry out their intentions.

With such it is painfully manifest that CHRIST is not the object, but self and its miserable doings and sayings. Such persons do a vast deal to rob the Assembly of its distinctive holiness and power and elevation. With them it is not Christ presiding, but THE FLESH FIGURING. THIS too, is seen under the most awful circumstances. Flesh may act as at a lodge, or on a political platform, but at an Assembly of saints it should be as though it did not exist.

I have no right to present myself before the Lord, in the Assembly of His people, with my ready-made discourse, my pre-arranged chapter, or selected hymn. I should go thither to sit in His presence and yield myself to His sovereign rule. In a word: I should go in His Name: I should have Him as my object alone; I should forget all in comparison with Him. It is not, that having Him as my object, I may not impart or receive edification; quite the reverse. Nay, it is only when I set Him before me that I shall really do the one or the other. The loss is always included in the greater. If I have Christ, I shall surely have edification; but if I seek the latter instead of the former — if I make it my object, I shall lose both.

PRAYERLESS AND FAITHLESS

Further, how many there are who attend Christian assemblies with unpurged consciences, unjudged hearts, and unmortified flesh. Cold and barren, they take their seats without any object at all. To such, the Assembly is the merest religious formality, and they themselves act as a drain upon others. They are actually in the way — a most positive hindrance to general blessing and freshness.

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 amongst us. To get at the bottom of these, there should be a deep work of conscience. 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. If ever we are to start again on a course of testimony for Christ, we must

START FROM HIS VERY FEET,

having taken our place there in the genuine sense of what we are and where we have failed and come short. Not one can throw stones at another. We have all sinned and come short of the Glory of God, and the testimony of God's Son. We have all contributed to our mode and measure, to 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, and may our prayer be:

"O fix my earnest gaze,
So wholly, Lord, on Thee,
That, with Thy beauty occupied,
I elsewhere none may see."

(From an old Witness)

BEHOLD — HE COMETH

S. of S. 2:1, 13

Chas. R. Lebeck

THE BRIDE, in the Song of Solomon chapter 2, tells with sweet expressions her great delight as her heart meditates on her beloved. Her heart is in full communion with him. In verse 8 we are led to believe that her beloved has been away, but the time of his return is imminent. She hears the strong melodious tones of his voice as he leaps and skips over mountain and hill.

What an exhilarating moment it is as he suddenly appears at the lattice of her window and, in that voice which she alone holds dear, he tenderly addresses her. He calls her to come forth unto himself. What beautiful language, what an appeal to her heart? . . . "Rise up, my love, my fair one, and come away." The time of winter is past and signs of new life appear. Everything in creation joins in heralding the coming of unhindered calm and peace.

This portion of this beautiful love story reminds our hearts of our Beloved. He has been away for a long time. When He departed He carried in His heart fond thoughts of His beloved bride, and He left her with a promise. He said . . . "I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:3. Even though He was to ascend to the glory of His Father's presence, He looked forward to the joy of that day when He would gather His bride to Himself, and to that prepared place in the Father's house. No! He is not coming back to abide here, but to receive us unto Himself in keeping with His promise.

Do we all truly wait in anticipation of that day and moment? We profess this as we continue to eat the Lord's Supper ". . . For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death TILL HE COME." Yes! We openly declare that our Lord's return is the season we wait for.

What a blessed hope. But are we listening to hear in our hearts the sweet tones of His voice calling us away? We should be by the personal communion and nearness to Him each day TILL HE COME. Soon the coldness and dreariness of earth will be past, and we shall see His face, and hear His voice bidding us, . . . "Arise, My love, My fair one, and come away." . . . "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the

clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

So, as we partake of the Lord's Supper each first day of each week, let us not forget in our remembrance of His death, burial and resurrection, that He is coming again. And, at the dawn of each new day endeavor to hear the voice of His coming, for He said . . . "Surely I come quickly." Rev. 22:20.

THREE REVIVALS

THE 1859 REVIVAL, commonly known as "The Striking-down Revival," began in Ulster (Ireland), and spread with amazing rapidity, until the whole of Great Britain and Ireland the cry was heard — "What must I do to be saved?" The ordinary means of grace had seemed to have failed to awaken concern as to eternal realities, and God was about to use extraordinary means. Wherever the revival "broke out" many apparently under deep conviction of sin, were stricken down and became insensible; others seemed to be borne away in visions and trances. In a neighboring village all ordinary employment had to be suspended, to give undivided attention to the all-engrossing theme. Some doubted of such manifestations as being unscriptural, but what do such objectors make of Paul's conversion? What God has already done, He can do again.

Competent witnesses are agreed that the movement was, in the main, of God, but like the Egyptian magicians, Satan brought in imitations, by using sensational preachers, to "work up" imitation revivals.

The great outstanding feature of the 1859 Revival, was the bodily manifestations. In many quarters "prostrations" or "striking down" was looked upon almost as an essential in true conversion. Great stress was laid upon "experiences," and the truth that relates to the Spirit's witness wherein, was compelled to bear a very severe strain.

The result was that professions were multiplied. There followed a mixed multitude each testifying to some vision or wonderful manifestation, or to some dream, or inward feeling, that their sins were gone for ever. Thus too much stress was laid upon experiences and too little on the written Word of God. With varying "ebbs" and "flows" that revival went on, until in the course of years, its force became almost spent.

A NEW REVIVAL, which might be called the "*Intellectual Revival*" followed. Many had made a saviour of their feelings: this was now to be done away. The Word of God was to be the only appeal — "Whosoever believeth that Jesus is the Christ is born of God." 1 John 5:1. Thus the Gospel was preached apart from feelings and evidences, and on the testi-

mony of the bare word, sinners were assured that the moment they believed on Jesus, eternal life would be theirs. Many believed, many professed: the new revival gained ground in every direction. Its fruits are to be found on every side: its force is not yet spent. Of a truth we can affirm that it has been "in the main of God." But why say "in the main"? has it not been altogether of God? We cannot say so.

In the present revival people are asked to believe some verse of Scripture, and then to believe that they are saved, no matter what they feel or how they feel! Although in a sinner's whole moral nature there is no responsive voice to the Gospel call, yet, he is told that he has eternal life, and that's conversion! This intellectual gospel has made converts without number. What has been the result of such a gospel? One result at least has been that many clear headed men and women have mastered the plan of salvation in a few minutes, and have professed to be saved, only too glad to find that "conversion" did not entail any of the humbling experiences they had expected. So thoroughly convinced are these people that they have entered the strait gate, that many of them are found today frequenting the world's amusements, while strongly asserting their conversion, and giving "day and date" for the same. You ask us to explain that. The explanation is not far to seek. Such persons are victims of the intellectual gospel. They had the testimony of one witness; but they had not the testimony of the other witness. To what witness do you refer? We refer to the witness of the Word and Spirit. When a sinner believes on Jesus, two witnesses must give their voice. The written Word testifies that the sinner has eternal life: that is a witness without. But there is the witness of the Spirit within: as it is written, "He that believeth on the Son of God, hath the witness in Himself." 1 John 5:10.

In the 1859 Revival the witness of the Spirit was counted everything; in the later Revival the testimony of the written Word is counted everything. In both these revivals there has been a serious lack. Only one witness has been called in each case: whereas in the mouth of two or three witnesses everything should be established. In the 1859 Revival the important witness of the Word was wanting; and in the succeeding Revival, the important witness of the Spirit has not found a due place.

The mystery of the Gospel has now been brought within the rule of "common sense," and although God can and does work in spite of these imperfections, it surely becomes all Gospel workers to see that they should never part the two witnesses, which God hath joined together. An intellectual gospel can produce intellectual converts. They have been produced — their name is legion.

A THIRD REVIVAL must be one in which *both the Word and the Spirit of God* shall have a due and honorable place. This is the revival which we long to see. For such a revival let us earnestly pray . . . These two witnesses being agreed, we may with some confidence expect professed converts to live a life becoming the Gospel. In short, we want a revival in which *the great outstanding feature shall be the holy lives of those who profess conversion*; against such a life the world has no argument.

CONVERTED FIRST. "No one can come out truly for God, unless that one is first of all converted to God. When urging a full surrender of all for Christ, care should be taken to see that the great change of the new birth has really taken place. It often happens that a failure of appetite for spiritual things, or an entire failure to manifest a Christ-like life, is not due to any spiritual declension, but to this, that a work of the Spirit has never taken place in the heart.

Believer's Treasury

THE LORD'S COMING

An old Conference Address

This is the great crisis we wait for — the termination of the long-protracted course of God's gracious dealings with this present evil age: and as far as I can speak with any certainty, the only thing that delays this grand expectation and blessed hope to those who know the Lord Jesus Christ, is His waiting till His elect be gathered in unto Him . . .

It is to my heart a beautiful word He spoke in John 14 when He said ". . . In My Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you unto Myself." Now, is not that happy? It is as if the Lord reckoned upon its being a delightful thing to everybody who knew Him that He should come, and not only take us to heaven, but as the sum and substance of blessing, as the climax of every step of glorious blessedness, receive us UNTO HIMSELF. Do you like that? Is that pleasant to you? Is that better than heaven to you? Is that better than a kingdom to you? It is the best thing that could be given to us, and heaven will be nothing, and glory will be nothing compared with JESUS. HE is that glory of our glory, and the heaven of our heaven HIMSELF.

And, oh, what a conquest is this when we consider, beloved, how reluctant we are to have anything to do with HIM! How constantly we find the tendency and propensity to forget HIM and avoid HIM? The carnal mind is enmity against

God but the blessed Jesus performs such a conquest as to attract this mighty multitude that will go up to HIM, with not a reluctant heart; everyone attracted to HIM, everyone running to HIM with joy and gladness. Not a single thing in them that could withdraw them from Him, but everything in them that will respond to that mighty "magnet." And how blessed for Jesus, when He comes to the air, and waits for all those He has loved, and whose affections He has died to win; how blessed for HIM to stand there and receive them UNTO HIMSELF! And what a smile of joy, what a beam of brightness will be in His countenance when we see HIM! Oh, the blessed happiness of Jesus when He gathers us all around HIM, when we flock around HIM as the centre He has become to us! How blessed!

What a word is in Thessalonians! It is said we shall be caught up "to meet the Lord in the air." To meet Whom! To meet the Lord, THE LORD JESUS. There are two things in connection with this being caught up — we shall see God, we shall see in the Man Christ Jesus the image of the invisible God. There is an object which, while it transcends, imparts its lustre to all around it — the one MAN CHRIST JESUS; and then, secondly, we shall be caught up to the Father's house. The blessed Son of the Living God comes down to the air, and draws us up to Himself, and then takes us to our Father's house, our home. And that is what every natural man is seeking after, a peaceful and a lasting home, but never gets it; but God will give it to us — a peaceful, happy home — nothing to disturb, nothing to mar that peace with all the blessings that the God Who gave His Son for us can give us.

Oh, beloved, we shall be caught up to be with God, to be in God's home, to be "forever with the Lord." Not a transient season of joy, but to "be FOREVER with the Lord;" not a consciousness of His love for a moment, or for a day, but FOREVER!

Oh, the power that there is in God! Oh, the attractiveness there is in Jesus to satisfy the demands of millions of needy and dependent souls throughout eternity! Oh, the need, the unsatisfied hungering of poor souls in hell, is put in contrast with the blessed fulness and power of God to satisfy every desire of our hearts! What confidence He must have in His own power! What confidence God must have in His own resources to make us happy! He binds us to His Son in an indissoluble tie of the unity of the Spirit of life, so that if we are not happy, then CHRIST is not happy — that if for a moment in eternity we "flag" in the vivacity of our joy, then that moment Jesus' joy will fail. But He is the source of ETERNAL blessing, of UNFAILING streams of joy, . . . "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed

us with all spiritual blessings in heavenly places in Christ Jesus." Blessed be the Lord, we shall soon be taken away, soon be with the Lord. And though separated from those loved here who are still in their sins, who are still in ignorance of Christ's attractive power, the intensesness of the love of Christ in our hearts shall put away every sorrowful consideration and reminiscence, and we shall be as happy as eternity is long. Oh that we may now live and, if need be, even die for the salvation of sinners!!!

This old Conference address given before many hundreds more than 100 years ago, speaks to us loudly today as we are so much nearer the 'moment' of HIS RETURN. The men of God, servants of Christ, who were on this platform and the total audience, are all in His presence today. We are still WAITING for His return and it is IMMINENT. Are we ready, or are we so embroiled in earthly things that 'THE HOPE' has lost its effect on our lives that we have found a comfortable place down here? May our God revive in our hearts that 'Blessed Hope of His Return for His Church. . . at any moment.' Preach it, LIVE it, SHOW its reality in our lives. Editor.

PROPHETIC SCENES

THE END OF MAN'S DAY:

MAN'S DAY comes to its end in unutterable shame, disgrace and eternal judgment. Man's Day, of course, commenced with the "fall of man" and man taking into his own hands his destiny and future hopes of world advancement in its forms of commerce, manufacture, pleasure and world order (Kosmos - Gr.), all organized apart from God altogether and in opposition to God and His order.

2 Thess. ch. 2 gives us the ultimate "Man of sin" v. 3, called the Wicked (note capital W) in v. 8, or "the Antichrist" allied with his false prophet. Such shall be destroyed with the "outshining" of Christ's coming in judgment when He descends to earth on the Mount of Olives. They, with others, shall be utterly ruined and go into eternal fires of God's wrath.

When we think of man's advancement, his progress in the past century in the field of economics, technocracy and social sciences, with his astral aspirations, all to come to such an ignominious, shameful and abrupt end, we see the unveiling of the eternal purposes of God. This reminds us how soon He, our Lord and Bridegroom, shall come for His Bride, the Church, prior to the unleashing of His judgments upon the earth.

Man's boasted advancement shall not be needed at all in the Millennial scene — his vast cities or proud evidences of

his pride and attempt to find satisfaction here on earth, shall fall — Revelation 16:19.

The armies of the nations, with their wealth and power, shall be converged on the Land, eventually to be destroyed as we see in Joel 3:9, 17 — Zech. 14:3, 4, also chapter 14:12 etc. It is after this that the Lord shall sit upon the Throne of His Glory on earth in the Judgment of the Living Nations in regard to their treatment of His witnesses and their announcement of His Kingdom, as in Matthew 25:31, 46. Those on His right hand shall go into life eternal (an earthly scene) while those on His left hand shall go into everlasting punishment, v. 46.

Thus ends Man's Day, giving way to the Kingdom of the Son of Man with righteous and undisputed sway over the whole earth — Satan shall be bound in the bottomless pit for the thousand years. The Church, in their eternal home, The City Four Square, endowed with His Presence and the Light of Heaven . . . "over the earth, with its light shining down upon the earth" shall look down on this blessed scene and in conjunction with their Lord Himself, shall exercise rule over the earthly scene during the Thousand Years. Editor.

SHORT MEDITATIONS FROM SOME SUBSCRIBERS:

CHRIST'S CHEER — THE ABIDING PORTION OF THE SAINTS — Four-fold way for every day.

The cheer of HIS full PARDON in the time of DOUBT
Matthew 9:2

The cheer of His PERSONAL PRESENCE in the day of
distress Matthew 14:27

The cheer of His FAITHFUL PROMISES in the time of
discouragement John 16:33

The cheer of His FRESH PROTECTION in the time of
danger Acts 23:11 W. F. Hunter—

FOUR FOURSQUARE THINGS

THE ALTAR OF SACRIFICE Exodus 27:1
The availability of the benefits of the death of Christ to
all people.

THE ALTAR OF INCENSE Exodus 30:2
The intercession of the Lord Jesus for all His people.

THE BREASTPLATE OF JUDGMENT Exodus 39:9
The affection of the Great High Priest for all His own.

THE CITY OF GOD Revelation 21:16
The eternal home for all the redeemed.

Harold S. Paisley

“He hath filled the hungry with good things;
and the rich He hath sent empty away.” Luke 1:53

And hungry souls there are that find and eat
God’s manna day by day,
And glad they are, their life is fresh and sweet,
For as their food, are they. C.T.S.

Submitted by J. W. Gross

Question: When does the Baptism of the Holy Spirit take place today, relative to a really saved person?

Answer: We judge, from the Word, that at the moment of conversion to God, that believer is “sealed with the Holy Spirit of God” as in Eph. 1:13, 14. “having believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory”.

The imprint of the Holy Spirit’s work is there and whether Jew or Gentile, “by one Spirit are (or were) we all baptized into one body, . . . and have all been made to drink into one Spirit”. 1 Cor. 12:13

On the Day of Pentecost (50 days after the resurrection) the Holy Spirit came upon the believers and the Church began its journey through the wilderness of this world. Subsequent additions to the Church were through the preaching of the Gospel (the glad tidings) and, in the case of true believers, they were likewise baptized into the body by that same Blessed Spirit—this constituting through the centuries the Body of Christ as we know it today, consisting of truly regenerated ones.

We believe confusion exists by the linking the Baptism of the Holy Spirit with the “election of God” which is before us in Eph. 1:4, 6 etc., also in 1 Peter 1:2 where it is evident that the Spirit of God has His eye, even upon unsaved ones (through sanctification of the Spirit) with the resulting “sprinkling of the blood of Jesus Christ”.

To suggest that a cursing, godless enemy of God, to whom the Gospel is sent and later gets saved, has been before his conversion baptized with, or in the Holy Spirit, is something we cannot accept as of God. It is human reasoning going beyond the Word of God and is in variance with the Word elsewhere

through the New Testament.

The Holy Spirit indwells every believer and **MUST** manifest His presence. "If any man have not the Spirit of Christ, he is none of His." Romans 8:9. A person is either "in the flesh" or "in the Spirit." "Now if any man have not the Spirit of Christ. He is none of His."

The Baptism of the Holy Spirit is a definite work of the Spirit of God. Not something that needs to be sought after, though we recognize how much we need the presence and power of an ungrieved Spirit, or unquenched, in all our service and testimony.

We mention the Five Baptisms of the New Testament:

- | | |
|---------------------------------------|------------------|
| 1. THE BAPTISM OF CHRIST'S SUFFERINGS | Luke 12:50 |
| 2. THE BAPTISM OF JOHN | Acts 19:3, 4 |
| 3. THE BAPTISM OF THE HOLY SPIRIT | Acts 2:1, 4 etc. |
| 4. BELIEVER'S BAPTISM | Acts 2:41 etc. |
| 5. THE BAPTISM OF FIRE | Matt. 3:11 etc. |

Question: What significance could we glean from the omission of the tribe of Dan from the sealed multitude of Revelation, chapter 7; also the omission of Simeon (as a tribe) from the blessing of Moses in Deuteronomy 33?

ANSWER: In relation to Dan, we read in Judges 18:14,30 that the tribe of Dan was the first to introduce 'idolatry' - as a tribe - to Israel and as to Simeon, we find in Numbers 25:6, 15 that they (through Zimri, a prince of a chief house among the Simeonites) were the first tribe to introduce the "unequal yoke as to marriage" in Israel.

God takes notice of all and those who introduce unscriptural alliances of any kind into the company of God's people are noted by Him — they rob themselves and, doubtless, others and suffer loss.

We might say that we have noticed, through our many years among believers, who gather as Assemblies, in the Name of the Lord alone, that such have been characterized at times by some who would seek to introduce practices which would destroy our "separated" stand from the religious world and link us up with unscriptural alliances.

And we have further noticed that the trend develops into a sort of bond with denominational circles — ever widening — and causing those responsible for the departure to either fade out of the fellowship of the Assembly, or cause division.

NEW TESTAMENT WORD STUDY

FOR the sake of serious students of the Word, we suggest a few thoughts on New Testament words which may be helpful and a means of stirring up interest in this most fruitful study :

The word "KEEP" or "KEPT" in John chapter 17, occurring four times. IT HAS THE ROOT Greek word (tereo) in verses 11 and 12, suggesting the meaning . . . to keep in a condition, evidently a condition of communion with Himself, as suggested in His words "Keep through Thine own Name those whom Thou hast given Me." Here the preserving power of God to keep us true and in proper condition to receive blessing. Think of the word to Timothy - - 'keep thyself' pure - - also the further word to Timothy in ch.4 "I have kept the faith." A condition God desires for us all. The same root word is found in v. 15 of John 17 . . . "that Thou shouldest keep them from the evil." The only way in which we can be kept from the evil surrounding us is to be in a state of communion with our Lord through the Word and prayer. THANK GOD - - we can be kept by Himself while we seek to be in touch with Him.

The other word here in John 17:12 is a different word (ephulaxa). The root means "a keeping watch or guarding protectively" and is found in the words "Those that Thou gavest Me I have kept (I have guarded) and not one of them is lost save the son of perdition." This tells us plainly of the security of the believer who has rested on Christ . . . not one of HIS sheep shall perish. John 10:28,29.

We have this same thought in the Epistle of Jude. Verse 21 says . . . "Keep yourselves in the love of God." The root is, as above . . . (tereo), speaking of a proper condition of soul or communion with God, whereas in verse 24 we read . . . "Unto Him which is able to keep you from falling." The Greek word used here is, as above mentioned (phulaxai) and tells us that He is able to "keep" (or guard or protect with His power from falling or stumbling and present us before the presence of His glory with exceeding joy). Thank God our Blessed Lord can keep and guard and present us before Himself.

The above thoughts are only suggestive - - you can trace these two original words with the aid of a Lexicon and gain further confirmation of the same thought as mentioned and find further sources of enjoyment and instruction.

THE PIONEER PAGE

WE are thinking today of the lack of consideration for some special country and neglected districts in any exercise for the spread of the Gospel.

We realize that Assemblies, already formed, need encouragement but is there not a cause for the over-abundance of desire to have Special Services in such, with proscribed meetings by various brethren who are known, at least when starting out, as "evangelists."

The true "evangelist" is one who bears the message of the Gospel whither it has not been carried by himself, or others with the clear Gospel to proclaim. He must have a God-given desire to serve his God in such places where the Gospel has not hitherto gone forth, or he would not be a divinely-sent "evangelist." It would truly be heartening today to see some raised up who have this desire, a God-given desire, to carry the Gospel to those away off the beaten track. This is where the Lord would lead, with Spirit-given witness that such desire comes under His control and is the result of a divine exercise on the soul of the true "evangelist."

Why do strong, healthy men choose, instead of this path of the true "evangelist" a course of meetings in some good sized assembly, imposing their will on those with responsibility to so arrange such meetings, as if it were a divine and spirit-led exercise, rather than the convenience of the preacher? When there is a divine exercise on the part of the Assembly and, at the same time, from an unexpected quarter and from a truly exercised messenger, both co-inciding, this is another matter altogether, but for preachers to write for meetings, as it suits them, in various assemblies which are capable themselves of carrying on in the Gospel, presents an entirely different problem.

THE NEGLECTED COUNTRY

If there are many professed evangelists and hardly any out of the many who have the thought of the neglected, backward districts before them and, instead, found going the "rounds" of "assemblies" for their Gospel efforts; it is open to question if such have been divinely-called for the work of true evangelizing.

HOME TERRITORY

The State or Province that each preacher lives in presents a wonderful opportunity for reaching out to the lonely, neglected districts and byways, with the Gospel — towns and villages, farmers, backwoodsmen etc., where one could spend a lifetime and have the help of God in it, but where are the laborers?

TRANSPORTATION

We have the means of getting to them, good and expensive automobiles, earlier pioneers had to "hoof it" — "rough it" — they felt lonely — their means of support dependent on the God of heaven who knew where they were. There was little correspondence, little of telling of "their work" as they were often out of circulation among assemblies for weeks, and at times months. Is it small wonder that such were the men who planted the new assemblies in this continent and who opened up territory for other men to follow? They were not continent-travelers (which is an expensive matter) — such were not opportunists but faithful men of God who labored, trusting their God to care for them and their responsibilities and such have left their mark on their generation — we have very few left indeed. May the Lord create this deep exercise to be "different" — to "trust God" and enter entirely new territory FOR GOD.

E. McKeesport, Pa. — Bre. Minor Hawk and Walter Gustafson had two weeks here in Gospel — neighbouring assemblies gave help in attendance and this small assembly encouraged.

Torrington, Conn. — The assembly here saw five baptized December the 14th., to encourage.

Calgary, Alta. — Recently in West Hillhurst Hall here they had six weeks of meetings by bre. D. Adams and G. Bergsma, some professed, five saved previously were baptized. A meeting of those interested in Childrens' work October 25th., was encouraging the report stated.

New Philadelphia, Ohio — A few believers here hope to meet in Assembly testimony, according to Matthew 18:20, on Lord's Day February 29th. They have rented quarters meantime, Address — Gospel Hall, 368 Fourth St., N. W. The order of meetings as follows: Lord's Day B. of B. at 9:30 a.m. — S.S. & Bible Rdg., at 11:15 — Gospel at 7:30 p.m. Prayer & Bible Reading Tuesday at 7:30 p.m., Children's mtg., Fri. at 7:30 p.m. Correspondence may be directed to Mr. Craig Fulton, R.D. 2, Tiptecanoe, Ohio 44699 — Phone 614-254-9340. Our brethren Wm. Snyder and John Slabaugh have been interested in this for the past year or two — it is about 40 miles south of Akron. We are happy to encourage all such who seek to walk in the "old paths" of the Word.

Welland, Ont. — Prayer requested for Gospel effort by brother Albert Grainger here, commencing this year. Saints here carry on for God in a scriptural path.

Belfast, Ireland — A note from brother John McCann states that he and his wife hope to return to Brazil, possibly via Canada and the States. He states that the work in Brazil continues to make some progress. There are six couples from North Ireland in the State there where we were, but there is still much land to be possessed. God has kept the door open in that land and we can only thank Him for all He has done there. Pray especially for Brazil.

Personalia — Our aged brother Hodges of Sarnia keeps happy in spirits, aged 94. A worthy brother we have known for years. Also remember in prayer our aged sister Miss Eva Blackwell, a nurse, in the Veteran's Hospital in Castlepoint, N.Y. Well known N.Y. City, in the 125th., St. and 73rd., St., Assemblies — devoted and a helper of many, some of His honored servants, in need of her skill and kindness. Also in prayer remember our sister Mrs. Annie Fisher of Bay City, Mich., formerly of Pawtucket, R.I. Assembly, who had surgery recently. Our brother Geo. McKinley is poorly with a heart condition and brother Tom Hay has had surgery and was in hospital. Bro. Paisley visited him ere leaving for N.Y. Conf., at San Diego and continuing meetings. We have much to pray for, above is just a little of it.

Sault Ste. Marie, Ont. — The series of meetings by bre. Robertson and Krauss last Fall were well attended — some professed who had been prayed for over the years, our brethren were faithful in their labours.

Forest Grove, Ore. — Bro. Saword, with his son Jack, came on here after San Diego Conference for a Gospel effort — we should remember them in this also. We were happy to see our brother briefly when East.

Hitesville, Iowa — A good all-day meeting here N.Y. Helpful ministry.

Omaha, Nebr. — We have appreciated the visits of the Lord's servants even for a night or two. This is a needy field and the local brethren shoulder the responsibility, as well as teaching the saints. (Good to see local brethren shoulder such responsibilities — leaves room for preachers to carry the Word farther afield, even where Christ is not named — Editor).

CONFERENCES

Toronto, Ont. — The West Toronto Assemblies will have their Easter Conference April 16, 17 and 18, commencing with Prayer Mtg. Rexdale Gospel Hall at 7:30 p.m. April 15. Bible Readings each day 1:30 to 3 p.m. All meetings in the Royal York Collegiate, between Bloor and Queensway. *Corresp.* Nelson Brooks, 265 Markland Dr., Apt. 801, Etobicoke, Ont., Phone 621-3784 or Samuel McIntosh, 324 Fairlawn Ave., Toronto. Phone 783-1543.

FALLEN ASLEEP

Albuquerque, N. M. — Our beloved brother Ray Traxler "went home" Dec. 5th., aged 81. A faithful brother, a lover of the truth, greatly missed in the Assembly. Saved in Colorado in 1924, gathered out the following year at Rowse, Colo. They moved here in 1925 and the present assembly was formed in 1934. Pray for his widow — Titus 2:13.

Philadelphia, Pa. — Our dear sister Mrs. Jean Henderson McLean "went home" Dec. 8th., aged 81. Born in Glasgow, came to U.S.A. in 1923 and identified with this Assembly for many years — given to hospitality — much missed. The Olney Assembly reports six taken home this year past, bringing its sorrow.

Sault Ste. Marie, Ont. — We have record of the homegoing of our dear sister Mrs. Inez Bruni — date not given — beloved wife of Felix Bruni. Saved in Italy some years ago and had a bright spiritual attitude in all her ways. Her husband and five daughters survive, all saved and in the Assembly.

Omaha, Nebr. — Our dear sister Mrs. Anna Weaver was taken home to glory Dec. 6th., Struck by an auto, "at home with the Lord." She was aged 75, saved in 1939 — a faithful sister who adorned the doctrine and a mother in Israel — pray for her unsaved loved ones.

Australia — We record the homegoing of our beloved brother and esteemed servant of the Lord, Mr. J. C. Russell, aged 74, passed away in his sleep in New Zealand where he had gone to give help in the Word, as his custom was. Had been there just six days. Before they got his body home to Australia, his dear wife, aged 71 had been called home to be with the Lord. Both were buried together. Our correspondent writes fittingly . . . "Lovely and pleasant in their lives and in death they were not divided" — a good description. We met our dear brother in this land at some of our Conferences and Bible Readings — he knew His Book and was loyal to the truth he had learned and had been assured of. It is a good thing the "full record" of the laborers in the vineyard is recorded above for our knowledge of it is limited at times. God never forgets.

Everett, Pa. — Our beloved brother Chester C. McMinn was called home to be with the Lord Dec. 4th. Saved in the denominations, gathered out and in constant fellowship with the Everett Assembly for 43 years. It was always a pleasure to meet our dear brother and his wife on our visits among the few in this Assembly — a faithful brother, a good listener, a truly humble man. He was in his 76th. year.

San Diego, Calif. — Our beloved sister Mrs. Eva Macdonald (Herb Harris's sister) passed home while at the Lord's Supper during the Conference, January 4th. She was in fellowship here for many years with her husband who predeceased her a year ago. A worthy woman, will be much missed. We lack further particulars.

Newbury, Ont. — Our dear brother Thos. Johnson "went home" Jan. 2nd., in his 87th. year. Saved in 1915 for over fifty years in fellowship in the Assembly here. He looked forward to being with Himself, Whom he loved.

Words in Season

THE BIBLE FAMILY MAGAZINE



ONLY A FORM

2 Tim. 3:5

THE form is not divine,
Save when a work of Thine;
The kernel planted in the heart
Is that which marks the Spirit's part,
Eternally divine.

The form can suit the need
Of mere religious creed,
But ne'er can touch the hearts of men
Or lead the soul to heav'nly gain
Or save from endless pain.

The form is but the blind
On guilty sinner's mind,
It leaves untouched the sinful life
And license gives to passions rife
With Satan's brand of life.

It plagues the Church on earth,
It gives a form of mirth,
But never satisfies the soul,
It never makes the sinner whole,
Nor proves the Spirit's birth.

W. H. F.

MARCH, 1976

WORDS IN SEASON

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VOLUMES FOR 1975 — A valuable record, nicely bound, cost only \$5.00 — a few left — order soon.

ADDRESS OF CORRESPONDENT

Long Branch, N.J. 07740 — Mr. Paul Grace, 50 North 5th. Ave., Tel. No. (201) 229-0377. For the Long Branch Gospel Hall, 653 Art St.

Deland, Fla. 32720 — Mr. Anthony Orsini, 36 Virginia Ave. — Tel.: 736-6301.

REPORTS

Long Branch, N.J. — Time of meetings: B. of B. 9:30 a.m., S.S. & Bible class 11 a.m. Gospel 7 p.m. — Wed. Prayer & Ministry at 7:45 p.m. The Lord's servants walking in the "old paths" welcome in ministry.

Deland, Fla. — The Lord, in a remarkable way, has led a few believers to come together in assembly capacity. We would ask any visiting us, in fellowship, to bring a Letter of Commendation — see address of Corresp. above.

Calgary, Alta — Recent two weeks by Alex. Thompson appreciated with ministry appropriate and searching.

Nineveh, N.S. — The Assembly here goes along with some little encouragement. They may try to build an addition to the Hall in the Spring — a few professing lately give some cheer. Our veteran brother L. K. McIlwaine and his wife could have an interest in our prayers, also their daughter in Venezuela, Mrs. Walmsley.

Orillia, Ont. — Saints here have had some encouragement of late. Three or more have professed during the last few months — three were baptized in the Fall and received, as well as some coming from other assemblies — they thank God for this.

The Saturday night Ministry Meetings, alternately Sat. nights in Collingwood and Waubaushene are appreciated by the neighbouring assemblies, in about 100 mile radius. They had some heavy weather lately, 17 below and some snow.

Barrington, N.J. — Our bro. Jas. Smith had a few meetings here with his chart. We understood he was to have meetings in McKeesport, Pa., with Murray MacLeod this Winter in the Gospel.

Pennsauken, N.J. — They were expecting bre. L. McBain and D. Oliver in the Gospel starting end of January. Their recent Conference was marked with a good spirit of fellowship.

Willmar, Minn. — E. McCullough was having some meetings on the Tabernacle lately.

Cass City, Mich. — Bre. N. Crawford and W. Metcalf were expected here for meetings in January. This is an old field of labor of ours in years past with brother Warke — all through this Tuscola County in dead of Winter, over rough roads, with heavy snow, in 1928 we travelled the roads on foot mostly. The Assembly here is the old Uby assembly.

Buckie, Scotland — A note from bro. Stubbs tells of an interesting visit with the saints here. Attendance at their Conference good and ministry following. Saints here go on well according to the Word and

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. 68

MARCH, 1976

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• • • •

THE SCRIPTURE CANNOT BE BROKEN

John 10:35

SAY, Christian, would'st thou thrive
In knowledge of thy Lord?
Against no scripture ever strive,
But tremble at His Word.

Revere the sacred page:
To injure any part
Betrays, with blind and feeble rage,
A hard and haughty heart.

If aught there dark appear,
Bewail thy want of sight:
No imperfection can be there,
For all God's words are right.

Why dost thou call Him Lord,
And what He says resist?
The soul that stumbles at the Word
Offended is at Christ.

The thoughts of men are lies:
The Word of God is true;
To bow to that is to be wise;
Then hear, and fear, and do.

Joseph Hart, 1712-1768

• • • •

IN 1860 the French chemist, Marcellin Berthelot, said, . . .
"Within a hundred years men will know what the atom is.
It is my belief when science reaches this stage, God will
come down to earth with His big ring of keys and will say
to humanity, 'Gentlemen, it is closing time.'"

HEAVEN; AND HOW TO GET THERE.

"I AM nearing the haven; read to me about the voyage," said a soldier, in one of our hospitals in India, to a lady who stood by his bedside talking to him about Jesus. He continued, "I have been a great sinner; I have thought and done wickedness so long that I feared there was no mercy for me. But the Book says, Christ came to sinners, and I have trusted Him, and have been very happy ever since. I shall do well in the swelling of Jordan, for Jesus holds me; He will be with me. I am just going to sing His praises in heaven!" And thus he breathed his life away.

"If I don't get to heaven," said an aged dying man whom I visited, "there will be many worse off than me. I have been to a place of worship every Sunday; have said my prayers night and morning; have paid every one their own; have never got drunk; what more could I do?" I preached to him Christ as the sinner's only hope; but he heeded it not, and thus he passed away.

"Read to me about Christian going through the river," said a little boy to his teacher, who sat by his side. The teacher did so. "I wished myself among them," said the dying boy, repeating the last words he had listened to. After hearing the fourteenth chapter of John read, he said, "Many mansions, and Jesus is there, and all who loved Him are there. I see the gate, and the angels waiting. I am going home." And thus he died.

Who has not at times expressed a wish to be in heaven? Who has not said, when thinking of the happiness of the redeemed, "I wish I were among them?" Who has not some expectation, some hope, however faint at times it may be, of getting to heaven at last?

The incidents just related show a difference of opinion, entertained by the individuals named, with regard to what is required of us to insure our admission into heaven.

As this subject most intimately concerns every one of us, and a misunderstanding of it may be attended with the most dreadful consequences to our souls, the writer of these pages earnestly asks for the aid and guidance of God's Holy Spirit, whilst from His own Word He humbly attempts to understand, and to set forth to others, what is here taught about HEAVEN, AND THE WAY TO GET THERE.

THERE are many religions and creeds but ONE is unalterable — that is, the precious WORD OF GOD, the Bible. We read in Acts 13:38 . . . "Be it known unto you therefore . . . that through this Man (Jesus) is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" . . . "Jesus saith unto him, I am the way, the truth,

and the life: no man cometh unto the Father but by Me." John 14:6.

It is sinners who are LOST and KNOW it who can appreciate and receive the Word of the Saviour Himself, spoken to Zacchaeus the publican long ago . . . "For the Son of Man is come to seek and to save that which was lost."

Here is the way to Heaven, dear sinner, take the place God gives you as a lost and guilty sinner, receive His Blessed Son, the Lord Jesus, as your own and personal Saviour and Heaven is open to you and all else who come in the same way, in all simplicity and true faith, to the Saviour Who said when here on earth . . . "Him that cometh to Me I will in no wise cast out." John 6:37.

THOUGHTS FOR THE WEEK

Mr. John Hamill

(one of the Senior Members of Wellington Street Gospel Hall).
Ballymena, No. Ireland

The 23rd Psalm is one of the best-known and best-loved portions of the holy scriptures, and has been a great source of comfort to the Lord's people down through the centuries.

We might think first of all about the Shepherd in St. John's Gospel. In chapter 10, verse 9, he says: "I am the door: by me if any man enter in, he shall be saved"; in verse 11 "I am the good shepherd: the good shepherd giveth his life for the sheep"; verse 17, "Therefore doth my Father love me, because I lay down my life, that I might take it again"; verse 18, "No man taketh it from me, but I lay it down, and I have power to take it again." So, our Lord Jesus Christ died for the sheep. The hymn writer put it:

When blood from a victim must flow
This shepherd by pity was led
To stand between us and the foe,
And willingly died in our stead.

I also like the words from the favourite hymn, "The ninety and nine": —

Lord whence are those blood-drops all the way
That mark out the mountains track?"
They were shed for one who had gone astray
Ere the Shepherd could bring him back."

In verse 27 of St. John, chapter 10 our Lord says: "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand. My Father,

which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." Here we have the eternal security of the believer: in the hand of the Son and in the hand of the Father. A brother once said of this — "a Divine double grip."

The writer of the Psalm had three great assurances. The first that the Lord was "his" Shepherd. It is told of a Scottish evangelist that he wanted to teach a shepherd lad something from the Bible, so he took the first five words of Psalm 23: "The Lord is my Shepherd" and in order to impress them on the boy's mind he used the fingers of the left hand, with the small finger for the word "the," the next finger for the word "Lord," the third finger for the word "is," the fourth finger for the word "my," grasping it with the right hand, explaining that by simple trust it was possible to know the Lord as a "personal" Saviour. The boy went out in a stormy night to look after the sheep. He failed to return, so a rescue party went out to search for him and found him cold in death with his right hand grasping the fourth finger of his left hand. The evangelist was able to explain the reason for this — the dying lad had laid hold of the importance of the word "my." Can you say the Lord is "MY" Shepherd?

I was in Wellington Street Church on a certain occasion when it was announced that the 23rd Psalm was to be sung. At that time, as a boy of almost 15 years of age, I was troubled about my soul, and feared having to meet God with my sins unforgiven. I knew that I had not a personal knowledge of the Shepherd and therefore could not truthfully sing "The Lord's My Shepherd."

Shortly after that I picked up a Gospel tract entitled "Heaven or Hell for Eternity — Which?" As I read I considered this important question. I knew that if I died I would be in Hell, so I made up my mind that I would not sleep until I had the matter settled. On my knees before the Lord I mercy sought and mercy found. The Lord became my Shepherd, and for almost 64 years I have been feeding on the green pasture of the Word of God and in a measure have known the quietness of communion with the Shepherd.

The second assurance David had was that the Lord was with him and that he would not have to pass through the dark valley alone, so he confidently said: "Yea though I walk through the valley of the shadow of death I will fear no evil: for thou art with me: thy rod and thy staff they comfort me."

The third assurance was the "goodness and mercy would follow him all the days of his life and that he would dwell in the house of the Lord for ever" — through the valley of the

shadow of death to the house of the Lord. David had no doubts about his eternal destiny — HAVE YOU?

To His own sheep (those who were true believers) the Good Shepherd said in St. John, chapter 14: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself: that where I am, there ye may be also."

Another hymn writer has put it: —

I have a home above,
From sin and sorrow free,
A mansion which eternal love
Design'd and form'd for me.
My Saviour's precious blood
Has made my title sure:
He pass'd through death's dark raging flood,
To make my rest secure.

May I ask you: "Have you the assurances David had?" If not, why not NOW take up the words of Charlotte Elliott's hymn:

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee — and from your
heart say:
O Lamb of God, I come, I come!

The Shepherd said: "Him that cometh to me I will in no wise cast out."

The above was written (by request of a local newspaper) in Ballymena some years ago — our aged brother sent it to us now and we are glad to include it this month in W.I.S. He is now in 88th., year, saved as a boy 72 years ago, gathered "outside the camp" about 65 years ago and has been in happy fellowship with the saints in Wellington St., all these years. Our beloved brother Harold Paisley was received into this Assembly and commended to the Lord's work by the Assembly. Brother Hamill (who wrote this article) enjoys W.I.S. which he states has ministry which is "Practical, interesting, edifying, Corrective and encouraging, much needed in these last, perilous times."
Editor

A FORM OF GODLINESS

THE TIMELY warning against the perilous character of these last times was almost the Apostle Paul's closing word to his son in the faith Timothy as we read in 2 Tim. 3:1,5 etc. "Having a form of godliness, but denying the power thereof: from such turn away."

We are, generally, acquainted with the meaning of the words "in the form of God and being found in fashion as a man" - Phil. 2:1,5. It was not essential on the part of Christ, our Savior, to have the form of godliness inasmuch as He was of the very form of God. Rather, He was God manifest in flesh. Godliness, of course, was manifested in Him in every word and deed—how could it be otherwise? However, with us, there is this difference, through the divine nature we begin to show forth the divine characteristics implanted by the Holy Spirit when we believe, and godliness should become the characteristic of our lives. In all this there was manifested the "power of God"—(dunamis—Gr.) This would characterize all true believers. There was the inward, hidden working which lifted the sinner believing in Christ to an entirely different sphere—the sphere of godly living.

A FORM OF GODLINESS

In the "form of godliness" in our Scripture we see some rudiments or knowledge of what godliness required but also the absolute denial of this divine power which is the effect of the new birth. None could be in "the form of God" who was not God. The word (morphe—Gr.) signifies the form as it is the utterance of the inner life, or mode of existence; and only God could have the "mode of existence" of God. But He Who had thus been from eternity (en morphe Theo—GR.), took at His incarnation the "form of a servant." However, in the midst of all our Lord's humiliations He was never a servant of man. Trench. Thus we see that the "FORM OF GODLINESS" was a hypocritical profession fostered by pride and license of unregenerate men. Against all such we are expressly warned to turn away from. We further see that the profession of the "form" does not itself signify the new birth, or any vital connection with God or His Son, our Blessed Lord.

Such, however, in these last days shall come to the front and the apostle here outlines in simple language certain marks to distinguish all such:—

1. SELF-LOVE. Selfish occupation with self. Putting self in the first place . . . putting self forward. Their first love — SELF.
2. COVETOUS—greedy for money, or place—grasping every opportunity—taking advantage of circumstances to enrich. Merely to have riches does not deem a person to be covetous. We have known many who have had wealth who could, by no means, have this said of them.
3. The list following has very definite marks to signify such. . . proud men, slanders (Diabolos), highminded, pleasure—loving (a form of self-pleasing).

“Having a form of godliness but denying the power thereof.” From such turn away, turn your face from and leave their company. Such are said to be “ever learning but never able to come to knowledge of the truth.”

CONTRAST

In contrast to all this the faithful man of God, in verse 10 of this chapter we have been considering, brings before his son in the faith and, indeed, to all of us the power of God in his own life and tells Timothy. . . “Thou has been a diligent follower of my doctrine, manner of life, purpose, faith, long-suffering, love and endurance etc.,” and gives to him this closing advice in verse 14. . . “But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them.” And, further, he tells his beloved Timothy of the inspired, God-breathed scripture of truth as in verse 16. We can do no better today than to turn our thoughts and affections to the Precious Word which has in it all the elements of truth and shall preserve us from the seductive day and snare of human friendships when they transcend the Word of the Lord.

LATTER DAY TENDENCY

It seems we are faced today with a strange desire on the part of some who have come amongst us to seek to take advantage of every opportunity of “a good time together,” by whatever name it is called. Time, distance, or money seems no obstacle to those who seem to yearn for this time of pleasure. It goes by the name of “a time of fellowship” or the like but it is convened without any serious thought of what “fellowship” entails and is characterized by a measure of pride in dress and self-indulgence where eating is involved, coupled with late hours and the thought of being a “diligent follower of my practice” as the apostle enjoins upon Timothy seems to be “the last thought” in all this, coupled with a mixture we have noticed of late of those who do not seem to have the slightest inkling of what it means “to go forth unto Him, without the camp” — this is especially true in the latter-day concept of musical concerts which only defeat the purpose of true “assembly testimony” among us. The late hours, the returning home in the early hours of the Lord’s Day morning, fits well with the frivolity of this youthful world, destroying spirituality and hindering the development of true godliness, robbing God of time spent over the precious Word of God.

OUR PRESERVATION

The preservation on the part of all with a desire for the maintenance of scriptural testimony in gathering to His Name alone, is to “continue thou in the things which thou hast learned

and hast been assured of, knowing of whom thou hast learned them." 2 Tim. 3:14.

We may have the form or pattern but if the power is lacking, it is mere formality, a strange attempt to carry on without God and as long as we are satisfied with ourselves and position, we seem satisfied but where is the confession — the desire for restoration of a former divine simplicity, with consequent blessing?

GODLY GATHERINGS

We should encourage all such among us and thank God for every attempt to gather together to sit under the sound teaching of the Precious Word. For all the self-denial and hospitality of saints at such times where the Word of God is paramount we can only thank God, an evidence that "My Spirit remaineth among you." Haggai 2:5 — we should encourage all such and it is a joy to see many young believers attending such to sit under the wholesome Word, apart from any musical attractions — the hearty singing of the saints is in itself a testimony to any unsaved among us who attend such gatherings. One feature of such is the development of recent years, more generally, of the Bible Readings — the interest in such is very evident in the excellent attendance and interest and study of the Word. The Bible Readings distinctly show those who have an earnest desire to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." 2 Tim. 2:15.

And so . . . "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." Isaiah 8:20

Your editor received this stewardship about 28 years ago, relative to this Magazine, and we would seek to be true and fulfil the stewardship, looking to God to raise up others to carry the banner of truth as to gathering to the Name of our Lord Jesus Christ, IN THE FEAR OF GOD and apart from the fear of man. To this end we value all true helpers in the Word and prayer. This is a Bi-Centennial year in the U.S.A. It is the 67th., year for our monthly, which makes it the oldest such circulating among us as to Assembly testimony. Any of our responsible brethren who have a little word of ministry, we are always glad to consider when it "strengthens the things that remain, that are ready to die." Rev. 3:2. We reach many countries and for all who have sent us words of encouragement relative to the truths contained therein, we render hearty thanks and appreciation.

SEPARATION TO GOD SANCTIFICATION

A Conference address of over 100 years ago in Dublin, Ireland, taken down in shorthand.

WE have had some solemn truths before us these last two days; and I would ask you just to take a word in the 13th., chapter of Exodus, as one that may be practically useful to us, just at the close of these meetings. "And the Lord spake unto Moses saying, Sanctify unto Me all the firstborn, whatsoever openeth the womb, among the children of Israel, both of man and beast; it is Mine." . . . "Sanctify unto Me all the first born." The people of God are these firstborn. The firstborn of Israel were a beautiful picture of the blood-bought people of God, of whom a number are assembled here tonight. And God said from His own throne, "Sanctify unto Me the firstborn." Many speak of sanctification as if it were a kind of growth in holiness within the children of God; but this is rather the result of sanctification, than sanctification itself. And this setting apart — for this is the meaning of the word sanctification in Scripture — this setting apart of the people of God is a solemn truth, which has been borne upon by many of the words we have heard in the last few days. "Sanctify unto Me the firstborn." Oh that this separation of the children of God, to God, may be effected in a more decided manner by our meetings, and then we will rejoice to have met. Whatever truth we have heard, if it be not powerful to set YOU apart, and to set ME apart for God, may be pleasant to listen to; but it is not practical truth.

And now, friends, if you will just look with me at two or three texts that speak of this sanctification. Look at the epistle of Jude, 1st verse, and we find this sanctification spoken of here, and by God the Father. : "Jude the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Christ Jesus, and called." There is a wonderful order; the first step, "Sanctified in God the Father." In the past eternal purposes of Jehovah, God set apart, before He had framed this earth, set apart in His eternal purpose, a people who should be joined to His Blessed Son incarnate, in time, and who, through their union with Jesus, should be brought up into glory with Himself, to be the brightest expression of His glory, and the manifestation of it throughout eternity. "Sanctified in God the Father." And I think we have the use of the word "sanctified" in the Old Testament, just parallel to this. If you look at the 2nd chapter of Genesis, 3rd., verse "And God blessed the seventh day, and sanctified it because that in it He had rested from all His work which God created and made." Then God rested on this sab-

bath day, and the sanctification of it was, that God rested, and rejoiced in it, in all that He had done. See the beautiful thought that Scripture gives us there of sanctification in God the Father. God has determined to have a people in the glory. Oh! that you and I, poor sinners, should be allowed the right to say that we are within that blessed circle of a people set apart in God's eternal purpose, and in whom He will rest, and rejoice in the work that He has made.

We have, in the 1st. Epistle to the Corinthians, 1st. chapter and 2nd., verse, the word "sanctified" used again with regard to the soul: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." Now you have the calling again here; in Jude it was, "Sanctified in God the Father preserved in Christ Jesus, and called." Three steps: set apart in the eternal purpose, preserved from condemnation at the cross by Christ, and called by the Holy Spirit into life and union with Jesus. And now it is "the church of God, (belonging to God) which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." Set apart by the precious work of Christ, as the people purchased with His own blood; and then the Spirit's voice has been heard in the dead souls; and they have been called to be saints. You have a parallel to this in the use of the word in the 13th., of Exodus, where God says, "Sanctify unto Me the firstborn." They are bought with the blood, set apart by having a price paid for them, the blood of the paschal lamb. "They are Mine." You know the firstborn of Israel - passed over by the destroying angel, because of the blood on the door posts — were a people saved from destruction, and set apart by God. This grand step is the second one in sanctification. Each of us who have been brought to know Jesus, have learned that this great fact of sanctification in Christ Jesus, took place for us at the cross. There a people were sealed, and set apart by the blood of Christ Jesus, given by the Father to His Son; and the Father having given this precious gift to His Son, the Son undertook to carry out the salvation: and He said it is His Father's will, that of all He had given Him, He should lose nothing.

And now, if you will look at the beginning of the 1st., Epistle of Peter, in the 2nd., verse we have the same word again: "Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Here is sanctification of the Spirit. This again is not the work of holiness indwelling; but a setting apart of a people unto obedience: which is, I believe, the obedience of faith, leading them to obey the Gospel and to receive Christ: and then sprinkled with the blood, they are set apart as the family of God on earth. Now we have them

set apart for a certain purpose. The Holy Ghost seals the believer, as he believes, to set him apart upon the earth for God, to set him apart for a variety of purposes, for which God needs persons on the earth, and for which He needs you and me. You will find something to illustrate this in the Old Testament. In the book of Exodus, 40th., chapter, where all the vessels of the Lord have been arranged in order, Moses is desired to sanctify them,—this is the Holy Ghost's office shadowed out. What were these vessels for? For holy uses, for worship. And he is desired to sanctify, or set apart, the priests for the sanctuary, for doing the work and service of the Lord, for bearing the burdens of the Lord and for everything that the Lord wants done on earth by Israel. Then this is the work of the Holy Ghost, to set us apart for holy uses. Oh, brothers and sisters, that you and I might get this deep upon our souls. We have had the word, "As the Father hath sent Me, even so send I you." He was sent forth a holy vessel. He was sent forth in all the variety and circumstances of His life, and thus He tells (and may it be a subject of study for each of us) how He was sent forth. He was a holy vessel.

God has sanctified by His Spirit a people here, and if we are believers, we are set apart for the Lord, and if it was desecration to take these vessels, and take them for unholy uses, and if it was impious of those priests, to be priests of God and men of the world; so it is with you and me. "Set them apart," said the Lord; "they walk in a world going to hell; they stand where judgment will shortly rage, and where the wrath of God will soon fall; and I have bought them with a precious price, and sealed them with an indwelling Spirit, and set them apart for Myself." Oh do we acknowledge this position? Do we realize it in the depths of our souls? Set apart for God! Oh that we realized it more! Then would we go forth, saying, what am I to live for? The Lord. I am one of His vessels; I must be holy; I must be clean; I have a work of ministry of some kind; it may be as an individual of a family at home; it may be a ministry of suffering; it may be a ministry of more open service; it may be of one kind or another; it may be to carry the fire of the Lord; it may be to wash the feet. Whatever it be, as a vessel of the sanctuary and a priest of God, God's people are sanctified and set apart.

And how does the Spirit lead them? It is not only that He gives you life, and power to realize truth, and a life in union with Jesus; but He does, from day to day, from week to week, from year to year, take this blessed Word which He has written, and He applies it, in the study of it, in the prayerful reading or hearing of it, to the soul; and thus the prayer of Jesus in the 17th., of John is being carried out. . . "Sanctify

them through Thy truth, Thy Word is truth.”

Brothers and sisters, it is as this Word, that we have been listening to, is by the Spirit's power sealed upon our souls as a sanctifying power, that we will be set apart for God. If you only get a few new notions to speak of to your friends, or to talk of this or that address, your time has been poorly spent at these meetings; but I do trust that the mighty power of the Lord, felt by many of us so deeply, will have written upon our hearts truths we shall not have so easily let go. Are you set apart, and given simply, and wholly, and entirely for the building of God's house? Are you set apart, body, soul and spirit, to give yourself to the Lord to bring in stones to His house, to hew down timber, that it may be made into that house, or to be burden-bearers, or builders together with God?

Dear friends, may God write these truths, in their various aspects, upon your souls and mine; and let us remember we are sent forth by God, each one of us, consecrated and anointed with the Holy Ghost . . . set apart for God. Amen.

James Barton

(Let this old address, ever new and fresh, not stale manna, speak to your soul as the writing of it for you has spoken to the editor . . . we would like to hear some conference addresses, as above, in our midst today — A.D. 1976.)

A MESSAGE FROM THE TREES

The late Tom Baird of Singapore

THAT Jotham's parable had a most tragic fulfillment within three years after its annunciation no careful reader of the Holy Scripture will doubt; but although its judgments were most dramatically fulfilled, its teaching was by no means exhausted. Jotham's parable, like all other Old Testament records, was written for our learning — Romans 15:4. and happy is he who lingers long enough within its sacred precincts to hear the voice of God.

In this parable of the trees may we not see “men as trees” walking? Mark 8:24. Verily, we may; and their message to us would be to content ourselves in the sphere where God has placed us, or, in the very words of Scripture . . . “Let every man abide in the same calling wherein he was called,” and “therein abide with God.” I Cor. 7:20,24. Beyond all controversy this is the message of the trees.

DISCONTENT

There is a regrettable measure of discontent amongst the people of God today. They want influence — they crave

eminence. They thirst for position, they grasp at authority. They would rather be POWERFUL than USEFUL. They would rather be HIGH than HOLY. They would rather be seen than felt. They would rather preach than pray. They would rather run UNSENT than WALK with God. Oh! That we had ears to hear the message of the trees! The olive tree had throne and sceptre laid at its roots, but rather than leave its fatness, it declined the tempting bait. The fig tree was next approached with offer of regal authority and splendour, but preferred its sweetness to eminence. The vine was then invited to taste the pleasures of royalty but politely refused to forsake its cheerful usefulness for flattering promotion. The bramble (thistle) was next chosen for kingship, and having nothing to give up, and seeing a probable way out of uselessness and injurious obscurity, it eagerly clutched at the opportunity, and obtained the throne on condition that all the trees of the wood came down and put their trust under its shadow.

In our brief earthly existence have we not known many beloved brethen — aye, and sisters too — who, becoming possessed with a spirit of insatiable ambition, have allowed fleshly discontentedness, like some lurking, restless worm, to spoil them for all present fruitfulness? When they were content to be AS and where God placed them, they were fat, they were sweet, they were cheerful, they were useful, they were reasonable, they were amiable, they were holy. But no sooner had they left their first estate, than they became lean, sour, morose, censorious, irritable, uncharitable, unbearable. The rule of the thistle became manifest, and the only way to get along with them was to cringe down under them. They will acknowledge no equal, they will brook no rival. What an awful price to pay for a little momentary and very questionable authority and preeminence! A costly one, too!

BE SATISFIED

Oh, my beloved brethen and sisters, think twice, I pray you, before you leave your spiritual fatness for a paper throne. Think twice, I beseech you, before you barter away your sweetness of character for the empty, glittering bubble of temporary power. Think twice, I entreat of you, before you sell your birth-right ability to cheer God and man for the red pottage of ecclesiastical position and authority whether it be in the State Church or an "open-brethen assembly." The rule of the thistle has borne fruit "after its kind, whose seed is in itself." Gen. 1:11, and bitter, bitter fruit indeed it has been. "The father ate the sour grape and the children's teeth are set on edge." When any offer of dazzling position or apparent advancement is brought before you, whether in the Church or the world, linger long enough to inquire on what terms you may

attain to this. If you find it can only be reached at the expense of your fatness, or sweetness, or cheerfulness, then entertain the vain thought no longer in your mind than you would care to nurse a cobra in your bosom or have a tiger in your bedroom.

Where we are is most likely to be God's appointed place for us. Let us wait there until He says to us what He said to Abraham, "Get thee out." Gen. 12:1.

Editor's note: The above valuable article, if old, read carefully — you may be already almost snared. We knew brother Baird in the old land and this. I was at a table with some Christian friends and himself in Richmond Hill, N.Y. very shortly before he was taken home to be with the Lord. A statement he made at that time, I do not forget, relative to the Assembly. He said . . . "Even with all our failures, it is the only divine position on earth today." I remember also in the old land he showed me a watch a converted leper handed him as keepsake, as he baptized him in Malaya.

NEW TESTAMENT WORD STUDY

1 Timothy 6:6

GODLINESS

Root word is (eusebeia) and has the meaning . . . Piety toward God but also piety in the fulfillment of human relations — to parents and otherwise.

It implies worship or "worth-ship" or reverence well and rightly directed.

WITH

(Meta) = alongside with — associated with — a party with, followed by the article. "Godliness accompanied with" is the thought.

CONTENTMENT

IS

Root word (autarkeias) — A frame of mind viewing one's lot as sufficient — adequate — contented — sufficient — contented with one's lot.

GREAT

Root (megas) — Exceeding, sumptuous, extraordinary and wonderful — Great, large, ample, spacious.

GAIN

Root (porismos) — source of gain, a furnishing, a supply — An acquisition — In opposition to the thought in the preceding verse 5 that godliness is a "way of gain" of an earthly sort, we see here the true Christian thought "that godliness is meant which makes the heart contented and which banishes from the heart the thirst for perishing treasures, inasmuch as it offers higher treasures, and just in so far as it does this it is great gain."

The following verse 7 the above words are confirmed by the sentiment "that of earthly treasures we can take nothing away from the earth with us."

The contentment thus under consideration is also mentioned by the apostle Paul in writing to the Corinthians in 2 Cor. 9:8 . . . "And God is able to make all grace abound toward you; that ye, always having all sufficiency (same word as for contentment is used here — *autarkeia*) in all things, may abound to every good work." Cp. also Phil. 4:11.

Your editor entertains the view that if you should resolve to apply yourself to this study, you will find great joy in it, as he has.

SUNDAY SCHOOL CONVENTION

A GOODLY number of those interested in Sunday school work, assembled in the Gospel Hall, Boston, Mass., to exchange thoughts as to how best to carry on Sunday School work. The meeting was opened by a hymn and prayer; then a brother gave a short address seeking to impress upon all the importance of the work: and giving a short account of how he became interested in the formation of a Sunday School in his early Christian life, and of how that interest has continued until the present. Others followed, speaking of the importance of getting the Word of God impressed upon the children's minds. The Sunday School does not supplant the preaching of the Gospel, but lays a good foundation, in imparting a knowledge of the Word, so that when the Gospel is preached there is something to work upon. The fact that many in our Assemblies were once in the Sunday School was referred to: and that many of those who are now teaching the children were once in the children's class themselves. The difficulty of getting adults under the sound of the Gospel was also mentioned; while it is comparatively easy to get the children.

We were reminded that the Sunday School is simply a Gospel meeting for the young: and that it is a matter of supreme importance to get the Word of God stored in their young minds, and impressed upon their hearts. Aim at their salvation, but do not be discouraged if you do not see them led to Christ by your own personal efforts. The rule seems to be that God sends along an evangelist to reap what you have sown. You prepare the kindling, lay the wood in order, and the evangelist sets the match to it. "Herein is that saying true, one soweth and another reapeth," John 4:37. Let not the reaper despise the sower; nor the sower envy the reaper.

Teachers ought to remember that they have made an appointment to meet their classes at the appointed time; and

they should no more fail to meet the appointment than a preacher would fail to be there to take a Gospel meeting which he had announced, unless a substitute were provided. And substitutes at best cannot fill the teacher's place; and the interest is sure to wane if teacher is absent very often. Try to get hold of the children's hearts, in every legitimate way. Take an interest in them personally; show them kindness; visit them when they are sick: if absent go to their homes and find out why they were not present. We are to be burning as well as shining lights—to be warm ourselves if we are to warm others, even as it was said of John the Baptist, He was a burning and a shining light.

How to get the scholars to the school was spoken about. Try to have the Sunday School at an hour convenient for the children. Carry with you cards with pictures and Gospel texts on them, and give them to every child you meet, and see how quickly the children will get to know you, and run to you for the cards. Better still, if these cards have an invitation to the Sunday School, and Gospel meetings. Let the Assembly get attractive Gospel papers with invitations to the various meetings; and let the young people in the Assembly be responsible to distribute these monthly, in districts for which they are specially responsible. Ask the children to bring their chums, and offer them a reward for every one that they bring for four consecutive Sundays. Have a "roll call" as children like to hear their names called out, and it shows that you are interested in them. To encourage prompt attendance have three cards plainly lettered: the first. You are early, this the superintendent hangs up fifteen minutes before the school opens: the second, You are in time, put this over the other five minutes before the opening hour: the third. You are late, this is put up when the school opens. If the children are absent and you are not able to call them, send them a post card kindly inquiring about them.

Do not use the "International Lesson Leaves." They are simply an abomination, made to suit anybody and everybody—excepting God. A scheme of lessons for the year, with memory text, but without questions, and answers, or comments, may not be objectionable: but even then the teachers ought not to be confined to any appointed lesson, but free to take any portion that God may open up to them, or exercise them about.

These are some of the suggestions that were offered as helpful in connection with Sunday School work; and having done all to place our confidence in the living God. Our little day of service will soon be over. "Behold I come quickly, and my reward is with me to give to every man according as his work shall be."

PROPHETIC SCENES

THE DAY OF CHRIST:

WE referred to MAN'S DAY in our last issue briefly, beginning with the "Fall of man"—his progress, aims, growth in intellectual attainments etc., etc., all developed without God and, in fact, in opposition to God throughout. His "day" shall end with the final destruction of Antichrist and his false prophet and the obliteration of the "armies of man" coincident with the Coming of the Son of Man to the earth "in power and great glory."

We consider now THE DAY OF CHRIST which shall be heralded in by the secret Coming of Christ to the air above us to call home His Bride, the Church — raising all the righteous dead and fulfilling His promise to His own as in John 14:2,3 etc., This introduces the DAY OF CHRIST which is an entirely "heavenly day." This is never spoken of as referring to earth at all. The "Bema" of Christ — His judgment Seat in the heavens follows — here the rewards shall be granted as He sees fit and loss shall be suffered relative to such rewards, connected with the earthly sojourn of His own down here. However, in this loss of reward there shall be no disappointment on the part of any who have suffered such loss — we shall all be in glorified bodies when He shows us His estimation of our lives here. This is a truly solemn thought, relative to ourselves here now, as we are either going to gain or lose in that day, relative to rewards in His kingdom — we should, by confession be putting things right where we can down here, all shall be too late to rectify when we stand before Him; but let us emphasize, as far as we see from the Word of God, there shall be no tears in His presence then, rather a glad acquiescence as to such rewards. It has been said by the late Henry Dyer . . . all shall leave the "Bema" of Christ with the praise of heaven ringing in the ear. If there were nothing to praise, such would not be there.

However, as we have noted at other times there shall be no judgment for sin then — the truth of Romans chapter 8:1 forbids this thought. Lest anyone should presume, make sure you are really sheltered by His Precious Blood and your name written in the Lamb's Book of Life, Revelation 21:27. Read the following — Phil. 1:6 — I Cor. 1:8 — I Cor. 5:5 — I Thess. 5:5,8.

Note, particularly, the word in 2 Thess. 2:2 which might seem to be at variance with what we have stated above. Where it reads the "Day of Christ" — this should really be "The Day of the Lord" which correction has been made generally in the translations — see R.V. etc.. The Man of Sin, the Antichrist, shall not be revealed until AFTER the DAY OF CHRIST when

the Church shall be safe home in the glory. What a "Blessed Hope" we have. May God impress this on our hearts and mould our lives with a view to His secret Coming for the Church at any moment now. Our lives are being more or less captivated with the materialism of this world and we fear the precious truth of His Coming soon for us is being handled as a "truth" while our lives largely deny the reality of it as to our personal exercise.

Remember! The DAY OF CHRIST is a heavenly day, never earthly, and we shall be eternally a heavenly people destined to be "for HIMSELF" — our Blessed Lord Jesus. The Editor

QUESTIONS AND ANSWERS

Question: What is the difference between a "bishop" or overseer and the deacon, in relation to their work in the Church locally?

Answer: In the first place, the word "bishop" is a faulty translation, the result of the prevalence of "bishops" in their elevated place in the Church so-called, at the time of the King James or the Authorized version as we know. The better reading in 1 Timothy 3:1 . . . "If anyone aspires to oversight (looking over and caring for), he desires a good work." This is a work, not an office, which is before the apostle Paul here in thus writing to Timothy, with a view to the Church being taught of God.

The duty of the "overseer" is to watch out for the welfare of the Assembly, also to feed from the Word of God, and guide in the testimony generally. It is a spiritual work pre-eminently. In turning to Acts 20:28, as Paul leaves the elders of Ephesus, he urges them as follows: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed (or shepherd) the church of God, which He hath purchased with the blood of His own." He was speaking to the "elders" of the assembly when he speaks thus. Such would be "elders," also shepherds as well as being those with a God-given care for the flock and could "oversee" and see afar off the dangers which could befall the flock. Even against such matters, the apostle warns them distinctly in this portion we are considering.

The present idea, in the minds of many, as to the character of an "oversight meeting" seems to have missed the point altogether. The true elder, shepherd, overseer, and such are always in the plural relative to the assembly locally is one who is well instructed in the Word of God, he should be able, by reference to the Word, to counsel, correct and advise the saints as to their conduct and testimony. This involves sincere exercise, wholehearted attendance to his Bible and prayer, with a likeminded consideration, with other such brethren in the Assembly, so fitted of God — and such could meet at times, even for prayer and help in the Word — thus fitting themselves for their serious and God-given work.

We have said, relative to this, that it is possible to have "oversight meetings" without overseers, if the Word of God is not paramount in all such deliberations.

As to the "deacons" — again we find some lack of understanding. The word in 1 Timothy 3:13 has the thought of some particular service, as to the church locally, to which they believe God has called them and the encouragement of v. 13 should cheer . . . "For the ones, having ministered well, acquire for themselves a good position and much boldness in the faith." It would seem their work is more of a temporal matter, perhaps taking up mundane things which are necessary for the welfare of the flock. The word in Acts 6:2 is suggestive . . . "It is not reason that we should leave the Word of God, and serve tables, or do deacon work." Thus was the apostolic reference to the character of deacon work. The word ((diakonis)

is suggestive of a man who undertakes a work and will pursue it to the end — he gives himself over to it. We would suggest that the elders and deacons should be always present in good time and show a good example, unless hindered at times. The matter of money matters, while it would be done in fellowship with the elders (for both elders or overseers and deacons work together when of God) could be left largely to any who have proven themselves capable for deacon work. A good deacon could be a "Correspondent" of an Assembly and faithfully discharge that responsibility. It is wise also to choose for this type of work, if one has any hand in the matter at all one well-fitted for the work, a good correspondent, able to write legibly etc., and with a God-given "smell" as to the character of letters he may receive concerning those who would seek to visit the saints, and, perhaps, take advantage of them. We read in 1 Tim. 3:10 again . . . "And let these also first be proved, and let them minister, being irreproachable."

He could look after the books of an Assembly, in fellowship with his brethren,, in a worthy manner — we have known many such who did the work as to the Lord, not carelessly, for in such matters of handling the practical fellowship of the Assembly, this is most important and spiritual work.

Question: We cannot understand the story of the "unjust steward" in Luke 16:1, 12 etc., What about the commendation of the rich man relative to this?

Answer: The lord of the steward did not commend him for his perfidy but for his forethought and looking forward to the time when he would be relieved of his stewardship. He made friends of those to whom he acted as he did (by relieving them, unjustly as stated) with a view to their showing him some consideration or giving him shelter when he would need it badly.

Our Lord states in verse 9 . . . "Make to yourselves (and he was speaking to his disciples) friends of the mammon of unrighteousness (money); that when ye fail, (or shall have failed, by dying, when our stewardship is required of us . . . Bengel), they may receive you into everlasting habitations."

The simple thought for us today, as those who have an eye to eternity, seems to be that by the proper use of money (it is only called filthy lucre when used in an unworthy manner), we may so use it in such a proper manner that, when the time comes that we, ourselves, enter the "eternal habitations" we shall be welcomed by those who have been reached by such proper use of the "mammon" who have already reached such eternal habitations.

The unjust steward had an eye to the day when he would be received into their habitations, earthly, but their habitations would be only earthly, whereas the "eternal habitations" belong to God . . . it is heaven that is in prospect here.

WAITING TO FEEL

FOR about two years (a brother in the Lord writes) I had been waiting to feel that I had everlasting life. If I could have heard a voice from heaven, or felt some great change take place within, or experienced some happy feeling, I would have believed I was saved. But at last I was brought to see that I had simply got to believe God: that I had just to be pleased with Christ, and not with myself; that I had to believe what God's Word said, even if it said the opposite of what I felt or thought. And, praise the Lord, it told me I had everlasting life whenever I believed in Jesus, and I believed what God said, and ever since then I know I have everlasting life.

PIONEER PAGE

THIS country is a vast Union of fifty States, as we know. Each State is to all intents, a country, unified and governed through Federal and State control, yet in itself each State constitutes an individual and vital consolidation of cities, towns, villages and hamlets etc., Considering this, it would be wise to ask ones self if when God called to His work and service, He had in mind our travelling through many countries, often in the course of a day (by air), or a day or two by motor transportation. We have known of missionaries who "went forth" heartily commended to a work for which they seemed fitted, to labor in a certain country. They were expected, by the Lord's people generally, to stick to that country which many of them have done, and laid down their armor at last, after seeking to faithfully labor for the Lord there in spite of difficulties and, at times, meager results — others reaping later the fruits of their labor.

NOW, when a promising and energetic brother is commended to a certain work, is it not with the view to his laboring in some particular field, or State, or district wherein his heart lies? We believe this is the thought in the hearts of God's people who seek to support such work.

To visit a district, or a State (any one) for a few months, does not constitute pioneer labors — to spend time visiting say many countries (States) the remainder of the year is like commending a missionary to Europe, with its various boundaries, or to Africa (without listing any particular section he is supposed to labor in) — we doubt if serious thought is given to this aspect of commendation today. Rather, the Letter of Commendation seems to be a sort of passport to visit many countries (States) and accept the kindness and care of fellow believers, without any particular exercise of heart to be in that particular spot, **BECAUSE GOD HAD SENT THEM TO LABOR THERE.** If God does lay such a State, or particular district on any man's heart, he will continue there for a year, two years, five years, ten years, thirty or forty years (without spending many months, years, etc., covering many countries (States). **LET US ALL GIVE THIS SOME.. SERIOUS THOUGHT — it is for ETERNITY!!!**

W.H.F.

love His truth. This is on East Coast against the North Sea — a fruitful field among the fisherfolk during the years.

Tylertown, Miss — Bre. Ballhagen, helped by bro. L. Smith of Jackson, Mich., had meetings here lately, one professed. They expected bro. G.P. Taylor to visit them.

Clyde, Ohio — Bro. David Oliver had a week of ministry here, also a week of Children's meetings - a good number of children came out. He also had a night with us in Cleveland at the monthly Sat. evening meeting, Monticello Hall.

Akron, Ohio — Saints here had a few nights of ministry when bro. Smith visited them. They have a nice children's meeting one night weekly in Copley with good numbers attending.

San Diego, Calif. — Meetings by brother Paisley - good attendance reported and some blessing. Meetings were purposed in Woodland Drive Gospel Hall by bro. Paisley Feb. 22 — prayer requested for this also.

Special Prayer Request: — In ANGOLA — AFRICA — often spoken of as "the beloved strip" on account of many believers in assembly testimony, the saints are passing through serious trouble and probably suffering. In Northern Ireland also there is fear that the present "killings" will result in further toll of loss of life and more serious strife — keep this before us in Prayer Meetings and individually.

Joliett, Ill. — Children's meetings reported good, also the meetings in the Nursing Home, with full house, some sitting in hallway — Jail meetings excellent last month in east and west wing — they value our prayers as they continue to look for a proper lot for the "testimony."

Iowa: — Bro. Gray in Waterloo on Tabernacle model. Elliot and DeBuhr at Antioch, Jas. Ronald in Marion — bre Brandt Sr., and Wahls in West Union. We heard of a few young brethren on a "cattle buying trip" in Nebraska, sensing good opportunity for some house to house visitation finding much interest. The whole State lies open for such country work — "who then will fill their hand (consecrate) for such a work." It is not a matter of a few days, but some years of steady work — even "till He come." Where are such laborers? WANTED — Men who can trust God!

Lynxville, Wisc. — Bre. Hamilton and Petherick visited here and Blue River for all-day meeting also Beetown.

Byfield, Mass. — The small Assembly here was 99 years in existence January 20, 1976. Saints here desire to go on in God's path of obedience, not a large company but a happy one. They thank God for what He has wrought.

East Boston, Mass. — Saints of this assembly had a very interesting and helpful time with brother Philip Harding of Wales, speaking on the "Songs of Degrees" with a practical bearing. They purpose in God's will to have a series of Gospel meetings by bre. Oswald MacLeod and bro. Harding commencing March 7 — pray for this.

Detroit, Mich. — Gospel meetings purposed end of February by bre. N. Crawford and E. McCullough — remember in prayer. In Stark Rd. Gospel Hall.

Cleveland, Ohio — Monticello Assembly purposes a Gospel effort March 14 d.v. with Bre. Krauss and Robertson — value prayer.

CONFERENCES

Toronto, Ont. — The 90th., Annual Conference of the East End Assemblies will be held in His will, in the Birchmount Park Collegiate Institute, 3663 Danforth Avenue, Scarborough, April 16, 17 and 18, preceded by Prayer Meeting in Pape Ave., Gospel Hall, 871 Pape Ave., April 15, at 7:30 p.m. Meetings three days at 10:30 — 2:30 — 7:30 — Bible Readings will be on the Epistle to the Philippians. Corresp. Lyle McMullen 65 Huntingdale Blvd Apt. 504, Scarborough, Ont. Tel: 416-497-5997 and Earl Barnett, 19 Tally Lane, Willowdale, Ont., Tel: 416-226-0070. We trust the Lord will exercise the hearts of His servants to come amongst us to profit.

Toronto, Ont. — The MIMICO Bible Readings will be held d.v. beginning April 23 at 7:30 p.m. continuing Apr. 24 and 25. Subjects: Romans 12, 13, 14, 15, 16. Corresp. Mr. R.T. Hill, 30 Struthers St., Toronto 14, Ont.

Toronto, Ont. — West Side Toronto Assemblies will convene their

Conference April 16, 17 and 18, with Prayer Mtg., in Rexdale Gospel Hall April 15 at 7:30 p.m. Meetings will again be held in Royal York Collegiate, Royal York Road, bet. Bloor and Queensway. The Bible Readings will be on 1 Cor. 15 daily 1:30 to 3 p.m. Corresp. Nelson Brooks, 265 Markland Dr. Apt. 801, Etobicoke, Ont. Tel: 621-3784 or Samuel McIntosh, 324 Fairlawn Ave., Toronto — Tel: 783-1543.

Vancouver, B. C. — The Joint Conference of South Main, West Richmond and Deep Cove Assemblies will be held D.V. April 16, 17 and 18 at John Oliver Secondary School, 41st. and Fraser Sts. Prayer Mtg., South Main Gospel Hall April 15 at 8 p.m. Visitors freely entertained. Communications to W.A. Boyd, 6540 Sophia, Vancouver, B.C. V5X 3N3.

Moncton, N.B. — The Conference to be held in the Moncton Gospel Hall this year will begin D.V. April 16 with Prayer and Ministry at 7:30 p.m. Sat. and Lord's Day meetings the 17th. and 18th., will be at 10:30 — 2:30 — and 7:30. Accommodations provided and meals served in the Hall — all are welcome. Corresp. Eric F. Adsett, 477 Lutz St.

McKeesport, Pa. — Annual Conference purposed d.v. for April 23, 24 and 25. Complete details next issue — Corresp. Wm. H. Moore, 2705 Hill St.

Culver City, Calif. — Annual Conf., D.V. Fri. April 16 at 7:45 p.m. continuing April 17 and 18. All meetings in the Gospel Hall, 11138 Venice Blvd., Corresp. Harry E. Bingham — Phone 213-342-7594.

FALLEN ASLEEP

Bay City, Mich. — Our dear sister Mrs. Annie Fisher went to be with the Lord January 16th., after a period of suffering. Originally from Pawtucket, R.I. and in fellowship there, for years she has been identified with this Assembly. A faithful sister who knew the truth of God and loved His Word. We knew her family connection in the early days in Pawtucket. She leaves 3 daughters and her sister Mrs. James Winning of this assembly, also from Pawtucket in years past. She was saved in her teens through preaching of broth-Sam McEwen. She was aged 78 — the burial was in Pawtucket, her old home. She loved the Assembly and the "old paths."

New Glasgow, N.S. — A late report reaches us of the home call of Mrs. James (Margaret) Watson on Sept. 12, last year. Born in 1915, saved when 17 and in fellowship here for 36 years. A spiritually minded woman and leaves a pleasant memory.

Adrian, Mich. — Our dear sister Mrs. Theron Parshall "went home" Dec. 7th., in her 72nd. year. In fellowship in Schoolcraft Assembly, Detroit for many years, of late years in Jackson, Mich. Survived by her husband, two sons, five daughters — prayer requested for the family.

Cumberland, M.D. — Our beloved brother Clarence E. Evans "went home" January 14th. He was in his 73rd., year and was saved in March, 1954 at Gospel meetings of bro. Mehl. Went on consistently, a good record of hospitality, in failing health for three years, he shall be missed. Leaves his widow and daughter Mrs. George Graham.

Huntsville, Ont. — Tragically on January 20th., our beloved brother Fred Hooper was called home, aged 70. Plowing snow from his driveway, instantly killed by a passing car. Saved in 1944 and an elder in the Lansing Assembly (Toronto). At retirement he moved here and has been in fellowship with us for nine years. Quiet and highly esteemed among the Lord's people and in the world. Survived by his sister Gladys of Huntsville (with whom he lived) and Kathleen (Mrs. Lorne McBain of Jackson, Mich.) He, with his sister, constant readers of W.I.S. We are reminded of the words of Psalm 77:19, 20 — we cannot understand but, looking back, trace His grace, and must rest in His unerring wisdom.

Welland, Ont. — Our dear sister Miss Clara Doan went to be with the Lord January 18th., in her 62nd. year. Saved in Feb. 1939, baptized and received into fellowship here — faithful in attendance, a willing helper to the Lord's people and a cheerful testimony to all. Greatly missed.

Senghenydd, Wales — Our beloved sister Mrs. I.J. Llewellyn "went home" Fri., January 16th. She was aged 76 — born in Co. Armagh, Ireland. With her dear husband, surviving, she lived for the things of God, ever kept fresh in spirit, loved the Word and sought to keep the truth of the Gospel before her neighbours, ministering practically to some of them. One saved daughter cares for her father at home — pray for one son and one daughter still unsaved.

Words in Season



HIS WILL SUPREME

OH! blessed sphere in which to move
And realize the purpose true:
To be content, e'en though the path be rough,
To hear His voice and prove His faithful Word—
IT IS ENOUGH.

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

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

W.H.F.

APRIL, 1976

WORDS IN SEASON

SUBSCRIPTION COST — Three dollars yearly, U.S. funds. Send all subscriptions to Matthew J. Brescia, 33 Lewis St., HARTFORD, CONN., 06103 ALL other material for the Magazine send to the Editor, William H. Ferguson, 12000 Edgewater Dr., Apt.207, LAKEWOOD, OHIO., 44107

VOLUMES — Bound — 1975 — A few still available at cost — Five dollars postpaid. Order from the Editor, Wm. H. Ferguson, 12000 Edgewater Dr., Apt. 207, Lakewood, Ohio., 44107.

REPORTS

Blue River, Wisc. — Our brother James Ronald had some meetings with them here speaking on Second Timothy — ministry good and searching and encouraging. The monthly meeting very good, weather VERY cold.

Charlton, Ont. — Bro. James Clark had a week of ministry in the four of the New Ontario assemblies here, much appreciated. Murray Pratt in a schoolhouse for a time at Dobie, near Kirkland Lake — David Rodgers doing house visiting in the area — weather cold, lots of snow. Bre. Doherty and Pratt at Picton later.

Forest Grove, Ore. Our brother Saword and his son Jack were in the Gospel here of late — saints helped greatly in prayer and trying to get strangers in. The news from Venezuela has been encouraging. In Mariara recently thirteen were baptized and added. Another assembly formed in Los Teques January 18 when 11 were baptized. In Ciudad Bolivar there was to be a baptism of seventeen believers — a Venezuelan worker and family have made their home there now and have seen the assembly grow to almost 100. Continue to pray for Venezuela and the several workers there, a fruitful field. The Sawords expect to leave N.Y. around end of March for their field of labor.

Waterloo, Iowa — Brother John Gray had two weeks here with his model of the Tabernacle — attendance very good and ministry appreciated.

Dunkerton, Iowa — There has been a work going on here for several years, mainly with local brethren and tent meetings in Summer, resulting in an Assembly being formed here, meeting at 208 Main St., Breaking of Bread at 9:30 a.m., S.S. at 11 a.m., Gospel at 8 p.m., with Prayer Mtg. Thurs. at 8 p.m. They seek to go on in the "old paths" of the Word and desire our prayers. Some brethren from Western Ave. Waterloo and also Cedar Falls assemblies have accepted a measure of responsibility here and hope to see others saved and led on in His ways. Acting Correspondent is Harold Stickfort, Rt. 1, Box 94, Dunkerton, Iowa 50626.

London, Ont. — Brother John Gray had recent meetings in Jackson, Waterloo, Iowa, and London using his model of the Tabernacle, with good interest and attendance. George Patterson and David Kember were in the Gospel here in Chelsea Heights Hall, some blessing reported.

East Lansing, Mich. — The Assembly here had a week of prayer recently, followed by a week of meetings for children by Geritt Bergsma of Vancouver — homes in neighbourhood visited and hall well filled nightly, chairs extra towards close. This is a good way to reach the parents and is good plodding work.

Ottawa, Ont. — Saints encouraged by several of children of the believers professing last year some have been baptized. A brother saved some time ago received into fellowship, giving joy. We press on with Children's meetings in two locations. Pray for such.

Laurium, Mich. — Brother Dobson had a week here speaking on the "Feasts" with cheer to His own in this northern assembly.

La Crosse, Wisc. — Brother Sam Hamilton in San Antonio, Texas at last report. Brother Dobson has been ministering on the Tabernacle here.

Antioch, Iowa — Br. L. DeBuhr and Paul Elliott had six weeks here this winter with this new assembly, some blessing and good attendance.

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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* * * *

THE LORD IS MY SHEPHERD

I SHALL NOT WANT FOR —

REST: for "He maketh me to lie down in green pastures."
REFRESHMENT: for "He leadeth me beside the still waters."
PRESERVATION: for "He restoreth my soul."
GUIDANCE: for "He leadeth me in the paths of righteousness."
PEACE: for "I will fear no evil."
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ANYTHING: for "My cup runneth over."
HAPPINESS NOW: "For goodness and mercy follow me."
GLORY HEREAFTER: for "I shall dwell in the house of the Lord
forever."

From "Tender Grass."

* * * *

When way seems dark or clouded,
When heart would questions raise;
Let neither doubt nor reas'ning
Affect your note of praise.

Our all is in His leading,
Our safety His own choice;
We cannot doubt the issue,
But listen for His Voice.

F.

THE INDIAN CHIEF

A GOOD many years ago a Judge lived near to the Indians in America. His daughter, who was a widow, lived with him, and her little son, who was the pet of the family. The Judge was very anxious to live on good terms with the Indians, for there were not many white people in that part of the country and the Indian when provoked had often set fire to the houses of the settler, and murdered them.

Some of the tribes returned his kindness and gave him their confidence. But there was one old Chief of a very powerful tribe who could not be won in any way. At last the Judge sent him a message. The answer he sent was that he would call at his house the next morning.

The Judge received the old Chief very courteously, and tried to be as pleasant as he could. He brought in his daughter, and her little son. Then he began to speak of his wish for friendship and peace. The Chief listened to what he had to say and answered him. "Brother, you ask much, and you promise much. What pledge can you give of your good faith? The white man's word may be good to the white man but it is empty breath to the Indian. Now if you trust the Indian the Indian will trust you. Here is this little lad, your daughter's son — Let him go with me to my camp for three days. At the end of that time I will bring him back with my answer."

If a sword had pierced the mother, she could not have felt a sharper pain than that which went to her heart — She clasped the boy in her arms and was about to rush from the room with him. The Chief frowned darkly and rose to leave too.

"Stay," cried the Judge, kindly, as his lip quivered. "The boy is as dear to me as he is to you. I would not risk a hair of his head. He must go, God will watch over him. He must go."

Who can tell the agony of the mother as she kissed the little lad and made him ready for the journey, and then set him beside the Chief, and buried her face in her hands.

The Chief did not say a word, but took the wondering child by the hand and led him away.

Three days and nights! it seemed almost as many years to the mother — Tossing sleeplessly at night, or dreaming and starting at the cry of her darling little boy for help. So the heavy hours passed away till the third day came.

The morning passed by, but there was no sign of the Chief. And now the sun was setting behind the forest trees. The mother pictured her worst fears as having come upon her boy.

The Judge walked troubled from room to room. At last as the day nearly closed, they saw the Chief coming, leading

the little lad dressed as a chief, with eagle feathers in his hair, and a beaver skin about his shoulders and mocassins on his feet. Looking proud and happy in his strange dress, the little fellow marched on towards the house. The mother rushed out with a wild joy and pressed him to her heart.

"Now," said the old Chief, "we can be friends. You have trusted the Indian; the Indian will trust you."

Trust is simply faith. Satan is a liar, and men trust his lies, and are damned. God tells the truth. He will stand by His Word forever. His Word is, "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. Reader, have you trusted the Son of God? Is His blood sufficient value in your eyes to cover all your sins? Do you venture your all upon His Word, for time and eternity? Heaven and earth shall pass away, but His Word never.

(A Words in Season Gospel Message)

KNOWING THE WILL OF GOD

THIS is a matter which concerns us very deeply, and often times troubles many of God's dear people who have a desire to please God and be directed and guided by Him, to do His will. It enters into so many facets of our lives as believers and makes such a difference in the life when we realize that we are moving and doing the will of our God. Not to have this assurance and be in doubt as to our movements is a hindrance to us, and further, takes from the joy in service and testimony. When this joy is absent we become weak and fitful in our duties relative to serving the Lord.

A few thoughts suggest themselves to us in our consideration of this important subject which may be helpful to our readers and they, in turn, may be able to help others also. This thought enters the mind in so many ways:

1. As to where we are living, or expect to move.
2. With whom shall we associate ourselves in Assembly testimony? (Not all professed assemblies walk according to the truths we have been taught of God, and by godly men.)
3. As to our moves where a change of Assembly is possible or likely.
4. With reference to companionships among younger believers.
5. Are we clear as to marriage "in the Lord." I Cor. 7:39?
6. As to change of location at retirement.
7. As to giving oneself to the work of the Lord, so-called.

These are just a few thoughts which occupy the mind at times and which demand definite guidance of the Lord. If

we can be of any little help in this we suggest the following consideration. We mention the younger among us . . . it is very important in such relationships, with eventual marriage in view, that such should only be "in the Lord." The mere case of a man or woman, young or older, being a professor, is not sufficient for a happy fruitful life. Such a union must be, to be a scriptural one, "in the Lord." That is, both realize their subjection to the Lord in His Word, giving Him His true place both in home life and in the Church, or Assembly, locally.

Then in the matter of our "moves." What city shall we live in, or move to? What about the Assembly? What is its character and the prospects of being a help there? Further! In changing from one assembly to another in the same city, or district, we must seek God's guidance in the matter of fellowship. Sometimes one would wish to be away from responsibilities of the assembly, or the care etc. Especially is this so when a person has not been happy in the assembly through some distraction. We must remember, too, that if there are certain matters which should be made right in such a case, or any troublesome matters which require godly settlement, and are not thus taken care of, we only carry our troubles with us and instead of being a help where we are going, we only introduce our troubles into the assembly of our choice. To be honest with God we must cast away all confidence in the flesh, with our own conclusions, and in prayer and waiting upon the Lord and His direction, seek earnestly His mind through the Word — we shall not be disappointed if this is true in our particular case. The Scripture will never lead us into a path of compromise with the world, nor a union with that which would entangle us in the religious system of Babylon. We may need to mingle with the world in business and other ways, in occupation or profession but to be essentially WITH it is an entirely different thing.

APOSTOLIC DIRECTION

The desire of the beloved apostle, even in dealing with a teaching which could corrupt the people of God in Colosse, brings before us at the outset the fact of a necessity to learn and fully understand the mind of the Lord as brought before us in chapter 1:9 . . . "For this cause we also, since the day we heard, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding." In other words, he desires for them the "Knowing of the will of God."

You will notice the expression "the knowledge of His will in all wisdom and spiritual understanding." This is an important key to the whole matter. The word used here is (the full knowledge) of His will (epignosis) which can only be gained in all wisdom (sophia) and understanding (sunesei), spiritual.

This combination produces godly discernment and gives necessary wisdom in our movements and deliberations. The particular word for wisdom here is only used of the divine or good men, except when used in irony — Trench.

We can readily see that “knowing the will of God” is not a light or frivolous matter. It requires much waiting upon God with no reliance on our own thoughts save when they run alongside the Word of God. It is so easy for us to be guided by natural thoughts or wishes and thereby make a mistake. Yet there comes a time when it seems there must be action in one way or another. How precious to have clear guidance in the matter. This can only result from earnest waiting upon God, earnest prayer and without human confidence itself. We look to see the way open up before us, we do not jump at conclusions because they seem to suit us, but by unmistakable evidence of the leading of God, we move or do, in the spirit of faith and evidence in the Word of God which must always coincide with the divine and revealed will of God. Only then shall we be really happy and confident and move ahead with a dependence upon Himself.

If we can add a few personal thoughts, there have been times in a long life, when there had to be much waiting, and praying, and sometimes the way did not seem clear but, eventually as we acted in the fear of God, in dependence upon Himself, the succeeding years have clearly evidenced His leading and guidance and, as one looks back, we can only trace the good Hand of our God and thank Him for His guidance and gracious ways. We still need His guidance, especially in connection with the matter of editing Words In Season and we would ask any of His own, when they are near to God in prayer, to pray with us in this matter. He cannot fail and we “bide His time.”

A corresponding passage to the above in Col. 1:9 etc., is found in Romans 12:1, 2., where we find that the will of God is associated with “non-conformity to this world” and undergoing the transformation of verse 2, the result of a renewed spiritual mind . . . “that ye may prove what is that good, and acceptable, and perfect, will of God.” It is useless for world-bordering, world-fashioning professors to speak of seeking the “will of God.” Our God does not so teach them but rather would urge a return to the divine principles of the Word and a “renewing of the mind” — Eph. 4:23.

May the consideration of this important matter of “knowing the will of God” help us as we face the future with the possibility of “change and decay which we see all around us.” The Lord’s return to the air for His Church is before us, cannot be far removed now, until then may we have right desires to be found “well-pleasing to Him” whether we please

men or not. It is grand to have the eye on the future and to know that "in His Blessed Hands" all is well.

A closing word as to those who contemplate retirement and, perhaps, moving to another clime and State, etc. Remember, the severing of old ties is always a reality. One can take a young tree and transplant it in another place fairly easily, but not so with the old "rooted" tree with its shade and shelter. We have seen many turn to warmer climes, more pleasing in many ways, a leisurely life, sitting in the sun to wait the end of life but, rarely, have we seen those who make the change (and we know of some who have done just this to profit spiritually) who have been very much use for God or His testimony in the world and in the end, either one or the other, left very lonely without the stabilizing effect of old and tried friendships. May the Lord guide us all in any such deliberations and remember that "pleasing God" shall be the happier course for us, bringing contentment, for has He not told us in the Word . . . "Godliness with contentment is great gain."

MARANATHA

CHRIST IS ALTOGETHER LOVELY

Harold S. Paisley

The Lord Jesus is supreme above all others — none can compare with Him in the esteem of the Father, the thoughts of angels, or in the hearts of His own.

The wondrous words concerning Joseph are expressive of the superior place the Son holds in the heart of the Father. "Israel loved Joseph more than all his children, because he was the son of his old age, and he made for him a coat of many colours." Gen. 37:3. The heart is turned to Him, whose goings forth were of old from the days of Eternity and was ever loved, above all others, before the foundation of the world. The delightful song of worship expresses the blessed truth:

"Lamb of God Thy Father's bosom
Ever was Thy dwelling place."

The understanding, in some measure, of the intimate association eternally existing between the Father and the Son, enhances our deep appreciation of the sending of the Son from the true vale of Hebron into the world of woe.

Jacob's desire for Joseph was that after the accomplished mission he would return to the original glory and place by his side which he had always enjoyed.

Joseph carried out his mission but was unable to bring his father word again of the reception and sufferings he en-

dured. We may well enquire the reason. In contrast, He who was superior to all others ever longed for His return to the Father's house. He could say "I leave the world and go to the Father." Joseph was made to forget his father's house and remained in Egypt, while the Lord Jesus found only pleasure in doing the will of God here and in His ultimate return to the place from which He came.

Thus in His Sonship He was, and is loved above, and more than all the children.

Not only is He superior to all in the place of Divine affection, but supreme in the place of sorrow which became His upon the cross.

The amazing words of Isaiah 52:14 are beyond human explanation or comprehension. "His visage was so marred more than any man, and His form more than the sons of men." The context reveals two contrasts. We read "Many were astonished at Thee" and "He shall astonish many nations." At the cross many were amazed and startled by the depths of His anguish, so shall His glory in a coming day astonish the world. God hath decreed that all the depths of His heart's sorrow will be told in answering glory. His future glory will correspond to His past sorrow. His form was marred more than the children of men. The one who was superior to all others in the place of Eternal Love, suffered beyond parallel in the darkness of Calvary. Many have borne persecution and sorrow for His name, but He stands supreme in the hour of the mystery of His grief. The visage that shone in brightness upon the Holy Mount, was more marred than any man upon Mount Calvary. Our greatest contemplation above will be to view that once-marred face in the glory of the Father's presence with exceeding joy. This wondrous sight will cause the ransomed to worship and adore the glorious loving Savior, who all their sorrows bore. The sight of His face in radiant splendour will remind us always of the day when He was marred above all others. His superiority in love and suffering will be known more fully than can be realized down here.

The Son and the sufferer is unique but again the lovely expression of David in Psalm 45:2 present the Sovereignty of the Bridegroom and the King. The delightful words "Thou art fairer or more fair than the children of men" reveal His pre-eminence in the Kingdom forever. The beauty of the Savior shall dazzle every eye. His moral glory on earth will be superceded by His moral glory in His reign. So in Sonship, Suffering, and Sovereignty, Christ is beyond all that the sons of men can know.

We close our meditation of Him with the words of another, "as the apple tree among the trees of the wood so is my Be-

loved among the sons. I sat down under His shadow with great delight." Song of Songs 2:3.

"Fairer than all the earthborn race
 Perfect in comeliness Thou art
 Replenished are Thy lips with grace
 And full of love Thy tender heart
 God over all we bow the knee
 And own all fulness dwells in Thee."

TWO RODS and TWO ROCKS

Exodus 4:2 — Numbers 20:8

Exodus 17:6 — Numbers 20:8

Harry Macfarlane

IN the opening chapters of Exodus we see God beginning to make preparations for the deliverance of His people Israel out of the house of bondage and servitude, and to bring them into a closer relationship with Himself, to be able to serve Him in an acceptable manner which they had heretofore been unable to do because of their associations in the land of Egypt. Their cry had come up to God and God heard their groaning and remembered His covenant with Abraham, Isaac and Jacob and the man He had chosen to use in their deliverance was the one who was a "goodly child" when born.

Some eighty years passes by before Moses is ready for God to use him in this way and also before the people are ready for deliverance. And because of his unbelief in the possibility of the children of Israel not listening to him and asking him Who sent him to them, God said to tell them . . . "I AM hath sent me unto you." Furthermore God gives him two signs as added proof. The rod which he had in his hand became a serpent and, then by taking it by the tail, it became a rod again. Also God told him to put his hand into his bosom and it becomes leprous as snow, and by putting it into his bosom again, it was healed. These two signs showed the need for the exercise of power in grace for their deliverance and the need of purification of their affections, morally speaking, before God could use them for Himself.

In Genesis, chapter one, man was set up in dominion; the rod of power was in his hand, but in the fall he cast it to the ground and it became a serpent. Power in this world became Satanic. But in Moses taking the serpent by the tail we see a figure of Christ taking all the consequences of man's sin and Satan's power, being made sin at the Cross and going into death that He might annul him who had the power of death and deliver those who were in bondage. So power has now been regained by MAN in the Person of Christ. The

moral state of man needs to be met also. The leprosy which attached to Moses' hand when put into his bosom would speak of the fact that man is corrupt in his inward affections and must needs be cleansed and purified before he can serve God in an acceptable manner.

MOSES' ROD

The rod of which we are speaking had rather a short-lived history. It was used again and again in connection with the plagues brought upon the land of Egypt, sometimes by Moses and at other times by Aaron. Then we see it used in connection with the dividing of the Red Sea in order for the Israelites to pass over on dry land — then also to cause the sea to be "returned to his strength" in order to destroy Pharaoh and all his hosts.

Then in Exodus 17 the people have no water and God tells Moses to "take with thee the elders of Israel; and the rod wherewith thou smotest the river, take in thine hand and go." Verse 6 says . . . "Behold I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it that the people may drink." The apostle Paul in I Cor. 10:4 says . . . "For they drank of that spiritual Rock that followed them (or went with them): and that Rock was Christ." The Hebrew word for this "rock" is "TSUR" and has the meaning of a low bedrock, speaking of lowliness and humility and would surely remind us of our Lord Jesus Christ in His stooping low into death, even the death of the Cross in order that the life-giving water of salvation might flow freely out to all who will have it.

THE WAR WITH AMALEK

At this juncture Amalek, who is a type of the flesh, comes along and fights with Israel. How often this is the case. Just when a person has trusted the Lord Jesus for salvation the flesh becomes active and we need the grace and power of God to overcome the flesh and put it in the place of death where God has put it. In verse 9 of Exodus seventeen Moses tells Joshua to choose out men, and go out, and fight with Amalek. Tomorrow I will stand on the top of the hill with the rod of God in mine hand. And as long as Moses' hands were held up Israel prevailed, but when he let his hands down Amalek prevailed. Possibly Moses could be a type of our Lord Jesus Christ just now as He is exalted to God's right hand and is occupied with His intercessory work on behalf of His people as we contend with all that is against us as we journey through this life. Anyway we would like to suggest that this is the last time that the rod of God or rod of judgment is mentioned. We would suggest that we have somewhat of a transitional period here when it passes from a rod of judgment to a rod of intercession as we shall see in Numbers 20. The

Oxford marginal rendering has a good thought for v. 16. . . "Because the hand of Amalek is against the throne of the Lord, therefore the hand upon the throne of the Lord will have war with Amalek from generation to generation." That is to the extent that we have our hand on the throne if the Lord, or the throne of grace, you will, just in that measure, be able to have success in fighting against Amalek while in this life.

THE ROD OF INTERCESSION

Coming over to Numbers 16 we have the rebellion of Korah, Dathan and Abiram seeking to undermine the God-given authority of Moses and Aaron and contending that all the congregation were holy. We only need to read the chapter to find out how quickly and irrevocably God came in and vindicated Moses and Aaron. Then in chapter 17 God further vindicates Aaron by telling them that their princes should each bring a rod (or dry stick) and write every man's name upon his rod. Aaron's name was to be on the rod of Levi. These rods were to be laid up "before the testimony" overnight and in the morning the rod that had brought forth buds, and bloomed blossoms and yielded almonds, would be the token to whom the priesthood had been given. And as Aaron's rod did this it was to be kept for a token against the rebels. Verse 8 of chapter 17 states. . . "And it came to pass that on the morrow. . . Moses brought out all the rods," v. 9. It alone had brought forth buds, and bloomed blossoms, and yielded almonds. Thus Aaron's rod was "brought again before the testimony" and laid up before the Lord for future generations.

And so, in Numbers 20:9 again they had no water to drink. Possibly the rebellious attitude among the people was responsible for the water drying up. What a warning for assemblies today to recognize and respect God-given authority amongst them. However, the Lord spake unto Moses saying . . . "Take the rod . . . and speak ye unto the Rock before their eyes; and it shall give forth water, and thou shalt bring forth to them water out of the Rock." And Moses took the rod *from before the Lord,* that is, Aaron's rod that budded and that was permanently kept as previously mentioned. It is interesting to note that the Hebrew word for "rock" here is "Sela" which has the thought of being high and lifted up in contrast to the first "rock" mentioned which was a low one. While the first reminds us of His humiliation and death, the second reminds us of our Lord Jesus Christ in His exalted position at God's right hand as our Great High Priest, and because He is there for us all we need to do is speak to Him and make our wants and petitions known to Him and so, according to Hebrews 4:16, obtain mercy and find grace to help in time of need.

THE MOUNTAIN OF GOD

"*THE* mountain of God" to which Moses came after being forty years in the land of Midian, was that divine elevation from which God made Himself known in delivering grace and power, and in faithfulness to His promises and covenant.

Moriah, Horeb and Zion are each spoken of as the "mountain of God or Jehovah" and it is interesting to note the connection between them. Moriah (Jah provides) was the place where the burnt offering would be divinely provided — (Gen. 22:14 - I Chron. 22:1). This is the basis of all God's ways in grace and blessing. Horeb was where God made Himself known in grace and faithfulness as the One Who would deliver His people from bondage, and bring them into the promised inheritance. Zion will be the seat of the kingdom — Jehovah's holy mountain — in that future day of which the prophets so largely speak, when all that God proposed to do at Horeb will be accomplished, and it will rest upon, and be secured by, the value and sweet savor of Christ as the burnt offering, the provision of which is connected with Moriah.

So that we get the *BASIS* of God's ways in grace at *MORIAH*, the *CHARACTER* of those ways at *HOREB*, and their fruition in *ZION*.

PROPHETIC SCENES

THE DAY OF GOD

WE have this expression in 2 Peter 3:12 where we read . . . "Looking for and hasting unto the coming of the day of God." Linking this up with the 10th., verse of this same chapter we find that the closing of the Day of the Lord coincides with the beginning of the Day of God. Verse 10 gives us the beginning of the Day of the Lord, in the first sentence. In the latter of the verse we see the agreement with the beginning of the Day of God. The millennial scene, as we have pointed out in previous articles, not being a perfect scene (although very glorious in so many ways) ends in the dissolution of all we see down here and the formation of that "New heaven and new earth" according to Rev. 21:1 — "wherein dwelleth righteousness." 2 Peter 3:12.

THE ETERNAL DAY

In the Day of God, the eternal Day, all shall be different. There shall be an entirely new beginning as far as this present earth is concerned and having in it some very precious contemplation for the believer, both now and forever. We know that the very heavens above us must undergo a distinct change

as far as the old heavenly atmosphere (excluding the third heaven — the immediate dwelling place of God is concerned where ALL the redeemed and the Church in her eternal dwelling place shall be) . . . “the earth also and the works that are therein shall be burned up.” v. 10. The apostle Peter further looks forward, as we ought to, in v. 13. . . “Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.” Both heaven and earth shall be introduced into this perfect and eternal state after the mighty dissolution of the former.

It is very important for young believers, and others, to get help on this point. We fear many are confused and some have developed wrong teaching relative to this and to be able to enter into the prophetic Word, clearly distinguished as it is, should be a distinct help to the exercised student of the Scriptures.

In Revelation 21 we are introduced to the passing of the old and the new heaven and the new earth and, in verses 1-3 we find the heavenly, the New Jerusalem, coming down from God out of heaven, clear evidence of its entire safety during the destruction of the old. Notice the Church — the foursquare city is seen “prepared as a bride adorned for her husband”. A thousand years (the Millennium) has made no change in the beauty and freshness of the bride of the Lamb. We have seen in previous articles that the Church thus has shone in her beauty “over the earth” — not on the earth, during the Millennial Reign. Now we would consider this description and evident visitation to the earth of the Church (the bride of the Lamb) as described here.

You will notice, first of all, that this Foursquare City is spoken of as a “tabernacle” — verse 3 . . . “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.” In this description we see the long-awaited desire of God to have a dwelling place on earth — not a literal temple (for there is no temple therein — Rev. 21:22) . . . this four-square city, thus described here as a tabernacle as a Sanctuary, Inner Dwelling place of our God—compare again verse 22 “for the Lord God Almighty and the Lamb are the temple of it.” A tabernacle is “moveable” and would seem to indicate that there shall be a moveable character to this heavenly four-square city and whatever the form of the new earth, or the new heaven and all could be considerably larger than the old, this “tabernacle of God” the foursquare city could thus visit, according to the Divine will, every part of the new creation in the *DAY OF GOD*. The thought is staggering and we cannot permit ourselves to anticipate beyond the Word of God but

the fact remains, that here we see the culmination of God's delight in His Son and His people as He has given Him (the Son) the people and city of His choice, eternally.

It would seem that the ultimate enjoyment of God is seen in the eventual and complete fellowship again between Heaven and Earth which God intended but man destroyed by sin and disobedience. Only then in the perfect *DAY OF GOD* shall the desire of God's heart thus find its fulfillment in the eternal contemplation of the value and work of His Beloved amidst the worshipping multitudes of the Church and the eternal inhabitants of the New Heaven and the New Earth since we shall ever see Himself and He shall always bear the marks of the sacrifice of the Cross.

The ever-present evidence of the far reaching effects of the sacrifice at the place called Calvary thus shall ever be remembered and even through this precious "Jewel of the Heavens — the Church — the foursquare New Jerusalem, the holy city" — never losing its brilliance and outshining, there shall be a true remembrance of that "Blessed Work" which was in the heart of God, in full fellowship with the Eternal Son and consummated through the eternal spirit when Jesus offered Himself to God for a sinful world.

W. H. F.

THE EVERLASTING COVENANT

Hebrews 13:20

(Submitted by R. Pike, Sr., Joliet, Ill).

THE everlasting covenant reaches back into eternity. In the purposes of God it takes in, in its blessed ministry, the whole family of the redeemed through all time, and will, throughout eternity manifest the blessings to the earthly people, and to the heavenly as well. It is not temporary and can never grow old like the first covenant.

It is sealed in the precious blood of Christ, and the blood was on the ground on which God raised Christ from the dead. His resurrection declares God's acceptance of the blood. As Christ entered into heaven by His own blood, so in virtue of that blood, He was raised from the dead and has gone into heaven, the Great Shepherd of the Sheep.

PAUSE a moment and think of the good Shepherd that died . . . Psalm 22 and John 10. Think of the Good Shepherd Who gave His life for the sheep. Think of His coming out of the grave leading captivity captive — Eph. 4:8, passing into the fields of glory, leading up there His Flock. . . "Thou that leadest Joseph like a flock" shine forth. He has shone forth — He has led His Flock out (John 10) and into the

fields of heaven forever. He has made Psalm 23 to be the greatest pastoral for us. Is He not the Great Shepherd? Or what wolf or lion can harm the sheep? John 10:27,29. My Sheep hear My voice. . . ! ! !

There is to be no halfhearted response to this grace, v.21. The prayer is that we may be made perfect "to do His will" — With all that grace has done for us, with all the display of the love of God, our hearts would still be barren unless it were God Himself working in us; both to will and to do His good pleasure. Thank God, He does work. Let us see to it that there is no hindrance on our part to the mighty working of that Blessed Spirit Who carries out the will of God in us. . . It is all through Jesus Christ, v.21. If it is *REDEMPTION*, it is through Jesus Christ — if it is access to God it is through Jesus Christ — if it is worship as priest, it is through Jesus Christ, v. 15. . . if it is service, if it is doing the will of God, it is still through that precious One.

Do not our hearts add their "Amen" to the doxology at the end of v. 21 — "To Whom be glory for ever and ever? Let His Name be crowned with every glory. S. Ridout

NEW TESTAMENT WORD STUDY

KNOWLEDGE MUST MANIFEST ITSELF IN PRACTICE

The Colossian Church was affected by a spurious teaching which seemed to be heretical in its result and, in view of this danger the apostle wrote this Epistle.

In five particular verses in the Epistle he speaks of the "knowledge" of God in connection with distinct themes, as follows:

Col. 1:6	connected with	The grace of God
Col. 1:9	connected with	Knowledge of His will
Col. 1:10	connected with	The knowledge of God
Col. 2:2	connected with	Knowledge of the mystery
Col. 3:10	connected with	Renewal in k. of the new man.

The word used in the original in these particular cases is that speaking of "the full knowledge" in contrast to the ordinary word for knowledge (gnosis) — Full knowledge is implied in the word (epignosis) — this latter implying a more intensive view of an object.

Trench gives a nice note on this, as does Bengel, as follows: "It is bringing me better acquainted with the thing I knew before; a more exact view of an object I saw before afar off. That little portion of knowledge which we had here shall be much improved. Our eye shall be raised to see the same things more strongly and clearly."

Knowledge, even cursory knowledge gained in a general way, can be a more or less trifling thing unless accompanied with the real and determined study to find out MORE of that which the Spirit has revealed to us at the beginning, by a studious reading of the Holy Scriptures under the Spirit's direction. There is a parrot-like repetition of truths which we have heard others give with a measure of conviction, without this same conviction finding its way into hearts and souls.

Our knowledge is always limited — here we only "know in part or partly" — I Cor. 13:12 puts this nicely. . . "Now I know in part, or partly; but then shall I fully know even as also I am fully known." What a revelation eternity shall prove to be. A nice note by Olshausen on Col. 1:9, as follows:

"The idea of being FILLED with the knowledge of the Divine will is explained by the fact, that (epignosis) by Paul is no mere act of reflection but an ESSENTIAL contemplation, which has its origin in the communication of the Holy Ghost. The idea therefore might be paraphrased thus: . . . 'that ye may be filled by the Holy Ghost, and by means of His illumination may receive knowledge'. . . Practical knowledge in opposition to an unfruitful theoretical knowledge, such as false teachers strove to attain." We state in closing this page —

KNOWLEDGE MUST MANIFEST ITSELF IN PRACTICE

PRAYER has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshalled the stars against the wicked, stopped the course of the moon, arrested the rapid sun in his great race, burst open iron gates, recalled souls from eternity, conquered the strongest devils, commanded legions of angels down from heaven. Prayer has bridled and changed the raging passions of man, and routed and destroyed vast armies of proud, daring, blustering atheists. Prayer has brought one man from the bottom of the sea, and carried another in a chariot of fire to heaven. What has not prayer done! Reader, do you pray?

QUESTIONS AND ANSWERS

Question: When Paul left Titus in Crete, was there an assembly there without elders?

Answer: There seems to be some difficulty on the part of many students of the Word relative to this. The subject is of deep interest to the writer and I would suggest the following possibility, first of all, and the particular time of Paul's visit when he left Titus there as recounted in his Epistle to Titus. Let us say at the commencement that he could not have chosen one better for this delicate work amongst those who were ignorant of the proper ways of the Lord, evidently, for the meaning of Titus' name is . . . a nurse. He could intelligently and kindly bring before them, with authority, what to do etc.

Even though there may have been some who carried the Gospel to Crete after Pentecost, from Jerusalem, there is no record of an assembly being formed there in the writings of the apostle, and he had first hand knowledge. It would seem that the visit of the apostle to Crete was the beginning of Assembly testimony there — it had been his course throughout his other missionary journeys. However, inasmuch as his visit was cut short, we have the reason why he left Titus there in the first of the Epistle . . . "For this cause I left thee in Crete that thou mightest go on to set right what remained (unordered), and establish elders in each city etc.," (J.N.D.) He added "as I had ordered thee."

As to WHEN the apostle visited Crete the second time (first time on the voyage to Rome briefly) we believe from the record of the Word that there was an interval between the first imprisonment of Paul and the second (or last). His freedom when he was liberated (it seems to the writer that he was an "honor prisoner" as certain liberties have been given to officers etc., "on their honor" even to modern warfare) permitted him some visits to Asia as known then, Macedonia and evidently this visit to Crete. It would seem that he finished up at Nicopolis, verse 12 which would be on the Western side of Greece against the Adriatic Sea over against Italy and would provide a near point of passage by ship to Rome eventually to report for his second imprisonment. Note instruction to see that Zena the lawyer, and Apollos would be helpful to him ere leaving Nicopolis for the last trial. The next we learn of Paul is from his second Epistle to Timothy where we find him on trial for his life and "quite ready to be poured forth as a drink offering to his God" which took place shortly thereafter. The tracing of this dear servant of God, so humble, self-sacrificing and willing to suffer for Christ's sake, is most important study for any seeking to serve God acceptably. You will never tire of it — you will learn throughout a lifetime.

Question: Does the word in I Thess. 4:14 — "them which sleep in Jesus, or through Jesus, will God bring with Him." refer to His saints returning with Him in judgment when He comes to earth?

Answer: No! !! The saints are not coming back to earth with the Lord when He comes in judgment and flaming fire against an ungodly world — He will have angelic accompaniment but He will do the work of judgment alone. The saints, in glorified bodies, will not return to earth during the kingdom reign of Christ — there will be no intermingling of earthly and glorified bodies during the thousand years — there may be more communication between heaven and earth then, but our home and hopes are heavenly, with Himself, in the City He has prepared for us — note our article on **THE DAY OF GOD**. God will bring all His saints together in resurrection glory, soul, spirit and body — it is heavenly, not earthly.

Question: I would like to hear as to a rather new teaching which we have heard recently, that the Old Testament saints would not be raised when Jesus comes for the Church according to I Cor. 15 and I Thess. 4 etc. It was a

surprise to us to find, after many years, that other views were held. (From Australia)

Answer: There are not a few new things being passed around in these days relative to the precious truths relative to His Coming for the saints, which spiritual ones have rejoiced in for years — this is one of them.

All the righteous dead shall be raised when Christ comes to the air according to I Thess. 4:13,18 . . . I Cor. 15:51,57. Old Testament are "accepted" in view of the work of Christ. We find this clearly outlined in Romans 3:25. The "passing over" of sins, even though scriptural sacrifices were offered, was dependent upon the completion of Christ's atoning work on the Cross. It remained for Christ to come and fully satisfy God in regard to the whole sin question to provide the means of salvation.

Thank God He did this and all the Old Testament saints who, by faith, received God's message and accepted the sacrifices He had pointed out, have partaken of the blessed results of the New Covenant.

In Rev. 6:9,11 we see that the martyred saints under rule and persecutions of Antichrist (the Man of Sin) shall have their part in the first resurrection, before the institution of Christ's righteous government on earth, and are included in it. There remains only the resurrection of the wicked dead after the thousand years reign, to stand before the Judgment of the Great White Throne in resurrected bodies, to hear their dreadful sentence to the eternal fires. Thus, when speaking of the Two Resurrections we mean the First (to include the saints of God) and the Second (to include all the wicked dead). . . "whosoever was not found written in the Book of Life was cast into the Lake of Fire".

CONSIDER YOUR WAYS

IN REGARD to the very important question as to why so few of those engaged in preaching the Gospel, having youth and strength on their side, do not spend more time in breaking up new ground? I would venture a few remarks.

Any young man who repeatedly passes over hundreds of miles of unevangelized territory, in search of openings to preach in scripturally gathered assemblies, and who never attempts to break up new ground, certainly gives all spiritually minded observers much cause to doubt his profession to be called of God to the work of evangelizing.

Not only so, but if he has been at it for a length of time without seeing even one assembly gathered, he must feel uncertain himself, at times, whether God has called him to devote all his time to the work.

There can be no excuse offered for the young preacher who refuses to turn aside from the beaten path, and continues, apparently void of all exercise about the unreached regions all around, as well as beyond us.

There are reasons why those who do pioneer, apparently make but little progress: and are not permitted to keep on opening up one new place after another. When God graciously works and a few souls are saved and gathered unto the Name,

according to His word, they cannot be left to themselves right away. Sometimes for lack of gift amongst themselves: and lack of interest amongst those who have ability, and who ought to follow up the work instructing the young, one has to remain indefinitely.

Another thing. Are God's stewards as much exercised about the support of those who pioneer, as about those who do all their preaching on assembly platforms? Usually it is no small expense to rent a Hall, pay board, buy tracts etc. I have known, even in country places, Hall and board to cost much, and faith much tested.

This might be another reason why more pioneer work is not done. All have not faith to go forth under such trying, but happy circumstances. A writer several years ago said, "When we say to our missionaries, Go, we ought to say to our dollars, Go." Servants of the Lord, who know His will, and are living under His eye, find pleasure in carrying out this will, and so take nothing from the Gentiles, 3rd John 7, whether their service is amongst assemblies or opening up new ground. Neither do they make known their need to fellow-believers. It is no sign that God has forsaken His servant when faith is tried by lack of supplies, and the pangs of hunger felt as sometimes happens. Paul experienced this and much more. 2 Cor. 11:27. Because the inconveniences and sufferings connected with pioneer work are not published, or talked about in detail by those who experience the same many imagine that it is a life of ease and luxury. The very opposite is true of every real, God-sent, steadfast pioneer whether in America or Africa. Because of such conditions, connected with this honorable work, even those who begin with youth and strength on their side, soon spend that strength and have to slow down somewhat. This might be a further reason why so little pioneer work is done. Unless other young men are constantly being raised up, and sent forth the amount of work done in virgin soil must become less and less every year. "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." Matt. 9:38.

From a real pioneer, W.G. Smith

Editor's note: We can bear testimony to the self-denying labors of the writer of this article. We called on him when he was laboring in Huntington, W. Virginia and as we toiled up the mountainside with a few of the local brethren there, on a muddy and rough trail, to be met with volley of stones from the young men of the mountains, for a meeting in a lonely schoolhouse, one could tell it was a rough field of labor he had chosen. He did not complain and this old article written for our Magazine some fifty years ago is a reminder of "the legion that never was listed, that carries no banner or crest, but split in a thousand detachments, is breaking the road for the rest." He labored faithfully in W. Va. for years, and stuck by his field of labor. He never wandered countrywise.

SOME WINTER SCENES

IN our days of freedom of travel, and ease of travel, comparatively speaking it does us no harm to look back and think of travel in the old Wintertime. Roads were not plowed out for snow, it was plenty rough, as they say but mostly clear, cold and good for healthy men and women. A saved farmer would bring a load on his sleigh, straw bedded and drawn by his team — it was far from the “maddening crowd” of busy streets and highways as today. I remember being in the “Thumb” of Michigan in those days, more than 57 years ago — foot travel was accepted as being a necessity. Around Applegate that Winter, snow was deep and heavy travelling — a friend loaned me his sleigh and horse to visit — calling on the farm homes, snow would be up to the fence posts, you would step down to get into the back stoop. They were glad of a visit — few turned us away in the cold. There was no assembly around that district in that day, Deckerville developed later.

Also in Sinalac county — in deep snow — one had to walk the seven miles back to town to lodgings through deep snow, cold and windy at times, snow blowing across the fields. Heavy overcoat and Bible bag. A little later my companion preacher, now with the Lord many years was determined to bring his Dodge Wagon down after a lull in the stormy weather. He made it, but the first night after that meeting, we both started out — just got about a quarter of a mile — road narrow, just room for the mailman to go through, he swerved and we landed in the snow bank — he was quick in his actions — threw it into reverse and gave it the gas and tore out the rear axle — there we were. I said we can't leave the wagon here, the mailman has to go through in the morning. I went through the snow to the first farmhouse (I knew this farmer, rather a crusty old chap) but I knocked and got him up about 10:30 and told him we needed his horses, so he got his team out and we went to the crippled Dodge and got it back into the farmer's yard — then we had to walk the seven miles or more back to the town to our lodgings. He said to me “never again” but he did for a while. When you multiply this by many years of such travel, bitter cold farm rooms, without heat — the writer was a sufferer from asthma which meant many nights without sleep etc., etc., all left memories both happy and trying at times but someone had to reach these backward parts with the good news of the Gospel. W.F.

NOTES FROM SUBSCRIBERS:

ANOTHER year has almost finished its course (written late December). I have, over the years, done a little looking back at such times. I don't believe Christians should make New Year's resolutions. Most of them are made in lighter vein. I would say that 98% of them are never kept. At the same time, I think Scripture would bear out that we should at all times seek to improve our way. One brother in our Bible Reading today suggested that in the reading of God's Word, we discover what we call new truths. They were not new, they were there all the time. We just never noticed or, for one reason or another, paid any attention. When we have something revealed to us, we will have no further blessing until we obey that which we have been taught. I think he is right.

FROM ANOTHER:

"The last lap of the race is the hardest."

THOUGHTS ON EXODUS 6:

Just reading Exodus 6 today and enjoyed the ten progressive mercies of God, could be applied to salvation too:

I <i>HAVE</i> established	v. 4
I <i>HAVE</i> heard	v. 5
I <i>HAVE</i> remembered	v. 5
I <i>WILL</i> bring you out	v. 6
I <i>WILL</i> rid you of bondage	v. 6
I <i>WILL</i> redeem you	v. 6
I <i>WILL</i> take you to Me	v. 7
I <i>WILL</i> be to you a God	v. 7
I <i>WILL</i> bring you into the Land	v. 8
I <i>WILL</i> give it you	v. 8

LOOKING BACK

Lot's wife did not turn back; she merely looked back; but this was sufficient. God's children require to be watchful against this. Although not mingling with the world in its unhallowed pleasures, it is quite possible to have the world in the heart. To be looking behind us with a longing eye to the sinful pleasures of the past is as really sin as going openly into them. The sin is already committed in the heart. We do well to "remember Lot's wife." Luke 17:32. "Keep thy heart with all diligence, for out of it are the issues of life." Prov. 4:23.

Pelkie, Mich. — Brother Marcus Martinmaki visits this community for a meeting in the home regularly every two weeks, about 50 miles south of Calumet. Our brother has had a shepherd care for the saints in this isolated part. We are only too sorry that age and handicap has hindered travels here which we had the joy of doing from the beginning.

Livonia, Mich. — Stark Road Assembly had visits some time ago by brethren James Smith, David Oliver, Wm. Lavery and Wm. Snyder and recently a Gospel effort by bre. N. Crawford and E. McCullough, a few unsaved coming last report.

Ontario — T. Kember and A. Grattan had six weeks at HUNTSVILLE, some professed. K. Moore and D. Rodgers at KITCHENER. D. NICHOLSON and brethren from Nipissing had good cottage meetings at STURGEON FALLS. E. Doherty at PICTON for 5 weeks with Murray Pratt.

Charlottetown, P.E.I. — Albert Ramsey had two weeks of appreciated ministry here and was visiting other small assemblies in the Maritimes.

Garnaville, Iowa — Jack Saword and Minor Hawk helping were to have meetings here during March, saints looking for help from God.

CONFERENCES

Manchester, Conn. — The 58th. Conference of this Assembly will be held d.v. beginning April 15 at 7:30 p.m., in the Gospel Hall, continuing in the Masonic Temple over April 16, 17 and 18. Usual arrangements and hospitality extended. Corresp. Joseph Jassie, 159 Thompson Rd., Manchester, Conn. 06040. CONFERENCE DATES REPORTED IN LAST ISSUE:

Moncton, N.B. — Commencing April 16 at 7:30 p.m. over 17th., and 18th. Usual arrangement Corresp. Eric F. Adsett, 477 Lutz St.

Culver City, Calif. — Commencing April 16, 7:45 p.m. and over 17th., and 18th., in the Gospel Hall, 11138 Venice Blvd. Corresp. Harry E. Bingham. (342-7594)

Vancouver, B. C. — Joint Conf. commences April 15 at 8 p.m. with prayer South Main Hall. Continuing April 16, 17 and 18 at John Oliver Secondary School. Hospitality extended. Corresp. W.A. Boyd, 6540 Sophia.

Toronto, Ont. — 90th., Annual Conf. of the East End Assemblies commences with Prayer in Pape Ave. Gospel Hall April 15 at 7:30 p.m. Further mtgs. in the Birchmount Park Collegiate April 16, 17 and 18. Corresp. Lyle McMullen 65 Huntingdale Blvd. Apt. 504, Scarborough — (497-5997) Earl Barnett, 19 Tally Lane, Willowdale — (226-0070). WEST SIDE Assemblies conference commences April 15 Rexdale Hall — 7:30 p.m. Continuing in Royal York Collegiate 16th, 17th, and 18th. Corresp. Nelson Brooks, Apt. 801, 265 Markland Dr., Etobicoke — (621-3784) Sam McIntosh, 324 Fairlawn Ave. — Phone (783-1543).

Mimico, Ont. — The usual Bible Readings the week following above will be held in the Gospel Hall, 414 Royal York Road, April 23 at 7:30 p.m. continuing over April 24 and 25 at 10 — 2:30 and 7 p.m. Subject for the meetings — Romans 12 to chapter 16. Corresp. R.T. Hill, 30 Struthers St., Toronto 14. Hospitality extended.

Waterloo, Iowa — Annual Conf. will commence with Prayer May 7th, in Gospel Hall, 726 Western Ave., continuing in Masonic Temple. East Park & Mulberry Sts. over May 8th and 9th. Usual arrangements and hospitality extended Corresp. Clifford Smith, 3466 Hammond Ave., Waterloo, 50701

Palm Springs, Calif. — Saints here plan D.V. to hold their Conference Sat. & Lord's Day May 8th., and 9th in the New Pavilion, Sunrise Plaza, Sunrise & Ramon Aves. Ample Trailer space at Gospel Hall, 318 Racquet Club Rd. Information from Chas. Spataro, 245 N.W. Cerritos Ave. Zip No. 92262 Phone (714-327-0982) — Visitors please bring Letter of Commendation.

Ottawa, Ont. — Annual Conference D.V. May 15 and 16 with Prayer Mtg., May 14 at 7:30 p.m. All meetings in the Gospel Hall, 1087 River Road. The Lord's servants walking in the old paths of the Word welcome in ministry. Corresp. K.E. Prince, 1246 Kitchener Ave. — Phone 613-733-1668.

Deseronto, Ont., KOK IXO — Joint conference of Picton and Deseronto will be held D.V. in the Legion Hall, Main St. commencing May 22 at 3:30 p.m. for prayer and continuing May 23rd. and 24th. Brethren walking in the old paths welcomed in ministry. Usual arrangements — Corresp. William Root, Box 241.

Byfield, Mass. — Our 95th annual Conference will commence D.V. with Prayer Meeting May 28th, at 7:30 p.m. continuing over 29th, and 30th in the Gospel Hall. Usual arrangements will prevail and hospitality extended. Correspondence should be directed to John H. Short, 145 Main St., Zip 01922.

McKeesport, Pa. — Annual Conference will be held as usual in the Renzie Park, in the Pavilion. Commencing with Prayer Friday, April 23 at 7:30 p.m. continuing over April 24th., and 25th. The Lord's servants walking in the old paths welcome in ministry. Please advise beforehand of your coming to Mr. Samuel Mizener, 14488 Valley View Drive, McKeesport, Pa., 15131 — Phone 751-7540.

Stout, Iowa — Annual Conference will be held D.V. as usual commencing with Prayer Fri. May 21 at 7:45 p.m. continuing over May 22 and 23. Usual order and accommodations provided for visitors. All meetings in the Gospel Hall. Corresp. Richard Stickfort.

Kensington, P.E.I. — Annual Conference commences with Prayer Mtg. in the Crapaud Gospel Hall, May 21 at 8 p.m. Other ministry and Gospel meetings will be held in the Kensington High School — Breaking of Bread in each of the Gospel Halls as formerly. On behalf of the five assemblies, Corresp. D. G. Ramsay, North River, P.E.I. COA IHO

Sarnia, Ont. — Annual Conference D.V. commences with Prayer Meeting in the Gospel Hall, Cor. College and Davis Sts., May 28 at 7:45 p.m. continuing in the Central Collegiate, East St. May 29 and 30. The Lord's servants walking in the old paths welcome to minister the Word. Corresp. Robert W. Kember, 2493 London Road. Phone (519) 542-7978.

E. Boston, Mass. — The Summer conf. of Bible Readings will be held d.v. June 5 and 6 in the Masonic Temple, 47 Adams St. Saugus, Mass. Subject — I Cor. 11,12,13, and 14. Corresp. Fred E. Hill, 26 Sheafe St., Malden, Mass., 02148. Tel. 1-617-322-3274.

Frostburg, Md. — Annual Conference purposed d.v. May 15 and 16, with Prayer Mtg. Fri. May 14 at 7:30 p.m. Ministering brethren walking in the old paths welcome in ministry. First meeting Sat. at 10 a.m. Hospitality extended. Please advise of your coming.

Longport, N.J. 08403 — Annual Meeting, D.V. MAY 1st. Usual arrangements and dinner served at 12:30 noon — an invitation extended to all interested. Corr. to Mr. Thos. Williams, Gospel Hall Home for Aged, 29th and Atlantic Ave.

FALLEN ASLEEP

Willmar, Minn. — Our dear sister Mrs. Anna Evenson "went home" Feb. 16th in her 77th year. About 12 years ago, as a lonely widow, she was befriended by a Christian sister who brought her to the Gospel meetings, at which time she was saved. Proved her devotedness to Christ and the Assembly — much missed.

La Crosse, Wisc. — Our dear sister Mrs. Ednaeae Martin went to be with Christ on Lord's Day Feb. 29th. Saved at meetings of brother Sam Hamilton in 1922. A faithful and consistent witness in life and testimony — much missed. I visited our sister and her late husband in Milwaukee, Wisc. more than 45 years ago in a cottage meeting or two.

Berryville, Va. — Our dear sister Miss Harriette Barbour "went home" to be with the Lord February 12th, after several months of suffering. The last reading from Daily Light her sisters had with her that evening was "Father I will that they also, whom Thou hast given Me, be with Me where I am." We have known the family for many years from early visits in Grand Haven, Mich., and the surviving two sisters and two brothers have that "Blessed Hope."

Collingwood, Ont. — Our dear sister Miss Sadie Johnston went to be "with Christ" February 26th., aged 88. She was a sister of Mrs. William Williams (Venezuela) — associated with the Strongville Assembly since its inception. A number of fourth generation of the Johnstons saved and in assemblies. Faithful in attendance.

Words in Season

THE BIBLE FAMILY MAGAZINE



SOMETHING TO GUARD

IT is precious, of value, that many would rob;
The archers have shot at it, poisoned their barbs:
But it stands in its certainty, ne'er to be moved,
To guide and direct those whom Jesus has loved.

So guard it, this precious deposit of truth,
Hide safely in heart that's protected by faith;
Secured by the help of the Spirit's own witness,
We'll find at His Coming, reward from Himself.

Let the "banner of truth" ne'er be furled to the foe,
It's stained with the blood of the martyrs of yore;
Let it wave e'en the many its pages ignore,
We'll love it, unfold it, and honor it more.

W.H.F.

MAY, 1976

SUBSCRIPTION COST - Three dollars yearly, U.S. funds. Mail all subscriptions to Matthew J. Brescia, 33 Lewis Street, HARTFORD, CONN., 06103

ALL OTHER material for the Magazine mail to the Editor, William H. Ferguson, 12000 Edgewater Drive, Apt. 207, LAKEWOOD, OHIO, 44107

ADDRESSES

Venezuela, S.A. — Sydney J. Saword, Apartado 38, Puerto Cabello
Our brother, with his wife, has been with us on this northern continent for past year or thereabouts — it has been a joy to meet him and hear him on the part of many believers in fellowship and we all follow him with our prayers.

SORRY! ! — We have had to curtail our "Reports" on account of numerous Conference notes and Obituaries.

REPORTS

Vancouver, B.C. — Travelling for bro. Alves is still curtailed but he keeps busy locally. His wife not too well. Bro. Maxwell was at Okenagan, Wash., bro. McKinley at Seattle, Tacoma etc. Bro. Alves is one of our old contemporaries.

Deland, Fla. — The Assembly here has new address of 140 North Spring Garden Rd. Corresp. Anthony Orsini, 36 Virginia Ave. Phone 736-6301

Ballymena, N.I. — Bro. Wilson Jennings, helped by local business man Leslie Ballantine, having meetings in portable Hall of Harrysville Assembly, very good attendance, hall holds to 180. Our corresp. states that at least one third of Ulster is closed, more or less, to the Gospel, so let us pray for our brethren there — they need our prayers.

Akron, Ohio — Bre. Gusafson and David Oliver having meetings here in the Gospel in a High School where the local brethren have been having children's meetings.

Cleveland, Ohio — Monticello Hall Assembly is having a Gospel effort by bre. Krauss and Robertson of Canada, a few strangers coming last report. Bro. Ferguson has had his chart EGYPT to CANAAN in W.S. Assembly for the local meetings only.

Brookfield, Conn. — Bro. Eugene Higgins having cottage meetings with assembly here at last report.

East Boston, Mass. — Bre. MacLeod and Harding of Wales in the Gospel here last report, good numbers attending — hoping to see God working.

Osorno, Chile, S.A. — Our dear brother Ernest L. Moore, with wife and little family have settled in this southern part of Chile, which is a real pioneer field, the nearest assembly being Concepcion which is 300 miles to the north. This is a virgin field, much sowing and prayer needed (let us seek to help thus). God has given him some blessing here. His Post Office Address is Casilla 338. He got the use of the social building belonging to the municipal workers near some large housing developments. This is real work for God — makes us ashamed to think of how many young and strong men here are spending time on the "assembly circuit."

CONFERENCES

FOLLOWING CONFERENCES WERE IN APRIL ISSUE:

Crapaud, P.E.I. — May 21 to May 24, except Prayer Mtg. all other meetings in Kensington High School — For the five assemblies, Donald Ramsey, North River, P.E.I. B. of B. in each Gospel Hall

Frostburg, Md. — Starts with Prayer Mtg. May 14 and 15th., and 16th Usual arrangements — Corresp. Wm. C. Knieriem, 80 Walnut St.

Stout, Iowa — Prayer Mtg. Fri. May 21 and 22nd and 23rd. In the Gospel Hall — Corresp. Richard Stickfort.

Sarnia, Ont. — Gospel Hall, College and Davis Sts. May 28, 7:45 p.m. for Prayer. Other meetings May 29 and 30 in Central Collegiate East St. Corresp. Robert W. Kember, 2493 London Rd.

Long Beach, Calif. — Fri. May 28 for Prayer at 7:30 p.m. continuing May 29th, 30th, and 31st. Corresp. Dr. John P. Bell, 840 S. Dune St. ANAHEIM. Meetings in Gospel Hall, 3516 Linden Ave.

CONFERENCES Continued on Page 100

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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MAY, 1976

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EXTRACTS FROM THE LIFE OF DAVID BRAINERD

Missionary to the Indians of Connecticut and
Pennsylvania in early days in this land

"I never, s'nce I began to preach" he says, could feel any freedom to enter into other men's labors, and settle down in the ministry where the Gospel was preached before.

I never could make that appear to be my province; when I felt any disposition to consult my ease and comfort, God has never given me any liberty in that respect, either since or for some years before I began to preach. But God having increased my labors, and made me instrumental in gathering a company for Him among the Indians, I was ready to think it might be His design to give me a quiet settlement and a stated home of my own."

He labored in the forests of New England and Pennsylvania, under the most primitive conditions, even in Winter — sometimes he would cut off some branches, shake the snow off and make a make-shift of a bed, with his blankets, right in the forest, in isolation and loneliness." He adds:

"Although as quick as any in the appreciation of the joys of human companionship, yet all these **compared with the value and preciousness of an enlargement of Christ's Kingdom, vanished like the stars before the rising sun.**' Farewell, farewell friends and earthly comforts, if the Lord calls for it; adieu, adieu, I will spend my life to my latest moments in caves and dens of the earth if the Kingdom of Christ may thereby be advanced."

Not much wonder that dear Brainerd "went home" under thirty years of age, but he left a treasured memory for any with a "pioneer heart." I often think of him when I visit the country above mentioned in New England etc. Is it too late to expect someone to be raised up who will seek out the backward and lonely people of which there are many yet in the neglected areas — **"OFF THE BEATEN TRACK?"**

(From my old Wide margin Bagster Bible carried with me
50 and more years ago Editor)

"THROUGH THIS MAN"

Dr. E. A. Martin

THROUGH this man is preached unto you the forgiveness of sins. And by Him all that believe are justified from all things from which ye could not be justified by the law of Moses." Acts 13:38-39.

The word "you" in this passage is very personal and yet very comprehensive. Of all the people who have ever been in the world it excludes but one; and He is spoken of in this passage as "this Man." All Adam's race are included in this word "you" and they are all addressed as sinners needing "the forgiveness of sins." Reader, you are one of those who must obtain forgiveness of sins, or else perish in your sins. Are you sufficiently interested in the welfare of your soul to ask how this forgiveness of sins can be obtained? This verse tells us that you cannot be "justified by the law of Moses." All that a holy, just and good law can do for a sinner is to curse him: it can only deal out hard justice to him — the law knows no mercy. In Arkansas there lived an old Judge who was spoken of as:

HARD JUSTICE

"Old Judge Grepson was never known to smile. The lawyers never joked with him, because every one soon learned that the old man never engaged in levity. No one ever engaged him in private conversation because he would never talk to any one. No one ever visited at his little cottage among the trees in the city's outskirts, because he had never shown any disposition to make welcome visitors. He gained the name of "hard justice," and every lawyer in Arkansas referred to his decision. He stood on the platform of law, which he made his study, and no one disputed him.

One day a woman was arraigned before him. "The old man seems more than ever unsteady," remarked a lawyer, as the magistrate took his seat. "I am not well today," said the judge, turning to the lawyers, "and any cases that you have you will please dispatch them to the best, and let me add, quickest of your ability."

"Is this the woman," asked the Judge. "Who is defending her?"

"I have no defense, — your Honor," the woman replied. "In fact I do not think I need any, for I am here to confess my guilt. No man can defend me," and she looked at the magistrate with a curious gaze. "I have been arrested on the charge of disturbing the peace, and I am willing to submit my case. I am dying of consumption. Judge, and I know that any ruling by the law can have but little effect upon me," and she coughed a hollow, hacking cough, and drew around her an old black shawl that she wore. The expression on the magistrate's face remained unchanged, but his eyelids dropped and he did not raise them as the woman continued. "As I say, no man can defend me: I am too near that

awful separation of soul and body. Years ago I was a child of brightest promise. I lived with my parents in Kentucky. Wayward and light-hearted I was admired by all the gay society. A man professed his love for me. I don't say this, Judge, to excite your sympathy. I have many and many a time been drawn before courts, but I never before spoke of my past life."

She coughed again and caught a flow of blood on a handkerchief which she pressed to her lips. "I speak of it now because I know that this is the last court on earth before which I will be arraigned. I was fifteen years old when I fell in love with the man. My father said that he was bad, but I loved him. When my father said that he should come no more I ran away and married him. My father said I should never come home again. I had always been his pride and had loved him dearly. How I longed to see him. How I yearned to put my head upon his breast. My husband drank, and abused me. I wrote to my father asking him to let me come home, but the answer that came was "I don't know you." My husband died — yes, cursed God and died! Homeless and wretched, and with my little boy, I went out into the world. My child died, and I bowed down and wept over a pauper's grave. I wrote to my father again, but he answered, "I know not those who disobey my commandments!" I turned away from that letter, hardened. I spurned his teachings. Now I am here."

Several lawyers rushed forward. A crimson stream flowed from her lips. They leaned her lifeless head against the back of the chair. The old magistrate did not raise his eyes; He was dead. *The woman was his daughter.*

Justice! that is what the law of Moses will deal out to sinners who stand at the Great White Throne in their sins. But listen! The love of God is as great as His justice; and He has provided a way whereby sinners can be justified: — "Through this Man is preached unto you the forgiveness of sins."

Who is this Man? The second Man is the Lord from heaven: begotten by the Holy Ghost: born of the virgin Mary: the Son of God. The One who fed five thousand from five loaves and two small fishes: calmed the raging sea: annihilated distance: cast out demons: cured diseases: raised the dead: spake as never man spake.

But men desired a murderer to be granted unto them, and, killed the Prince of life. But He went to the cross as the sinner's substitute: to put away sin by the sacrifice of Himself. The curse that was due to you, was in stern justice, meted out to Him, God-forsaken, He cried out, "My God, My God, why hast Thou forsaken me?" He who knew no sin was made sin for us, that we might be made the righteousness of God in Him. 2 Cor. 5:21.

God raised Him from the dead, and seated Him at His own right hand. Justice fully met, now forgiveness can be freely proclaimed. "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. "Through this Man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things from which ye could not be justified by the law of Moses." Reader! Which shall it be — a fair trial and stern Justice, in the coming day? or a free pardon through this Man, here, and now?

GUARD THE DEPOSIT

Paul's closing charge

Wm. H. Ferguson

IN his second Epistle to his son in the faith, Timothy, this beloved servant of Christ unfolds his heart's desire regarding the precious stewardship he had received from the Lord, which he had sought faithfully to discharge, and now would pass it on to his faithful fellow-servant, though younger, as a precious DEPOSIT. In the first chapter of this Epistle, verse 12, he speaks with confidence. . . . "I know Whom I have believed, and I have been persuaded that He is able to guard the deposit which I have committed unto Him against that day." He was not speaking of his own soul here but rather of the precious Word of truth which God had given him, which he sought to keep intact, and now commits it to another whom he trusts shall have the same assurance and faithfulness relative thereto.

He continues in verse 13 (literal) — "Have thou the pattern of healthy words which thou heardest of me in faith and love in Christ Jesus." Again in verse 14 he knows whence he had received this stewardship and the only manner in which it could have been maintained or could be maintained, i.e. through the Holy Spirit. . . . "That good DEPOSIT guard through the Holy Ghost indwelling us." (literal) He continues this line of thought and deep exercise in the second chapter, verse 2. . . . "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be competent to teach others also." In chapter three, verse 14 he seeks further to encourage Timothy in this precious stewardship in the words. . . . "But continue thou in the things which thou hast learned and hast been assured of knowing from whom thou hast learned them." The closing word in chapter 4, verse 22 would touch Timothy's heart "The Lord Jesus Christ be with thy spirit. Grace be with you. Amen."

OUR VALUATION OF THE TRUTH OF GOD

A precious deposit is guarded by us according to its value, not only to ourselves, but to others. In the archives of our Government in Washington D.C., the precious original documents as to the foundation of the Union and Government of this large nation are

jealously guarded. Along with the Bill of Rights they form the basis of the Laws and Statutes of us all.

We have no intention of relinquishing the precious truths of the Word of God which have been brought to us, through men of God handling properly and intelligently the Scriptures of Truth, for the trifling attempts of men of lesser calibre, in self-confidence and pride, who seek to deride or treat lightly with a view to a more liberal path and attempt to reach a younger generation of questionable ability to distinguish what is of God and what is not of God. One of the great defects with some of these who cater to new and unproven statements lies in the fact that such have never, themselves, known a real work of God — compare the thought in the closing words of the Book of Joshua, verse 31 . . . "And Israel served the Lord all the days of Joshua and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that He had done for Israel." We fear very much that some who take the place of teaching among us have never seen a "real work of God" hence they take more liberty to impose their own thoughts and ideas upon an unsuspecting people, many of them without spiritual discernment, and those who give forth such ideas lack a proper background of true pioneer service and learning of God in the desert (with God). Such lean, more or less, on certain who are built up in their own minds as authorities and this dependence, coupled with considerable book learning, gives self-confidence to impose even treacherous reasonings upon other believers.

OUR SAFEGUARD

In all this we are cast upon the Word of God, with the help of the Holy Spirit Who loves to enlighten and reveal the mind of God, as we lean in independence upon Him alone. Precious truths as to "Gathering to the Name of the Lord alone" are being subtly questioned, a more liberal line suggested, but the end is not good. We look around on many professing and younger believers, presently linked up with a pattern which does not have the Word as the basis of their gathering, and we see in their case a lamentable ignorance of the simplicity of Christ as to assembly order, relative to the fellowship, the Lord's Supper (The Breaking of Bread), proper decorum or behavior as to proper "covering of the head of the sisters" — modesty in clothing, (the presence of mini-skirts etc., signifying that such do *NOT* believe the Lord to be present), and other "leniencies" all betraying the need of practical teaching, and spiritual help in the Word. What we have mentioned as to mini-skirted women, young or older, would also apply to trousered women — such should be given the place of the "unlearned or unbeliever" and thus shown that the presence of the Lord amongst His own demands proper modesty in the attire.

Sporty clothing likewise on the part of men is altogether out of place when "gathered around Himself" in remembrance of His death and suffering.

RECEIVING INTO THE FELLOWSHIP

This is a precious privilege of believers who see that such is the mind of the Lord as revealed in the Scriptures — it takes the Spirit of God to reveal this to the soul of the believer. We see today where it becomes rather a nominal thing on the part of many, consequently there is little conviction connected with the presence of such at the Lord's Table, or even in connection with the responsibilities of an Assembly of God. Even baptism (which manifests outwardly the fact that we are dead to this world) is usually looked upon just as a requisite to assembly fellowship and the truth of it ends just there. The world, worldliness and pleasurable activities are quite in evidence and eventually leads into associations with others of mixed principles of religious entertainment etc. This is where those of elders and others who have the desire to "GUARD THE DEPOSIT" of truth should be on guard and not permit themselves to be affected by relationships or sympathies which require a departure from the divine pattern, according to 2 Timothy 1:13. . . "Hold fast the pattern of sound words, or healthful teaching."

One of our correspondents wrote us concerning one of our articles — "Along Memory's Lane" as follows:

"It brought to mind similar experiences of beloved brethren (now with the Lord for years). Surely the godly demeanour and selflessness of such men exercised the simplest in Gal. 6:6. Sisters never shared a cup of tea without reading the Word and getting on their knees ere parting. Vacations were a time of helping to distribute invitations to tent meetings or attending a Conference, never sight-seeing with absence from the "remembrance feast" as international tours usually do. The conversations were such to whet the appetite spiritually for practical help for the days of opposition."

Some might say — Can we have such spiritual times again? The answer is. . . We may, if we are willing to follow the divine pattern, even such as outlined in Malachi 3:16, and 2nd. John, verses one and two. Such is the character of true "remnant testimony" to His Name.

IS THERE A REWARD?

Undoubtly this was before the beloved Paul as he contemplated the "finishing of his course" in verse 7 — the completion of that for which He had called him is suggested here and he adds. . . "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." The thought further here is, literally, "to all the ones who have loved, that is in the sense of esteeming above all else His appearing, or the outshining (epiphaneian) of Him which

would be in manifested glory” after the Bema of Christ and the Marriage Supper.

The thought here is that if we “esteem or deeply regard” the Day of Manifestation relative to service and testimony, it forms the incentive to “GUARD THE DEPOSIT” as he noted in chapter 1:12. Paul committed the precious deposit of truth, first unto HIM against that day then to his son in the faith Timothy as in verse 14. . . “That good thing which was committed unto thee, keep by the Holy Ghost.” We can only keep this precious DEPOSIT as we keep it by the Holy Spirit.

It is well for younger brethen, moving in and out among us to keep this thought before them. There is always tendency, as opportunities arise for their ministry, to accept any commendation by hearers and, instead of humility and backwardness, use this to further their ambitions, thereby losing the approbation of their Master. Many years ago as I visited a country district, there was a godly mother and her daughter and son in the farm home, they were the result of the work of bro. Donald Munro in the Forest, Ontario., work of years ago – both were quite aged. . . their salutation was after introduction. . . “We hope the Lord will keep you humble.” I have not forgotten that simple word of godly women (and they were my friends through a lifetime until the Lord called them home) and another instance I mention as we visited another godly family in the north with our Bible Carriage on our visitation – I had an older brother helping at that particular time. The older sister, both of them again of the old school, after conversation brought us a nice refreshment and handing it to me said. . . “If you are the Lord’s servants, you will be glad of it and if you are not, it is too good for you.” Until the Lord took that household home, and I was at the burial of the two sisters and a brother, they were staunch friends and confidants. I could mention much more but the thought I would leave with my younger brethen, as dear brother Knox said. . .

“KEEP LOW, GO SLOW AND DON’T BLOW.”

OLD AGE

A Tragedy or a Triumph?

“The righteous shall flourish like the palm tree . . . they shall still bring forth fruit in old age” Psalm 92:12 - 14

Sydney J. Saword

MANY years ago an elderly sister expressed to me her great fear of the future in the following words: “Oh, Mr. Saword, the tragedy of old age!” Years later I visited this same person, crippled up with arthritis and so overwhelmed with her affliction that she was inconsolable. It is one of the mysteries of life why some have to pass through so many sore trials and others seem to know so

little of such things. Nevertheless, every true child of God should be thoroughly convinced of the fact that our Heavenly Father is too loving to be unkind and too wise to err in His providential dealings with His own.

The human family is mainly divided into two classes or temperaments:

1. Those who are self centred, egotistic, self-pitying, they have a very small heart.
2. Those who are generous, hearty, sympathetic to the sorrows of others, self-denying in their efforts to help others, and so forth.

The Apostles' doctrine reminds us that: "The love of Christ constraineth us. . . that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." 2 Cor. 5:14-15. The mighty power of Christ's love, and redeeming work on the cross, is sufficient to transform any self-centred or self-pitying soul into a self-denying and Christ-glorifying follower of the Lamb. Where a professing believer has not responded to this challenge, sooner or later he or she will undoubtedly reap what they have sown, see Gal. 6:7. We believe that when a Christian is really living up to what he should be in Christ, he will be a happy Christian, and old age will not become a tragedy but a triumph.

It would be difficult to find a person who was called to pass through a greater variety of sore trials and tribulations than the Apostle Paul, yet he could say, "Now thanks be unto God, which always causeth us to *triumph* in Christ." 2 Cor. 2:14. At the same time, we know of no other believer who was so full of the joy of the Lord as Paul. Like the sun shining through a rain shower, so the heavenly joy in his soul shone through his many tears. When thrust into the inner prison with his back smarting from the merciless beating he received and his feet clamped in the stocks; was he overwhelmed with a sense of frustration? Not at all. He rose triumphantly above circumstances and was able to sing praises to God so whole-heartedly that the words penetrated the closed doors to the ears of the prisoners on the other side. His letter to the Phillipian believers, written from the cold, stony prison at Rome, is characterized by a spirit of thanksgiving and rejoicing, with no complaints. For Paul old age was a triumph!

On Moses' 120th birthday God gave him a song, see Deut. 31:2,14,19; telling him of his approaching end, and instructing him to write it out for himself and teach it to the children of Israel. The Christian life should begin with a song and end with a song. At the bedside of an aged brother in Venezuela, with the writer present, Mr. William Williams, having read a portion and after a short season of prayer, asked the dying brother if there was a hymn he would like sung. He was breathing with great difficulty but indicated the number of his choice. To our surprise, as we

sang he joined us with a clear voice, singing all the words of the hymn from memory. That same Lord's Day afternoon he passed peacefully into the presence of his Lord.

The old and grayheaded writer of Psalm 71, vs. 18, had been taught of God from his youth and as he is nearing the end of his pilgrimage he still enjoys full time employment; his mouth filled with God's praise and honour all the day, vs. 8; his mouth showing forth God's righteousness and salvation all the day, in faithful witnessing, vs. 15. His lips greatly rejoicing as he sings unto the Lord, vs. 23; and his tongue talking of God's righteousness all the day long, vs. 24. What a happy old man he was with his psaltery and harp (perhaps it was David), praising and singing unto the Lord! No tragedy of old age there!

On the other hand, what a sad case and warning we have in the General Joab, a fearless warrior for David, but lacking the spirit of his master. His harshness and cruelty to others finally brought him to judgment. No military honors for him, but ignominiously put to death and buried in the wilderness. How it behooves us to be kind and considerate towards others and humble and well-pleasing to God.

There are other outstanding examples of those for whom old age was a triumph, such as Anna, Luke 2:36; Mnason of Cyprus, Barzillai the Gileadite, 2 Sam. 17:27, these two old men renowned for their hospitality and kindness, and many others. They well deserve our emulation.

IT IS ONLY TILL HE COME

THE most frequently used words by the saints at the close of the weekly celebration of the Lord's Supper are, "It is only till He come."

These sublime words express the hope of all the saints. They indicate the temporary character of what we do. In the breaking of bread, we look back upon His pathway of lowly grace and His sufferings unto death. We also look upward to His glory at God's right hand, where He sits beyond death forever. As the supper is about to terminate once more we look onward to that blessed moment when He shall return to take us to the Father's House — it is only till He come. Thus each successive Lord's Day we mark the distance between His first coming and His second. We pause between two great days. The day when He purchased us by blood and the day when He will deliver us by power. The glorious words of our subject shine hope upon our pilgrim pathway and lead us on to the final consummation of our journey. Each time we remember Him may be the last. Our trials, sorrows, problems, wanderings, and bereavements are only till He come. Soon the night and shadows will be past and we shall enter with Him into the cloudless sunshine of His presence to go out no

more. May we be found continuing stedfastly in the breaking of bread until He come.

WORDS OF COMFORT

"It is only till He come" are also words filled with comfort when loved ones leave us here, translated to His presence. Many sorrow today. Sudden homecalls under sad circumstances have stunned and grieved the Lord's people in many places in this sad universe. The why of such matters is unanswerable now. Thank God, while sorrow we may, it is not without joy of hope. Our sorrow is not as the rest. The Lord Jesus will reunite His people in the air, and so shall we ever be with the Lord. I Thess. 4:17,18. Hush be every murmur dumb; it is only till He come. The difficult happenings, the unknown dealings and the dark things which cross our lives, shall then be made plain. The present loss will be compensated with eternal gain. It is hard to bless the Hand that guided while here, but in the day of Christ, we will gladly admit His way with us on earth was right. He leads us by a right way that we might finally arrive in the city foursquare. To all who are passing through the mystery of His dealings, we would tenderly quote — "It is only till He come."

Our worship and sorrows are temporary here to issue into endless praises without tears above.

STRENGTH FOR SERVICE

Our service and testimony too are only till He come. In all labour there is profit. At times, our toil seems fruitless. The usual meetings of the assembly discourage, and few seem concerned when the Gospel is preached. Many cannot see their prayers answered and feel the difficulties of continuance. We labor on but not in vain. His service will finally gain victories. His "well done" will repay the sufferings of this little while. It is only till He come. May the thought revive our spirits, invigorate our souls and give us fresh courage to abound in the work of the Lord, as our labour is not in vain.

At any moment, we may be caught up to meet the Redeemer, to enjoy our new and glorified bodies, and to share the song of Heaven forever. Pain, tears, and trials behind and joy, grace, and glory before. Our greatest joy will not be the deliverance from causes of sorrow but to gaze upon that face, which once was so marred more than any man's. God enable us all to look up, knowing that He is coming soon. It is only till He come!

MY MEDITATION OF HIM

My meditation of Him shall be sweet; I will be glad in the Lord. Psalm 104:34

Matthew J. Brescia

Notice first it is my meditation. Not another's, not second-hand, not something I heard at a conference, but something sweet that the Spirit of God impressed upon my own heart and

I personally enjoyed its sweetness. Just a simple thought, perhaps, nothing really profound and maybe others had thought of it also, but I wasn't aware of it before and it did me good as I mused upon it — it was mine.

It was a meditation. It didn't come when my mind was taken up in the hustle and bustle of everyday life in a busy world, but it came when reading the Word of God quietly alone by myself and for my own profit — I came upon this thought, this truth, and it was like a gift. . . a precious stone. . . and whithersoever it turned it prospered. (Prov. 17:8) I stopped and pondered its meaning, turned it over and over again in my mind and helped by the Spirit of God I found that soon its blessed sweetness had reached my heart and I found myself thanking God and enjoying His gift.

We must have times, brethen and sisters, of quiet meditation. Like the clean animal that gathers for itself, then later sits down quietly and chews the cud thus deriving the real benefit of the food eaten and providing food for others to enjoy. This cannot be done "on the run" and so I say it came with meditation.

Next we notice it was "of Him". Not all our meditation is of Him. Oftimes our thoughts, even in quiet, tend to wander here and there. Something is always trying to push in to our minds to distract, but other times we forget all else and meditate upon Himself — His love, His life, His death, His person, His resurrection, His glory, His coming — whatever it is, it concerns Himself and it is sweet.

That's the next thought — it's sweet. All of our meditation is not sweet but all of our meditation *of Him* is sweet. It cannot be otherwise. He is the only One Object that truly satisfies the heart. Worldly men hide wickedness in their mouth as a sweet morsel, yet later it turns to gall (Job 20:12); "Bread of deceit is sweet to an (ungodly) man but afterwards his mouth shall be filled with gravel" (Prov. 20:17). Peter thought on his own failure and sin and he went out and wept bitterly, but oh, thank God, meditation upon His Christ is sweet and shall be sweet forever. What is the result of the little exercise of mind concerning Himself — "I will be glad in the Lord" — real joy fills our hearts, our cup runneth over, our tongue is filled with His praises, our hearts are full of worship and our hands are full of service. God help us each one to truly "meditate upon these things. . . that our profiting may appear unto all." I Tim. 4:15.

How precious are thy thoughts that o'er my spirit roll —
They swell beyond my faults and captivate my soul;
How great their sum, how high they rise
Can ne'er be known beneath the skies!

DEAD FAITH

James 2:14, 26

Harry Macfarlane

IT is remarkable that in these few verses the Holy Spirit sees fit to use the expression "faith without works is dead" three times over as if to emphasize the importance of the statement. Connecting this with chapter 4, verse 5 . . . "Do you think that the scripture saith in vain?". In other words do you think that when the scriptures speak, that they do not mean what they say?" Because they surely do.

James, in his Epistle pictures two men; one says to the other, "Thou hast faith and I have works: show me thy faith without thy works," . . . something which cannot be done . . . "And I will show thee my faith by my works" — the only way one can prove to another that his faith is genuine. James proceeds to bring forward two Old Testament characters to prove his point, Abraham and Rahab. Both of these characters had two sides to their lives, and very different indeed. Stephen in Act 7:2 states . . . The God of glory appeared unto our father Abraham . . . and said unto him, get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee." Genesis 11:31 says ". . . and they went forth with them from Ur of the Chaldees, to go into the land of Canaan;" Hebrews 11:8 further states "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, OBEYED; and he went out, not knowing whither he went." WHAT FAITH!!!

That glimpse of the God of Glory forever separated him from the old life of idolatry and sin and stayed with him to the end of the journey. "For he looked for a city which hath foundations, whose builder and maker is God." Fulfilled in Abraham was the word of 2 Cor. 4:18 — "While we look not at the things that are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." In passing, it is interesting to notice that the word "look" here is the word "skopeo" from which we get our word "scope" and anyone looking through a "scope" can see very clearly a great distance. A good question to ask ourselves is . . . "What do I have my eyes fixed on?"

As mentioned before Abraham's faith, in the main, shone bright right through to the end so that when his greatest trial came he did not hesitate. . . "By faith Abraham, when he was tried, offered up Isaac . . . accounting that God was able to raise him up, even from the dead." So James says in verse 21 of our chapter — "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" So we must come to the conclusion that if we say we have faith there must be the manifestation of it, or as Heb. 6:9 says . . . "things that accompany salvation."

RAHAB

In Joshua chapter 2 we have Rahab brought before us with the two sides of her life as well, one side dark and sinful, the other side bright with faith manifested by her works. The dark side of her life was the door that opened towards the sin and corruption of wicked Jericho of which she was a part for at least part of her life. The other side of her life was the window that looked out towards the advancing hosts of Israel as they swept everything before them. There must have been a work of God in her soul BEFORE THIS as the expression she uses in v. 11 suggests. . . "For the Lord your God, He is God in heaven above, and in earth beneath." And her main concern was for her own safety and that of all her father's house. In Hebrews 11:31 we are told "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." James says – "Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and sent them out another way? Her faith in the God of Israel caused her to do all she could for the protection of His servants and also for her household. After her genuine plea for "safety" and "kindness" the men said – "Our life for yours, if ye utter not this our business." Thus her works, activated by faith, secured for her a place as a wife and mother in Israel, bringing her right into the ancestral line of our Lord Jesus Christ, Matthew 1:5.

It was faith alone that gave value to the works of either Abraham or Rahab. So v. 26 clearly states – "As the body without the spirit is dead, so faith without works is dead also."

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

His brow is marred, and on His side
Whence flowed the crimson tide,
The marks of love are found."

"WHAT LOVE! ! ! He washed my sins away,
Thus 'boldness' in the Judgment day
For me then doth remain;

WHAT GRACE! ! ! Now occupied with me
He wills I should His glory see
When He returns again."

NEW TESTAMENT WORD STUDY

“As it is written, Jacob have I loved, but Esau have I hated.” Romans 9:13

THIS statement reveals to us the sovereign choice of God, but behind this lies the knowledge of God, His foreknowledge and His foreseeing in Esau the inveterate hatred and rejection of Jacob. This is seen not alone in Esau but in his posterity we find the same hatred. It is manifest in Amalek, Genesis 36:12, also in Edom, Gen. 25:30. This same enmity follows Israel near the end of their wilderness journeys when Edom refused to let them pass through their country on their way to The Land. Further in Amos 1:11 we see Edom (Esau) in his never-dying hatred of his brother. . . “his anger did tear perpetually (margin- he corrupted his compassions) and we see the same in Malachi 1:4.

The word hatred (miseo-root) means to hate, regard with ill will and to abhor and in the N.T. references . . . to regard with less affection — to esteem less. (Bagster’s Greek Lexicon).

There are two words used for “love’ in the N.T., and the same is found in the Greek translation of the O.T. in the Septuagint:

1. *Phileo* - from which we get “filial” - the ordinary affection of the family, difficult of explanation but a very real thing.
2. *Agapao* - to love, to value, to esteem, feel or manifest genuine concern for - to be faithful towards, to delight in etc., (Bagster’s Gr. N.T.)

We can readily see that God foresaw *that* in Jacob which He could esteem and value and regard. We see in the Word how often He was called the God of Jacob.

In Esau’s case his determined cruelty and hatred continued all through his history and was seen also in the generations following. Even to this day we see this developed in the nations surrounding Israel in their determination to hurt and, if possible, expel Israel from the “Land” God had promised them. Although we understand they are there in unbelief presently, yet God’s eye never leaves this “Land” and shall, in a coming day, bless that godly “Remnant” who will lead the “van” into millennial blessedness.

The Editor

QUESTION AND ANSWERS

Question: We have been hearing things that bother us. We have been taught that if the children of Christian parents missed God's salvation, and the Lord should come, they never would have another chance. Now some teach that having missed God's salvation, there would be an opportunity for them to get saved after the rapture. What do you think of this?

Answer: This sounds too like the false teachings of the "isms" around us with their "no hell" and a "second chance" and the like. Any man who would suggest this should be immediately told that the teaching is false and could not be permitted on any of our platforms. There would be the possibility of other false teachings being withheld. There is not the slightest suggestion of such in the scriptures. 2 Thess. 2:10 plainly states . . . because they received not the truth of the Gospel that they might be saved. . . verse 12 further states. . . "that they all might be damned who believed not the truth but had pleasure in unrighteousness."

We have no doubt that this sort of destructive implication of the "second chance" will meet with acceptance with uninstructed or carnal believers or those who like to excuse their offspring for refusing the Saviour.

It is remarkable to note, today, how many of those of the believers' children sit under the sound of the Gospel for series & series of meetings, unmoved and even showing disrespect for the precious Word.

Regarding young children or infants up to the age of responsibility we believe such are covered by the blood of atonement since there is no "rejection" of the message or the Saviour.

Question: Regarding the man of I Cor. 5 who had to be excommunicated for immorality, some have been teaching privately, if not publicly, that the man the apostle Paul referred to in 2 Cor. 2:1,11 was not the same man mentioned in I Cor. 5 — that the man who had sinned in I Cor. 5 had died and the man of 2 Cor. 2 was a different case. What about this?

Answer: This seems to be a subtle attempt to minimize scriptural discipline and provide a means of escaping the proper character of discipline according to the Word, with proper time or interval to show real repentance ere forgiveness of the Assembly and restoration to fellowship. Not a few among us are "hazy" regarding this and would doubtless welcome such a means to escape assembly judgment.

If the context in both Epistles is properly read and compared with the events between and the time element suggested and properly marked, you will notice that the best part of a year intervenes when the apostle wrote to them in the 2nd., Epistle to "confirm their love to the man seeing he had surely repented and suffered the punishment, producing a spirit of contrition and was in danger of being swallowed up with overmuch sorrow." See chapter 2:7 of the Second Epistle.

We notice further in chapter 7:8,12 that the first Letter of the apostle

produced "godly sorrow. . . working repentance" and in verse 11 "ye sorrowed after a godly sort, what clearing of yourselves. . . yea, what revenge (against themselves) . . . in all things ye have proved yourselves to be clear in the matter." No intelligent reader of the Word could find any suggestion for the alienating of I Cor. 5 with 2 Cor. 2 and 2 Cor. 7:8, 12. It is extremely dangerous teaching and should not be permitted among us.

There is enough laxity as to morals today to permit such questioning of scriptural discipline.

Question: What is the meaning of Luke 9:62, "no man, having put his hand to the plough, and looking back, is fit for the kingdom of God?"

Answer: The Lord was answering a man who wanted to follow Him wherever He would go and our Lord told him he might find himself "homeless" and to another he showed his first responsibility to "preach the kingdom of God" if so called and to another who would follow Him, the Lord showed the necessity of severing earthly affections, when they interfere with following Him. This did not mean forsaking responsibility but serious thought as to the step he would take in following the Lord.

Now as to verse 62, further, some have wondered if this meant that any man, seeking to serve God, in the Gospel or His service, could not revert to any kind of work in connection with the furthering of the Gospel, if necessary to carry it to altogether new territory. We do NOT believe this is the meaning for, if that were so, then the beloved apostle would not have told the elders of Ephesus "Ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." Acts 20:34. How would the elders of Ephesus have known this unless they had known of the apostle laboring to meet the present need of himself and others? This is NOT the meaning of Luke 9:62. Further in I Cor. 4:12 he reminded the Corinthians — "we labour, working with our own hands:" etc. When the necessity arose when there was need and the apostle had no assemblies or personal friends to rely upon, he wrought, for he was a good tradesman we would judge, Acts 18:3. This pattern shows that the work of God was in his heart and although other sources failed, and even assemblies could fail, Philippians 4:10 — and he could be hungry, v. 12, yet he could do all things through Christ which strengthened me — v. 13. So, according to the divine pattern, when a true servant found himself in a situation while carrying the Gospel to a community or a city, without temporal means, he could revert to his trade, for the time being, to meet his own and the needs of helpers etc. We have known of many men, while at their daily toil, working for the Lord in Gospel and ministry, self-supporting in an honorable way.

We would NOT judge, however, that this would give license to a man to pursue his own trade, and be accepting fellowship from the Lord's people, thinking he was devoting all his time to the work, nor do we believe it gives a man the privilege of starting out late in life from business etc., and looking to the assemblies for support.

W.F.

PIONEER PAGE

FROM Canada came a letter the other day with this statement. . .
 "Did you notice that Jonah went in the opposite direction that the Lord told him to go? Like the modern preachers — they go alright, in the wrong direction. . . Instead of "ALL THE WORLD" they go "INTO ALL THE ASSEMBLIES" but WHY do they do it?

IT was after Jonah had been in the whale's belly for three days that he went in the proper direction, as God had directed. I remember many years ago at a Cleveland Conference brother Ben Bradford, in his stirring message, cried out. . . "It is *not* head work we need, it is belly work." Of course he meant true inward dealings with God and we believe that this same "belly work" applies to much of the professed service today. Another letter came at the same time from the U.S. with the same plaint. . . . "I believe this city is as dark as Africa. Is work in a big city pioneer work?" (It surely is - editor). How many large cities and country districts are passed by on the numerous automobile trips, to say nothing of the air travel, to go to a well ordered assembly for meetings. We cannot reconcile this with God's mind or the true servant's direction. As brother Warke used to say to me when we would be "out in the sticks" somewhere in the Bible Carriage work. . . "some of these new preachers seem to learn the ropes pretty quickly."

The men of God who came here and went into the large cities did so in dependence upon God alone — they had to "prove God" and they did — in Chicago — Detroit — Boston — Philadelphia — Los Angeles etc., and in Canada also — brethren Donald Munro and John Smith spent about three months in Hamilton at the first in open air work ere they got a hold — T.D.W. Muir was one of the converts at that time and he "took Detroit for God and saw the Assemblies planted there." The old Central Hall was the parent assembly, the others were hive off from that work. There is work to be done everywhere. The country lies open — get miles away from assembly subsistence and see how God can open doors, in open air and house to house. Men not too long out in the work (so-called) are visiting coast to coast, north and south, following the beaten track of assemblies and Conferences. SUCH HAS NO SCRIPTURAL PATTERN and such are following their appointed work, WITHOUT such pattern or command. The "true" evangelist sticks to his work and his State. He "proves God" and does little letter writing of what *he is going to do*. W.H.F.

EXTRACT FROM A LETTER

I believe God wanted me here. "The Lord hath need of him," was said of an ass's colt, so we need not be flattered at their company, while, we may or ought to be humbled at the honor He confers on us of being as an ass's colt, redeemed, to bear about that blessed name.

Got a word this morning on awakening. Last clause of Ezek. 34:3, "With force and with cruelty have ye ruled them." Surely this is what is being done in many quarters, but it spoke to my own heart. Oh, for grace and wisdom, to know how to go out and how to come in before the children of God, so that, not only our lips may speak truth from the platform, but that our behavior in the homes of our brethren and sisters may preach Christ. Paul could say of Timothy to those unruly Corinthians, "Faithful in the Lord, who shall bring you into remembrance of my ways, which be in Christ as I teach everywhere in every church. He could also write to Timothy himself and say, "Thou hast been a diligent follower of My doctrine, manner of life, purpose, faith, long suffering, love, patience. 2 Tim. 3:10, margin. One longs to know more of taking His yoke upon us and learning of Him who was meek and lowly in heart. Paul could say, "I make myself servant to all." The Lord Himself said, "I am among you as one that serveth."

John Smith

 FAITH

FAITH has its trials as well as its answers. It is not to be imagined that the man of faith, having pushed out from the shore of circumstances finds it all smooth and easy sailing. By no means. Again and again he is called to encounter rough seas, and stormy skies: but it is all graciously designed to lead him into deeper and more matured experiences of what God is to the heart that confides in Him.

The believer would not know so well the God with whom he has to do; for, alas! we know how prone the heart is to mistake the peace of circumstances for the peace of God. When everything is going on smoothly and pleasantly; our property safe; our business prosperous; our children and servants carrying themselves agreeably; our residence comfortable; our health excellent; everything, in short, just to our mind, how apt we are to mistake the peace which reposes upon our circumstances, for that peace which flows from the realized presence of Christ.

The Lord knows this: and therefore He comes in, in one way or another, and stirs up the nest — that is if we are found nesting in circumstances, instead of in Himself.

TAKE CARE

THE office of a bishop, or overseer, was in Paul's estimation, more than an office. It was a work, I Tim. 3:1. And the principal part of the work was to take care of the church of God, verse 5.

But how far was such care to go? In what spirit was it to be exercised? On what model should it be framed?

The only other occurrences of the word in the N.T. are in the lovely parable of the Good Samaritan, in Luke 10:24,35. How did the Samaritan take care of the wounded man? With the utmost gentleness and devotion. His heart was moved with compassion. With his own hands he tended the gaping wounds, abandoned to him his seat on the beast which he was riding, and saw him safely to a place of shelter. When forced to leave for a short time the object of his solicitude, he sees to it that his place is filled by another, that all the needed care may be forthcoming.

The double use of the word in verses 34 and 35 emphasizes the lesson. Here is the criterion for which we are inquiring. Does anyone feel called to undertake the good work for which an overseer assumes the office? Let him learn from the actions of the Samaritan in the parable the nature of the loving care that he is to exercise among the people of God. With self-abnegating love he is to seek out those who need his ministrations, gently to tend them, to watch over them, to be at costs on their behalf, to do all that a skilful and devoted nurse can do for a patient who is dependent on her care. In a word, he is to take care of the church of God in a spiritual sense, as the Good Samaritan did in a literal.

EVIL PLANS OVERRULED

"YE thought evil against me; but God meant it unto good."

Genesis 1:20

1. God can and does thwart the plans of the wicked.
2. The envious seek the injury of the good and unconsciously help them.
3. The wicked will be judged by their intentions, yet their ire in imposing trials upon the good may prove a blessing to their enemies.
4. The ways of God are not understood until He teaches us — and then we may learn that even the things accounted against us were for us.
5. God may utilize any agency to correct and strengthen His own. He may bid us sail on very stormy seas in order to make of us hardy Christian sailors.

Sel.

A GREATER WONDER THAN BLONDIN

Every one who walks by faith is a greater wonder than Blondin on his tight rope. The line which supports the faith-walker is stretched over an abyss far more terrible than the basin and rapids of Niagara. It is utterly invisible to sense; sometimes faith itself can hardly see it; impenetrable mists envelop the further shore. Blondin accomplishes his feat by the force of iron muscle and an iron will, and cool, watchful self-reliance. They who walk by faith are generally full of fears and terrors; they utterly distrust themselves, and cast affrighted glances now at the abyss below, now to the dark shore beyond, and then upward for help and support. Here is one strong point of contrast; if Blondin's self-possession and self-reliance should fail him for an instant, he would be in extreme peril. The moment the walker by faith relies on himself, he is gone, unless the mercy of God speedily prevent him. And yet while there is a great multitude, which no man can number, of men, women, and children, old and young, weak and strong, who are performing this hard and perilous walk by faith, not one shall fall away; all shall get safely over, and finish their course with joy, amidst acclamations of angels and victorious saints on the other side.



Byfield, Mass. — Prayer Mtg. Fri. May 28 at 7:30 p.m. continuing May 29 and 30 in the Gospel Hall. John H. Short, 145 Main St. Tel. 617-465-3254

Deseronto, Picton, Ont. — Sat. May 22 for prayer at 3:30 p.m. continuing May 22, 23 and 24 in the Legion Hall, Main St. Wm. Root, Box 241.

Ottawa, Ont. — Prayer Mtg. May 14 at 7:30 p.m. and over May 15 and 16. In the Gospel Hall. Corresp. Kenneth E. Prince, 1246 Kitchener Ave. Tel. 733-1668.

Palm Springs, Calif. — May 8 and 9 — Chas. Spataro, Phone 714-327-0982.

Waterloo, Iowa — Prayer Mtg. in Gospel Hall, May 7, 726 Western Ave. Other mtgs. in Masonic Temple, Cor. E. Park and Mulberry, May 8 and 9. Clifford Smith, 3466 Hammond Ave.

(See last month's issue for further particulars of above)

East Boston, Mass. — The Assembly here holds their Summer conf. of Bible Readings on June 5 and 6 in the Masonic Temple, 47 Adams St. Saugus, Mass. Subjects for consideration I Corinthians 11 to 14.

Portage La Prairie, Man. — Conference dates d.v. June 18, 19, and 20 commencing with prayer in the Gospel Hall, Thurs. June 17 at 7:30 p.m. Corresp. Samuel Rey Box 725.

Calgary, Alta. — T2L IB7 — Annual Conference D.V. planned for weekend of May 22, 23, and 24 with Prayer Mtg. May 21 at 7:30 p.m. Corresp. Garry W. Seale, 3111 Conrad Cresc. N.W. Meetings in Gospel Hall, 2326 7th Ave., N.W.

Omaha, Nebr. — Conference dates d.v. May 30 and 31, with Prayer Mtg. Sat. eve. 29. Hospitality extended to all. Meetings in the Gospel Hall, 5622 No. 69th at Hartmen. Corresp. Sam Eadie, 4608 No. 90th. St. Phone 572-7523.

Dawson Creek, B.C. — July 3 and 4 we expect to have our second Conference, commencing with Prayer Mtg. July 2 at 8 p.m. All meetings in the Gospel Hall at 10221 18th St. Communications to Don Wilson 1017 Reasbeck Cresc. Phone (604) 782-8961.

Midland, Ont. — Annual Conference of Midland and Waubauskene D.V. May 22, commencing at 2:30 p.m. for prayer and ministry, continuing May 23 and 24. B of B at 10 a.m. Bible Readings Col. 1 and 2 at 8:45 a.m. All meetings in Penetanguishene Secondary School. Those walking in the "old paths" welcome in ministry. Corresp. J.M. Crawford, 363 Midland. Ave.

Eden Grove, Ont. — Annual Conference commences D.V. June 5th at 7:30 p.m. in Gospel Hall. Meeting's Lord's Day Elmwood Community Center — 8 miles east of Eden Grove corner, or six miles north of Hanover. Breaking of Bread at 10 a.m. Servants of the Lord walking in the old path welcomed in ministry — Corresp. S.R. Purdy, R.R. 4, Walkerton, Ont. NOG 2VO

Forest Grove, Ore. — Conference meetings d.v. commence with prayer Fri. May 28th at 8 p.m. continuing May 29, 30 and 31 in the Gospel Hall here. Corresp. Frank H. Goff 2242 B Street.

Winnipeg, Man. — Annual Conference of the West End Assembly, 492 Victor Street will commence with Prayer Mtg. Fri. June 10th at 8 p.m. continuing over June 11 and 12. The Breaking of Bread will be at 10:30 a.m. Usual arrangements. Corresp. John Hull, 576 Home St. Phone 775-5054.

Garnavillo, Iowa — Annual Conference June 5th and 6th commencing with Prayer Mtg. evening of the 4th. D.V. Usual order of meetings. Corresp. Robert Brandt, Garnavillo, 52049.

Augusta, Me. — Annual Conference D.V. June 26 and 27 with prayer Mtg. June 25 at 8 p.m. Correspondent — Fred Thompson, Rt. 4 — Tel. 495-3590.

FALLEN ASLEEP

Vancouver, B.C. — Our Esteemed sister Mrs. Margaret J. Boyd, widow of the late Wolliam, "went home" March 9th in her 97th year. Born in Co. Tyrone, saved in Dublin, she came to Winnipeg in 1908 and Vancouver in 1910. In fellowship in Victoria Drive Assembly, (formerly Cedar Cottage). Very steadfast and faithful, walking in old age a mile each way to the meetings. One of the longest in the Assembly, a lover of the truth and godly men.

Seattle, Wash. — Our dear brother Bryan F. Guy went home to be with the Lord March 11, in his 76th year. Born in Montana, saved in Seattle in 1934. Associated with the Assembly here for about 40 years, he was a great personal worker and tract distributor. He was the father of Mrs. Ted Strandrud now of Pennsauken, N.J.

Sarnia, Ont. — Our beloved and esteemed brother Mr. J. B. Hodges "went home" March 5th in his 95th year. Our brother was born in Southend, England, born again there April 7, 1907. He came to Fort William, Ont. May 1913, where he was "gathered to His Name" and later, in 1915, with the saints of Sarnia Assembly, College and Davis Sts. where he was highly respected, a faithful elder who stood for the "old paths" of the Word. It was always our joy in visiting there, to talk over the things of God with him, a man of few words, a shepherd's heart, and a good listener to proper ministry. Survived by two saved daughters and two unsaved sons. "Whose faith follow."

Youngstown Ohio — Our esteemed sister Mrs. John W. Cooper "went home" March 11th, aged 92. A member of the assembly over 47 years — her husband predeceased her in 1967. She had been in a Nursing Home of late years. Two daughters survive. She was kept restful in her Lord.

East Lansing, Mich. — Our dear brother Bert Imeson "went home" March 2nd in his 72nd year in Florida where he made his home of late. We knew dear Bert for years. remember speaking to him about his soul at

his parent's farm in Lachine, northern Michigan, his tears flowed and he got saved shortly after at meetings of the late John Govan in Sault, Mich. where he was Manager of a large Market. He leaves his widow, three sons, his son Roger being Corresp. of Assembly here. His grave near bro. Warke's.

E. Longmeadow Mass. — Our sister Miss Elizabeth Bagnall who lives here tells us of the homecall of her dear sister Lina, March 16th in her 91st year — she was saved in Montreal July 22, 1923. I believe her death took place in Ireland — older Christians would remember her. Loved by all who knew her.

Detroit, Mich. — Our dear sister Mrs. Mary Robertson "went home" March 15th aged 94. A worthy woman who, with her late husband, one of the elders of old Central Hall here, remained faithful to the truth of God they learned in early years as believers. Of later years with the Assembly in Stark Road, Livonia. She leaves three sons and three daughters. Much missed. Saved at 16 in Annbank, Scotland.

Hitesville, Iowa — Our dear sister Mrs. Martha Uhellenhopp was called home to be with the Lord Feb. 10th, aged 86. Saved through Oliver Smith here in 1926 and in fellowship in this assembly since its beginning. She leaves to mourn one son and one daughter. The Word in John 5:24 God used to her salvation — fifty years ago.

Hatboro, Penna. — Our beloved brother John Henry Stead "went home" March 19. He was saved March 16, 1904 in Newtownstewart, No. Ireland while brother Hugh Creighton was having meetings. Nothing gave him greater pleasure than telling others of God's great salvation. Last few hours of life spent talking about and quoting Scriptures, he loved to read Words in Season and was an old standby of the truth of God he learned in early years. We miss these older stalwarts. In Hatboro Assembly for over 40 years.

Frostburg, Md. — Our beloved brother Wesley E. Llewellyn "went home" March 28th. in his 83rd year. A faithful brother who was used of God to bring some of his family under the Gospel — a good witness for the Lord. An elder in this assembly before moving to Cumberland area. Survived by his widow and nine children. Pray for the family, two of them saved and in fellowship in Cumberland — he was saved in 1928.

Arlington, Wash. — Two of the last links with the original assembly have been called home. Our dear brother Edward Eylander "went home" March 20, aged 88 — he was saved for 70 years. Also our dear sister Mrs. Mary Kazen, widow of our esteemed brother Peter Kazen, a godly over seer among us. She was much given to hospitality and entertained many of the Lord's servants, she was aged 83, she died March 27. Both of above much missed.

Detroit, Mich. — Our esteemed brother Mr. Charles Kitchen "went home" to be with the Lord March 31, aged 77. From the "Thumb" of Michigan at Glencoe, he has been identified with the Stark Road Assembly, formerly West Chicago, for many years, an elder of repute and with his wife who predeceased him, most hospitable and kind in the work of the Lord. Shall be much missed. We have known our brother for 55 years. Survived by three sons, one daughter, Mrs. Alex. Joyce, and one sister. He was saved when 17 — In Central Hall first, a good man, consistent in attendance and served his brethren faithfully. Much missed in home and Assembly.

Oil Springs, Ont. — Our beloved brother Lancllet Smale "went home" March 28 in his 76th year. Saved Nov. 18, 1960 in meetings of John and David Kember. Consistent, hospitable, going on in the right ways of the Lord.

Bay City, Mich. — Two of our sisters from this Assembly have "gone home" — our sister Lena Schram on 3rd of March, aged 81 — a daughter survives, should have our prayers. She had been in fellowship about 25 years. Also on March 20th, our dear sister Mrs. Isabelle Stevenson was called home, aged 83 — in this assembly for over 55 years. Her son survives.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE LIFE OF FAITH

TO trust the unseen God
And Jesus Christ our Lord,
With eye of faith tho' dark the night
And boldly venture towards the light,
Such strengthens mind and might.

For all that seems so real
While passing through life's vale;
When looked at with eternal eyes
Envisions nought but heav'nly prize,
And bids our hope to rise.

When coupled then with prayer
To view the distant land
Where Jesus will, with arms of love,
Escort His waiting Bride above,
To seal the sacred tryst.

Such is the road He marked
Though rough at times and dark;
Where faith and hope take up the song
And shorten road that seems so long,
And touches harps well strung.

W. H. F.

JUNE, 1976

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VOLUMES — The Editor has a few of 1972 volumes (only) on hand - \$5.00 postpaid anywhere. Last year's all gone.

CHANGE OF CORRESPONDENT

Muscoda, Wisc. 53573 — Otto J. Studnicka, 221 West Beach Street, P.O. Box 537. Phone No., 608-739-3674 — This is for the Blue River Assembly.

REPORTS

Longport, N. J. — The Annual Meeting May first was very well attended, visiting friends from New England, New Jersey and Pennsylvania, etc. Reports and a word of ministry by the editor at the close of meeting. A happy occasion. Remember in prayer these aged saints, well cared for, and the workers who do their best for the Master.

New England — Manchester Conference large - 12 preachers present - good Bible Readings. East Boston had visits recently from brethren McCann of Brazil, Frank Pearcey. One professed at the recent meetings of bre. MacLeod and Harding. Midland Park was having a Gospel series by bre. Gustafson and Lavery.

Barrington, N. J. — Saints here had visits from bre. Saword, also McCann (en route to S. A.) also bro. Harding. The monthly ministry meeting May 2 well attended, bre. Wm. Ferguson and Wm. Oliver helped in ministry - saints of PENNSAHEK nearby attended, they have had some good visits of brethren en route also. One professed at their recent meetings.

Bryn Mawr, Pa. — Wm. Ferguson had a few Bible Readings with the saints last week in April, considering 1 Corinthians 3, 4 and 5. Good interest.

McKeesport, Pa. — Recent Conference large again and the Lord's presence proved once more. 14 of the Lord's servants present - due waiting on God and helpful ministry, also Gospel.

Thunder Bay, Ont. — Bro. A. Thompson had two weeks recently, three professed, others were interested. Also had a previous visit from bro. Robert Boyle with helpful ministry.

Portage La Prairie, Man. — Several visits from the Lord's servants of recent months appreciated.

Glen Ewen, Sask. — Saints here carry on in godly ways - we can continue to pray for these more or less isolated assemblies that God shall help them in their testimony to His Name.

Clinton, Ont. — Saints here carry on in His ways - the Kember brethren help countrywise. They were having a Gospel series recently by bre. McBain and David Oliver.

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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REVERENCE FOR GOD'S WORD:

NOT as a critic dare I approach this Book as if it were an ordinary book which I may hope to master and fathom.

“IT is above me, and I cannot exhaust its fulness; it knows me, even the hidden things of the heart, and judges me, bringing me into contact with the all-seeing God. I enter with reverence into the Temple of Scripture, which from the height of God's eternal counsel, and out of the depth of God's infinite love, beholds and comprehends all ages, and is sufficient for the guidance and perfecting of souls in all generations—praying with trustful hope that out of Christ's fulness the Spirit will minister unto me also Grace upon Grace.

“But while I thus stand in awe, beholding the grandeur and infinite depth of the Scripture as ONE ORGANIC SPIRITUAL TEMPLE, and the beauty and perfection, and exquisite skill which characterise the most minute portion of this structure, I FEEL AT HOME, and as in a peaceful and fragrant garden.”

Adolph Saphir

BE FILLED WITH THE SPIRIT

Ephesians 5:18

A spirit-filled Christian is . . .

A SINGING CHRISTIAN	Eph. 5:19
A THANKFUL CHRISTIAN	Eph. 5:20
A SUBMISSIVE CHRISTIAN	Eph. 5:21

(Ephesians 5, verses 18 through 21 form part of the same sentence)

J. W. Gross

PRECIOUS BLOOD

PILE up all the gold that has been gathered from the bowels of the earth, from the time when men first began the search in the land of Havilah, 6,000 years ago, Gen. 2:11, to the last batch of nuggets from the supposed richest gold-store in the world (Klondyke), and one word will describe the pile — “corruptible.”

Stack all the silver — as King David did when he gathered “a thousand thousand talents of silver” I Chron. 22:14 — from the mines of Mexico, Nevada, and all the veins of the earth, yea, “though you heap up silver as the dust,” one word will tell the value of the tower — “corruptible.”

How blessed, then, to know of something “better than thousands of gold and silver” Psa. 119:72; something that in type was precious to Adam, and Abel, and Noah, and Abram, to Moses and David, and Solomon, and Isaiah, and all the saints of old; something that is accounted precious in fact by Matthew, Mark, Luke, and John, by Paul, James, Peter, and Jude, as well as all the saints in glory; something that God Himself calls precious — even “the Precious Blood of Christ.” But why is it so precious? Hundreds of reasons might be adduced, but five must suffice. It is —

1. “*Precious Blood*” because “we have REDEMPTION through His Blood” Eph. 1:7. All the gold of all the world, and all its wealth combined, could not suffice to redeem the soul of one little child, but that precious Blood which flowed from the “Mighty Redeemer” on Calvary has purchased “plenteous Redemption”; so that whosoever will may be “justified freely by His grace through the redemption that is in Christ Jesus.”

2. “*Precious Blood*,” for Christ “made PEACE through the blood of His Cross.” Col. 1:20. The greatest possible blessing any mortal being — living or dying — can enjoy, that which “cannot be gotten for gold,” is obtained by the Blood — even “peace with God.”

3. “*Precious Blood*,” for the believing sinner is “MADE NIGH by the Blood of Christ” Eph. 2:13. So precious is the Blood that those who were dead in trespasses and sins, who were by nature children of wrath, who were without Christ, without hope and without God, who were far off, are now made nigh.

4. “*Precious Blood*,” for “The Blood of Jesus Christ, His Son, CLEANSETH us from all sin” I John 1:7. “The Lord looked down upon the children of men. . . they are all together become filthy” Ps. 14:2, even their righteousnesses are as filthy rags.” Yet the sinner who believes in Jesus is pronounced to be “clean every whit” John 13:10.

5. “*Precious Blood*,” for it not only redeems, gives peace,

makes nigh, and cleanses, but assures of VICTORY; for "they overcame by the Blood of the Lamb" Rev. 12:11. It enables the believer to say, "We are more than conquerors through Him that loved us; it enabled the aged apostle to exclaim, "Thanks be to God which giveth us the victory"; it enables the rising saint to shout, "O grave, where is thy victory?" It shall yet enable a great multitude of those "who have gotten the victory" to cry, "Worthy is the Lamb that was slain!"

Friend, have you part or lot in this matter? Does your heart respond to the saving words:

Precious, precious Blood of Jesus
 Shed on Calvary,
 Shed for rebels, shed for sinners,
 Shed for me.

or are you still classed by God amongst those who "count the Blood of the covenant an unholy thing." Remember if "he that despised Moses' law died without mercy," assuredly he that despises the "precious Blood" shall be damned without mercy.

May the Holy Spirit lead you to know that "the redemption of the soul is precious"; that "the precious Blood of Christ" was shed to redeem it; that by like "precious faith" in Him you become a sharer in the "exceeding great and precious promises," and shall join in the glory-song of the Redeemed — "Thou art worthy. . . for Thou wast slain and hast redeemed us to God by Thy Blood out of every kindred, and tongue, and people, and nation." O precious, precious Blood! Henry Pickering

THE FLESH NOT TO BE TRUSTED

Many go as near to the world — as near to sin — as they can go without going into it. But the Spirit taught Christian keeps as far away from temptation as he can get. He takes care to give the devil as few chances as possible. Some may think that he is too particular: but none will think so who have God's reckoning of the flesh. It is not to be trusted; and those who worship God in the Spirit and rejoice in Christ Jesus have no confidence in the flesh. The carnal-minded believer is not careful to avoid the appearance of evil. He is always doing things of questionable propriety, and stumbling weak believers, by his sailing near to the world. But this can only go on for a time, for, sooner or later, he finds that the way of the transgressor is hard—be they believing or unbelieving transgressors. "Can a man take fire in his bosom, and his clothes not be burned?" Prov. 6:27

DIVINE PRINCIPLES IN PRAYER

John 15:7 – John 16:23

William H. Ferguson

IT IS unlikely that many of us have learned the real value of prayer and it is more unlikely that the majority of us pray sufficiently at all. Here lies a mighty weapon for us to use yet how seldom it is used. Herein lies the secret of a truly successful life. We know it (so we say) yet we do not pray as we should and we have much less success than we might have. At times we pray and pray hard but generally it is when we have been brought into difficulty and we pray to be delivered and that quickly. And when the Lord graciously answers our prayers and sends deliverance instead of keeping on praying and thanking Him, we again fail and weakness of life and testimony results.

THE PROMISE CONDITIONAL

In John 15:7 we have a definite promise brought before us, but it is necessary to note just where it occurs in Chap. 15. Sometimes this is not noticed. In verse 1 of Chap. 15 we have our link with Christ the true vine and the fact of relationship being established, in verse 2 we have discipline – tending to make the fruitful branch more fruitful and causing to be removed from the sphere of service or testimony the unfruitful branch. This would seem to be the meaning of “He taketh away” (lifting up and putting on the shelf) although the truth contained here could be preservative; God’s dealings in chastisement driving us to the Word of God – unless we fall under it – and in turn this causes cleansing as in verse 30. Then we are exhorted in verse 4 to abide in Him (not a fanciful or mysterious experience but just learning by the lessons God teaches us in His school and continuing under the cleansing influence of the Word of God and learning of Him. Now in verses 8 to 16 follows fruitfulness.

THE INSTRUCTED WILL

By this time the will of the believer has been more or less instructed by God’s dealings with him and it is in this connection that we have the definite promise of vs. 7 – “If ye abide in Me, and My Words abide in you, ye shall ask *what ye will*, and it shall be done unto you.” The *will* in the believer is brought into subjection at conversion – Rom. 10:9 Rom. 7:23-25, where “mind” is in reality the renewed “will” of the believer, but it needs to be instructed and thus “serve the law of God.” We need to benefit by being in God’s school of instruction and learning of Christ, Matt. 11:29. Then and then only can we ask according to John 15:7 and expect the promised answer. To counterbalance this truth we need the truth of Rom. 8:26 but it does not alter what has been mentioned in connection with this aspect of prayer.

We conclude in connection with this that in prayer there must be an apprehension of His purpose, and that this can only come about through benefitting by being in His school of discipline and training and "abiding in Him."

RESURRECTION POWER

Looking now at John 16:23 we read "And in that day ye shall ask Me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father *in My Name*, He will give it you." Their Lord and Master was going to leave them as He had told them and this filled their hearts with sorrow. In verse 22 He says "And ye now therefore have sorrow: but I will see you again and your heart shall rejoice, and your joy no man taketh from you. Here we have His resurrection foretold with the joy that would accompany it in their hearts and it is in this connection that we have verse 23 of John 16. This gives us another essential to true prayer and that is "an apprehension of His resurrected and glorified Person, the proof to us that God can and will answer the prayers of His children, directed in HIS Name.

The distinction should be thus noted between John 15:7 and John 16:23. In the one case as mentioned before, it is a matter of faithfulness and obedience linked with the apprehension of His purpose and in the other (John 16:23) it is a matter of faith laying hold of this glorious fact that we have a great High Priest at God's Right Hand in the person of our Lord Jesus Christ, and through Him God can bless us.

On the one hand God would have us to be exercised in regard to our walk and inner life and then ask "what ye will" (our will having been brought into line with His will) and on the other hand He would have us in faith to lift up our eyes and see the One Who is now alive for evermore, risen, exalted, glorified, and ASK "in His Name."

We fail to enter into the reality of prayer if we do not apprehend these precious truths and principles.

(Written 47 years ago while having meetings in Cass City, and Tuscola County. Brother Warke had come to join me and we spent a couple of Winters in the neighbourhood — in Cass City we had meetings in an old dance hall we rented, saw some blessings, and the small assembly some miles East of there, at that time, was transferred to Cass City where it now functions. In Caro, a town nearby, we rented the Episcopal Church Hall and put up the "Two Roads" Chart and saw blessing. We came across this old meditation on prayer — Editor)

"Pioneer days in Michigan"

CONVERSION

The late Oliver C. Fish

IN reading a short biography of Frances Willard the organizer, and president of her day, of the Woman's Christian Temperance Union, in vain I looked for one word as to the need of regeneration, the new birth, or salvation by faith in the finished work, through the precious blood of Christ. This may seem surprising to our readers as it did to me, that such efforts after education, powers of organization, dressed up in garments of philosophy and religious piety could be possible, and all be resting on only a foundation of sand.

I turned with a deep sense of relief and holy joy to God's blessed word. Let God be true, but every man a liar, thought I and how well to cultivate a deep reverence for, an earnest desire after, and habits of reading and meditating on the Scriptures of truth which alone can keep us well balanced, and turn to God in these very evil times wherein our lot is cast. Beware of Satan transformed into an angel of light, for now, and this is the subject so much on my heart, *What is conversion, or being saved?* Let us look at a much read verse, for Scripture will ever stand the test of "wear of time," and stress of circumstances: "Marvel not that I said unto thee, Ye must be born again," John 3:7. Would that all evangelists in these days of easy profession and low practice might allow these words to sink into their souls. Would it not be the very best preparation for the very solemn work of preaching the Gospel? Would it not shew us at the very outset that God alone can bring about conversion in a dead sinner's heart, in His time and way? We can neither arrange the time, nor dictate the mode, but we can in prayerful dependence on Him, and this is happy work, sow the incorruptible seed, the Word of God which liveth and abideth forever, and let us remember what follows I Pet. 1:24-25, "For all flesh (in those who preach, whether persuasive, attractive or self-seeking flesh) is as grass: and the glory of man, self-glory, and God will not give His glory to another, as the flower of grass. The grass withereth and the flower thereof falleth away: but the Word of the Lord endureth forever: and this is the word which by the Gospel is preached unto you."

I must say that my own soul is both subdued and refreshed as I read again, and write anew these very elementary Scriptures. How differently a man works and preaches who has in some measure learned dependence on God, and confidences in the corruptible seed he is seeking to sow? Is it not so much a question of how much ground we can compass, or how many tracts we can give away? Though we would not discredit the labors of those who in this manner "sow beside all waters." It is easy for the flesh to be restless, hurried, impatient, while quiet waiting upon God would

still give what the apostle got as to Macedonia — “assuredly gathering that the Lord had called us for to preach the Gospel unto them,” Acts 16:10 or as to further time, “Be not afraid but speak and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee, for I have much people in this city. And he continued there a year and six months, teaching the Word of God among them.” Acts 18:9-11.

May we have the unspeakable peace of being furnished from God, sent of God, and maintained by God, though we may have to wait years perhaps for fruit and blessing; and though others may reap where we have sown; and if need be wait until we hear our Lord and Master saying, “Well done good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.” Beloved, the best is always worth waiting for.

EVIDENCES OF THE NEW BIRTH

What is the effect of the new birth on a converted sinner? May Scripture still be our guide. And I would first remind you that the writings of the apostle John, Epistles and Gospel, have a very peculiar interest for us now. Departure from the faith had already commenced, as witnessed by the second Epistles of Paul and Jude. Inspiration ceased for probably twenty-five years while declension and failure continued: then the Holy Spirit again spake by John bringing us back to the person of Christ. “In the beginning was the Word, and the Word was with God, and the Word was God. Christ can never fail us: the same yesterday and today, and forever.

How then is reality of profession tested now? Firstly, *confession*, “Every spirit that confesseth that Jesus Christ is come in the flesh of God,” I John 4:3. How simple and beautiful! A new-born soul knows in measure surely, and confesses the Christ as revealed in the Scriptures. “And this is life eternal that they might know Thee the only true God, and Jesus Christ whom thou hast sent,” John 17:3.

Secondly, *Hearing*. See John’s credentials of apostleship. John 1:1-4. Paul’s I Cor. 9:1. So “He that knoweth God heareth us.” Or as it is expressed in another way. “They continued steadfastly in the apostles doctrine,” Acts 2:43. “He that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error,” I John 4:6. “My sheep hear my voice, and I know them, and they follow me. They hear the Shepherd’s voice. “A stranger will they not follow.”

Thirdly, *Love*. “Beloved, let us love one another, for love is of God, and every one that loveth is born of God and knoweth God” I John 4:7. “We know that we passed from death unto life because we love the brethren.” I John 3:14. Love Godward will surely be manifested by love manward. “A new commandment

I give unto you that ye love one another as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples if ye have love one to another" John 13:34-35.

Many confess Christ today, but not the Christ revealed in the Scriptures: and is there not amongst ourselves a turning away from, or at least a light regard for apostolic doctrine, "the footsteps of the flock." And what shall we say of love, so often used as an excuse for carelessness? Nay, beloved Christians, divine love esteems God first, and His honor and glory; and with it the greatest good to all our beloved brethren. "By this we know that we love the children of God when we love God and keep His commandments." I John 5:2.

"O tell us often of Thy love,
Of all Thy grief and pain;
And let our hearts with joy confess
That thence comes all our gain."

Editor's note: The above treatise on "Conversion" is well worthy of our consideration as we witness the decline of true work of God in much profession of today. Our esteemed brother Oliver Fish, whom we have had the privilege of meeting and hearing in Portage La Prairie, Manitoba, was a faithful correspondent until his homecall — a truly worthy pioneer of the "old school" true Christian gentleman and a "brother beloved."

THE EPISTLE OF CHRIST

In II Corinthians 3:2-3 Paul describes the assembly at Corinth as 'an epistle of Christ'. This is a most delightful and expressive picture of what an assembly is in its testimony for Christ. Very often when this passage is referred to it is applied to the individual believer. Many Christians say, "We should witness for the Lord always remembering that we are epistles 'known and read of all men'. Strictly speaking, however, in the light of the context this is not what Paul teaches. We appreciate how well-meaning believers are in such a use of the word, but a closer look reveals that the beloved apostle is not speaking *individually* of the child of God but *collectively* of the assembly at Corinth. Says Paul, "Ye are. . . epistle of Christ". Two important things should first be noted. The apostle actually speaks here of two epistles. This shows what careful readers we need to be of the Holy Scriptures! In verse 2 we have the expression, 'our epistle'. The assembly at Corinth had been planted by the apostle, and in this designation we have the assembly in its order and truth, fulfilling the ministry of Paul. Then in verse 3 we have 'epistle of Christ'. This is the same assembly in its beauty and testimony. Not only one individual believer can claim to be

'epistle of Christ' in this sense. What may be lacking of Christ in one believer is supplied by another, so that it is the intention of God that in the local assembly all together in fellowship are 'epistle of Christ'. Let me emphasize again Paul does not say to the Corinthians "Ye are epistles" (plural), but "Ye are epistle" (singular).

What are the lessons that we can learn from this?

1. Every scripturally gathered assembly should be both an *epistle* and an *epistle of Christ*. That is to say, we will not manifest truth as to the person of Christ at the expense of assembly truth. An assembly meeting with God's approval will be eager to maintain the teaching of the apostle Paul, and will long to display the loveliness of Christ. Some today charge Paul with being extremely unbalanced – "He is more concerned about church order and procedure than he is about the person of Christ", say they. This only reveals ignorance of the uniqueness and place of Paul's ministry in the New Testament. The same apostle that desired to see the saints going on in proper church testimony viewed the assembly at Corinth as an 'epistle of Christ'.

2. This lets us see that we should be loyal to the assembly because it is an epistle of Christ. You are needed in the assembly to contribute something of Christ in it. Can it be that there is so little of Christ in you that the poor worldling has a bad impression of the assembly where you gather? Is your life a blot upon your local assembly as an 'epistle of Christ'? God wants the saints collectively to be a lovely expression of Christ. Are you careful outside in the world? Do you always try to remember that where you go and what you do reflects on the testimony? A knowledge of this will help to make us careful in our walk, becoming in our speech and courteous in our behavior. Some time ago we read in a magazine currently circulating in Britain, "We must encourage our children to be more loyal to Christ than to the assembly". Do you see the subtle thrust behind this? Never mind church truth, so long as you love Christ you can go where you like in church association. Is this the kind of teaching we should build into our children who profess to be saved? Nay verily, the teaching of II Cor. 3:2-3 demands that we insist that you cannot distinguish between loyalty to Christ and loyalty to the assembly and its truths. The assembly belongs to Christ, it gathers in His name, Matt. 18:20, and has been purchased by His precious blood, Acts 20:28.

3. The very fact that Paul says in verse 2 'known and read of all men', reveals that the assembly is not a secret society, like freemasonry. It is a place where people can come and observe the simplicity of its order – the unlearned – and listen to the authority of its gospel message – the unbeliever, I Cor. 14:23-25.

So men must be allowed to read us. How effective is our testimony in assembly life today? Are there many outsiders coming along to observe and listen? If not hearts need to be searched and the presence of God should be sought in order to yet fulfil what God intends us to be as epistles of Paul and epistles of Christ. Remember that men will be willing to read us when not willing to read the epistles of the New Testament.

4. How nice that the apostle adds in verse 3, 'written . . . not in tables of stone but in fleshy tables of the heart'. The tables of stone are an obvious reference to the substance on which the law was written, reminding us that the assembly in relation to Christ must not be marked by hardness and legality. We need truth today without legality. Legality is cold and killing. May the Lord give us to see what an assembly is in relation to the Lord Jesus Christ. No matter what excuse you try to bring forward for your non-participation in assembly life, or indeed how little you feel your contribution is, the very fact that the assembly is intended to be an epistle of Christ should involve deep exercise on your part to fill your place in responsibility and testimony. If each in fellowship went in for displaying something of Christ, the assembly condition would be most healthy. How sad these days to hear of supposed assemblies allowing the sisters to come together with uncovered heads, and even taking part publicly in prayer meetings. This is not 'an epistle of Christ'. It is more serious still to see in assemblies gathered to the name of the Lord, sisters with short hair and short skirts. This is only spoiling what an assembly should be as an 'epistle of Christ'. Such is not the spirit of Christ, and it is certainly not manifesting what we should be as an "epistle of Christ!" So may the following words be the very breathing of our souls:

May the mind of Christ my Savior,
Live in me from day to day,
By His love and power controlling,
All I do and say.

DECAY

DECAY will begin to show itself in gatherings of God's people after a few years — Alas! Alas! Some will begin to get covetous, going in for better incomes, and more money-making. Some will learn more truth than they practice. They will be found like those who gathered more manna than they could eat. The uneaten manna bred worms and stank. Unspiritual dry ones have come in and began to rule meetings that they never had any hand in gathering. These are like the water drenched three times on the sacrifice; nothing but the fire of God can overcome this.

Donald Ross

THE PROPHETIC PAGE

Characteristics of the Millennial earth-

- THE return of the Cloud over Mount Zion and her assemblies and above all the glory shall be a canopy Isaiah 4:5, 6
- His people shall plant and build and long enjoy the work of their hands Isaiah 65:19, 25
- God will answer speedily their call and prayer v. 24
- Animal nature shall be changed to docility v. 25
- Pilgrimages from cities, etc., to seek and to pray before the Lord in Jerusalem Zech. 8:21, 22
- Desire to learn God's ways by nations which shall flow unto Zion
Isaiah 2:2, 5
- No more war or munitions or mighty commercial combines, no unions, no speed necessary any more, no planes, etc, etc. Quietness to meditate and long enjoy the goodness of God - men shall revert to the land Micah 4:3, 4
- Desert land shall blossom as the roses, fertility return to the earth as God intended at first Isaiah 35:1, 10
- Restitution of all things, every joy, fruitfulness and beauty vs. 1,2
- Certain parts of earth remain to show the evidence of past hatreds and shall bear the scars . . . Edom . . . Esau's land, etc., etc
Jeremiah 49:17, 18
Isaiah 34:9, 10

OH! The glory of His Presence shall outshine all else of earth,
 In its grandeur and its gladness, it shall be the world's great wealth;
 When the former is forgotten mid the joys of heav'nly mirth,
 And the canopy of heaven sheds its shadow o'er His earth:
 For the joys of heav'nly rule shall so supplant the former days
 As the whole scene radiates His glory and His princely ways:
 And the wondrous rule of heaven shall supplant the thoughts of men
 When no more the voice of commerce shall be heard in business halls,
 And the cities, towns or village shall protect no more its walls
 'Gainst the thief or shady merchant with the balance of deceit
 When the whole earth ever triumphs in the rule of heaven's light:
 Then shall man revert to God's ideal of government of God,
 And the people long enjoy the fruits of honest days of toil,
 And the earth bring forth a plenty from the new uncurs'd soil.

OBEDIENCE

Hebrews 13:17,25

OBEDIENCE THAT GUIDE YOU:

THE spirit of obedience is the great secret of all godliness. The spring of all evil from the beginning has been independence of will. Obedience is the only rightful state of the creature, or God would cease to be supreme – would cease to be God. Where there is independence, there, there is always sin. This rule, if remembered, would wonderfully help us in guiding our conduct.

There is no case whatever in which we ought to do our own will; for then we have not the capacity either of judging rightly about our conduct or of bringing it before God. I might be called upon to act independently of the highest authority in the world, but it ought never to be on the principle that I am doing my own will, which is the principle of eternal death.

The “liberty” of the saint is not license to do his own will. If anything could have taken away the liberty of the Lord Jesus, it would have been the hindering Him in being always obedient to the will of God. All that moves in the sphere of man’s will is sin. Christianity pronounces the assertion of its exercise to be the principle of sin. We are sanctified unto obedience, I Peter 1:2. The essence of sanctification is having no will of our own. True slavery is the being enslaved by our own will; and true liberty consists in having our own wills entirely set aside. When we are doing our own wills, self is the centre.

The Lord Jesus took upon Himself “the form of a servant” and, “being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross.” Phil. 2:6,8. When man became a sinner, he ceased to be a servant, though he is, in sin and rebellion, the slave of a mightier rebel than himself. When we are sanctified, we are brought into the place of servants, as well as that of sons. The Spirit of Sonship just manifested itself in our Lord Jesus, in coming to do the Father’s will. Satan sought in vain to make His Sonship at variance with the unqualified obedience to God; but the Lord Jesus would never do anything, from the beginning to the end of His life, but the Father’s will.

RULE IN THE CHURCH

In this chapter the spirit of obedience is enforced towards those who rule in the Church. . . “obey them that have the rule over you, and submit yourselves:” v. 17. It is for our profit in everything to seek after this spirit. “They watch for your souls” says the apostle, “as they that must give account.” Those whom the Lord puts into this service He makes responsible to Himself. This is the secret of all true service. It should be obedience,

whether in those who rule, or those who obey. They are servants, and this is their responsibility. Woe unto them if they do not guide, direct, rebuke etc. If they do not do it, "The Lord" will require it of them. On the other hand those counselled become directly responsible to "the Lord" for obedience.

The great guardian principle of all conduct in the Church of God is personal responsibility to "the Lord." Whenever the principle of obedience is not in our hearts, all is wrong: there is nothing but sin. The flesh is so easily aroused that there is often the need for the Word of exhortation. . . "I beseech you, brethren, suffer the word of exhortation." v. 22. The spirit of obedience is the only spirit of holiness. The Lord give us grace to walk in His ways. J.N.D.

(Submitted by Harry Macfarlane of Glen Ewen, Sask.)

NEW TESTAMENT WORD STUDY

CARNALLY MINDED — Romans 8:6,7 etc.

In verse 6 we read — "For the minding of the flesh is death — margin — but the minding of the Spirit is (zoe-Gr.) eternal life and peace.

The carnal mind here, the mind of the flesh, constitutes the normal state of the natural man — the end is death.

Verse 7 reminds us that "the minding of the flesh is enmity against God: for it is not subject to the law of God neither indeed can be." Verse follows as an epitasis, i.e. confirming the absolute catastrophe, verse 8. . . "They that are in the flesh cannot please God." This is complete and is a confirmation of verse 7 that the carnal or natural mind of man is *enmity against God*.

This statement "enmity against God" must not be softened. The carnal mind hates God for he sees in God the robber of his lust. The two are absolutely and irreconcilably against each other. Olshausen

The word in verse 7 again — "is not subject" has the original meaning that he has never been placed under, or arranged *under Christ*. He has never been subject to Christ (Gr. Upotasso). It is most important to notice that only the soul that has bowed to God through Christ is eternally safe and secure.

We fear many today, even amongst us, are not *subject to Christ*. There is no alternative. There must be "subjection to Christ" in the life of every saved person and this entails "subjection to the Word of God." It is the Word alone which gives us the secret of true "subjection to Christ." Where this is absent there is bound to be the opposite which is "enmity against God" as in

verse 7 — God then becomes to the natural man “the robber of his or her lusts, or self-pleasures of life.” Solemn is the thought today as we witness so much disobedience to the plain command of the Word.

AGAIN — The “minding of the Spirit” involves the permanent direction of the whole inward being. This alone determines the true character of man. The carnal mind, the minding of the flesh, is unable to generate anything well-pleasing to God. The mind (phronema — Gr.) involves the will, the whole frame of mind, mind, thoughts, cares and aims. The cares and aims of the Spirit give this peace v. 6.

The Spirit is the Spirit of Life, hence it follows that the spiritual man cannot mind the things of the flesh, because such mind is death.

There is a difference in I Cor. 3:1 where the word is (sarkinois = fleshy), Paul speaks of them as “infants in Christ.” Also note verse 3 (sarkikoi — Gr.) the word is — “for *fleshly* ye are,” acting as men in the flesh. This, in verse 3, is a more serious word, involving “having that rebellious region of man’s corrupt and fallen nature *their source and spring.*” — Trench — Editor

SHORT PRAYERS

A “Words in Season” Message

“AND Elisha prayed and said, Lord, I pray Thee, open his eyes that he may see.” 2 Kings 6:17.

Elisha came to the point at once. He asked God for what he wanted, and then he stopped.

This might give us a hint in the way of praying — especially public prayer, for we never met with one who required a hint to shorten his private prayer. But, in praying along with our brethren, we should just do what Elisha did: ask the Lord for what we want and then stop. Long, dreary, general prayers for everything, have no countenance from the Word of God; and the only effect they seem to have is to make believers drowsy.

It has been remarked that the prayers recorded in Scripture are all short; and when long prayers are referred to in God’s Word, it is certainly not in the way of commendation. Matt. 23:14. If we are led by the Spirit, it will be in accordance with the Word; and our prayers will bear some sort of resemblance to the prayers recorded in Scripture. Look at Asa’s prayer, for instance, 2 Chron. 14:11. A single verse takes it all in. Then there is Paul’s prayer concerning the Ephesian believers, Eph. 3:14.

Some dear brethren seem to think that a prayer is not a

prayer unless they pray for everything they can think of. If you were to go up to one of such dear brethren, after a long general prayer, and say, "What was that you were praying for?" he could not tell you! He had been asking the Lord for so many things, that he really could not remember the half of what he had been asking. We all know that this is the case, although it should not be. In such circumstances, how can the brother "watch" for the answer – or rather the many answers – to his prayer.

The remedy is simple. It is just to cry to God for whatever things you are burdened about. It may be only one thing or two things. Very well. Ask God for that one thing, or those two things. Tell the Lord what you want, and then stop, as Elisha did.

Do not pretend to be burdened about a thing, if you are not burdened at all about it. A little honesty in this matter, and a little plain dealing with God when we come together, would drive the formality out of many a prayer meeting. Then younger brethren would feel constrained to put in their requests too; and, from every corner of the prayer meeting, you would hear short pointed prayers going up to God, yea, and moving "the arm that moves the universe."

And a word here to you, younger brethren. Don't be afraid to cry out to the Lord in the prayer meeting. In earthly families, when the little children begin to speak, it is a source of joy to the whole family. And so it is in the Church. Older brethren are greatly refreshed when this brother and that brother begin to open their mouths in the prayer meeting. You have the same boldness as they to enter into the holiest. So do not make any excuses.

"Open thy mouth wide," says the Lord, "and I will fill it" Psalm 81:10. But let none of us forget that we are to lift up holy hands, I Tim. 2:8. It is only then that prayer can be with a good conscience, and that we can comply with the injunction to pray in the Holy Ghost, Jude 20.



An old divine well said: "Beware of Bible commentators who are unwilling to take God's words just as they stand." The first commentator of that kind was the devil in the garden of Eden. He proposed only a slight change – just the word "not" to be inserted – 'ye shall not surely die.' The amendment was accepted and the world was lost. The devil is very busy in repeating that sort of commentary in our own day. He insists that God could not have meant just what He said. He began with a successful attempt to seduce one foolish woman to accept his exegesis; now he has theological professors and preachers in abundance who are of his opinion in rejecting the plain testimony of the Word.

QUESTIONS AND ANSWERS

Question: What is the significance of John 19:34 . . . "forthwith came there out blood and water?"

Answer: The Church could not be formed without the death of Christ - He died and His blood was shed. The Scripture had said "Without the shedding of blood there is no remission." None could be saved apart from this. His side is pierced . . . there is blood to expiate every sin; and there is water to wash from every stain. This is typified in the O. T. sacrifices, etc. where we have the blood shed and the water of cleansing. All is provided for in the wondrous death of the Saviour - the ONE PERFECT SACRIFICE for sin in all its cleansing character, through the Word.

Question: We read in Heb. 9:12 . . . "by His own blood He entered in once into the holy place," - Did our Lord take His own blood there literally, or was it by the virtue and infinite value of His Precious Blood that He entered into the holy place?

Answer: The latter part of your question is the correct answer. The literal reading of this verse is . . . "but through His own blood (dia - Gr.) He entered once for all into the "holies, eternal redemption having found."

The other thought of "presenting His own blood between His resurrection and His manifestation to His own during the forty days" - returning then to earth, is without any scriptural foundation.

Question: Is there not the danger of making the "morning meeting" supposedly to "remember the Lord in His death" a mere sacrament - satisfied that we have come together, making much of the "table" but lacking the earnest desire of the soul to "see the Lord," "then were the disciples glad when they had seen the Lord "

Answer: We believe there is a distant possibility of this wondrous "meeting of meetings" to degenerate into a mere form - being glad we were able once more to carry out the ordinance, but lacking the spiritual apprehension of its true meaning. As we mention elsewhere in this issue the lack of proper "preparation" for the "Lord's Supper" is so evident today, amidst the hurry and bustle of the world, or spending the closing hours of the week until midnight or later in lightness and frivolous talk, we cannot shut our eyes to. There is a great deal of "show" as to dress and appearance - even "sporty clothing being in evidence in Summer time as to the men" and immodest clothing very much in evidence as to the women, one wonders if there is a real and sensible thought of "seeing Himself." So much of self, so much of fleshly activity, or spiritual poverty as to the Word, is sure evidence of decay, being satisfied with the form and lacking true spiritual worship and praise. As we look back over the past sixty five years in "the fellowship of the saints" we are amazed at the rapidity of declension this past twenty or thirty years. "Is there not a cause?"

Question: What can be done about some coming in to the "morning

meeting" late without the solemnity which should characterize such a solemn occasion - too much noise, shuffling of chairs and talking, etc, even causing one taking part in praise to be disconcerted.

Answer: It is quite evident there is a distinct lack of appreciation of the purpose of our coming together to "remember the Lord" and the sanctity of the Lord's Supper. Something is radically wrong, perhaps there has been a lack of proper ministry as to this, or godly shepherding - some good exhortation should be sufficient unless some need to be born again. We knew of one such instance, in our visitations, after a "revival" which proved to lack the divine marks.

Question: In 1 Cor. 15:22 "For as in the Adam all die, so also in the Christ shall all be made alive." What about the article here and in other passages where "in Christ" is (en Christo - Gr.) as in 2 Cor. 5:17, etc?

Answer: The use of the "article" in Greek points out the definite object which is before the writer in every case. In this case it is ADAM and CHRIST, but as in 1 Cor. 15 the general subject is the resurrection of the saints, it points out as the specific object before the writer - "In Adam" ALL die, so "in CHRIST" shall all be made alive. It is death as being the result of being "in Adam" and resurrection life as being the portion of all "in CHRIST."

Where the article is lacking as in 2 Cor. 5:17 - "If any man be (en Christo - Gr.) he is a new creature" we have the divine characteristic brought before us. Here it is not a question of resurrection being the prior thought but rather the fact that if a man be "in Christ" he has the divine characteristics manifested. If he lacks these he is not "in Christ." This seems to be the general use of the (en - Gr.)

Question: What did the apostles and the early preachers do when they were in districts, or circumstances, where they could not meet with the believers around Himself at the "Lord's Supper?"

Answer: They sought to do as the beloved apostle John did in Revelation 1:10 - "I came to be in the Spirit on the Lord's day." He could look across the Aegean sea and think of the seven churches, and perhaps others elsewhere, who were thus gathering to "remember their Lord" and with such an exercise could praise and thank the Lord and enter into the spirit of their meeting, likely with the reading of some portion of the Word they may have had with them, or from memory. This is still true and we have proved oftentimes, under such circumstances, precious seasons with the Lord. Just had a letter in today's mail from a missionary brother who chose a field far off from any assembly hundreds of miles from the nearest assembly - what else could such do? This is the true pioneer spirit necessary to open up new country for God, something almost unknown today here in our land. It means sacrifice, it takes faith to rely upon God, not on assembly fellowship of a practical character. We hardly know one today in this continent willing to make this sacrifice and choose this path.

MINISTERING TO ANGELS

A CHRISTIAN called to see a great invalid, and happy and blessed was their intercourse as they spoke of the things touching the King. *Psa. 45.1.*

The invalid had only seen him once before, and so, as he was about to leave, she asked him to give her an outline of his daily work, that she might the better be able to remember him in prayer when he was absent.

He did so, and great and blessed did that work seem to her; so great and blessed, that she could not help saying very earnestly, "I do thank God for giving you so much to do for Him."

"And what does He give you to do?" asked her visitor kindly. "Probably a good deal more than you think."

"He does give me something to do for Him," she replied; "not very much, not work like yours; but still He does give me a little."

"Have you ever tried to calculate how many thousands of angels you may be ministering to?" he asked.

The question almost startled her; and looking up she said: "Ministering to angels! How could I?"

"By teaching them," he replied: "To the intent that now, unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God." *Eph. 3:16.* And is not teaching ministry? As you lie here, day after day, sick and weak, you are not alone, as you seem to be. Your room is full of angels; they are watching you with the deepest interest, "desiring to look into" God's dealings with you; and you are teaching them 'the manifold wisdom of God.' Is not that work, and blessed work, too? They are listening to us now, as we are talking together, and we are teaching them about Jesus."

It was a bright and happy thought, yet a very solemn one. She had often thought of the angels learning from the church, but had never appropriated the idea to herself — forgetting that the church was composed of individuals, of whom she was one. Very often also, as she has vividly realized the fact that her room was, as that Christian said, "full of angels," has it made her pray most earnestly that they might see or hear there anything that would pain or grieve them, but only what would add another note of joy to their song of praise.

"For this cause ought the woman to have power (the sign of authority) on her head because of the angels . . . judge in yourselves is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him? But if a woman have long hair, it is

a glory to her: for her hair is given her for a covering." Sec I Cor. 11:3-15.

The woman with bobbed hair is out of harmony with the Creator God Who gave her long hair for a covering. She is a rebel against the word of God that speaks of her shorn head as a shame. And she, in rebelling against the Word of God; and the work of God, is revealing rebellion to the angels. In other words, she is taking sides with that great rebel against God, the Devil, and with the demons, the fallen angels. How terribly solemn! There is the added "covering" to the hair for all church, or assembly, meetings. Two original words for "covering" are found in I Cor. 11:10 and v. 15. In the latter it is a "veil of womanly modesty" i.e. her long hair.

WARNING

(Extract from a letter.)

R. J. Dickson

DETERIORATION in the character of ministry seems to be true of most of our conferences. One recalls the conference in . . . in 1900 when we were both there for the first time (only time so far as I am concerned) and remember the honored men of God who were present — Bren. Munro and Smith, Matthews, McLcan, and others whose prayers and ministry brought us consciously into the presence of God.

How much the warning element is lacking in the ministry of today? "Watch and remember, that by the space of three years I ceased not to warn every one night and day with tears," Acts 20:31. Again he says he sought to fulfill his ministry by warning every man, and teaching every man in wisdom that he might present every man perfect in Christ Jesus," wherewith he says "I also labor striving according to his working which worketh in me mightily."

What a call there is for men of the Samuel type to whom the Lord can reveal Himself "by the word of the Lord: and of whom it can be said the Lord will let none of their words fall to the ground: words which have fire in them, and restraining power over God's people."

We who minister the Word do need not only to read, but also to eat the Word, like Jeremiah, or the roll, as Ezekiel did; and thereby bring ourselves into the fullest and most inward sympathy with the ways of God.

PIONEER PAGE

THE "itinerant preacher" entering a territory laid upon his heart belongs to a bygone day, it seems. Such was the character of the early preachers as we find in the "Acts of the Holy Spirit" and such was the way their Master trod in the streets, lanes, and countryside of Galilee and Judea and across the Jordan. His territory was small — His time here "limited by His Passion." But what a wealth of instruction and guidance He left for every true servant, every true laborer, in the field of the world. Did He not say. . . "Go ye into all the world?" — He did *not* say "Go into all the Assemblies."

Our early brethren proved themselves thus and in this land did just that. They had the exercise, deep exercise, as to a district and "went forth" — looking to God to open doors to the Gospel. They found such by the way and entered to "hold for God" and whole districts were opened up for God, as a result. Their pockets were not filled with money, as old brother George Gould used to say "They didn't have money in every pocket" but their hearts were filled with a burning desire to reach the perishing and they accepted hardships, loneliness, often without postage to write to home and loved ones. They had not learned the "art" of writing letters, as today.

But God was with them and work done and assemblies planted — this did not mean the weakening of established assemblies as assemblies were few and far between in such days. Probably the greatest hindrance to this true work for God amongst us, lack of spiritual perception not excepted, is the prevalence of money and prosperity, sending for preachers, even across the oceans, good men notwithstanding, but men who have never done any real work for God in this land. We are weak, brethren, we have the "itching ears" — "For the time will come when they will not endure "healthful teaching;" etc. 2 Tim. 4:1,3.

The itinerant preacher and the old-fashioned preacher is absent among us largely today, so also is "The power of The Holy Spirit." W.H.F.

Portavogie N. I. — Conference April 15th, very good, hall packed to capacity, ministry good, sobering and searching - ministering A. McShane, N. Turkington, W.J. Nesbitt, M. McClenaghan, J. W. Wells, N. Stewart, S. McBride and J. Hawthorne. Bro. James Martin keeps' at it though not too well at times.

Garnavillo, Iowa — Saints here had recent Gospel series by bre. Jack Saword, Minor Hawk and Paul Elliott. Some cases give real joy and we trust this shall continue. They had other visits which were appreciated.

Nova Scotia — Bre. Walmsley & McIlwiane at Avonport after conference at Moncton. John McCracken was joining Noel Burden for meetings in rural area in home area of the Swan family and assembly.

Phoenix, Ariz. — Bro. F. Hunter had a visit at Sunnyslope in ministry, also Albuquerque, also Palm Springs.

Vancouver, B. C. — We understand very good attendance at the recent meetings of brother Paisley in Woodland Drive Assembly here for six weeks before Easter. He was at Toronto conf., and Mimico Bible Readings also.

West Union, Iowa — Christians here plan their July 5th, meeting as usual in the Fair Grounds. First meeting will start at 10 a.m. for B. of B. Please bring Hymn Books. Lester Crain.

Visiting Canada — We are advised that on account of the Olympic Games here this year, the Canadian Immigration Officials require Americans entering Canada to carry with them their BIRTH CERTIFICATE. Please note thus particularly as, otherwise, it may cause you difficulty.

CONFERENCES

Following were noted in May issue - we mention dates only—

East Boston, Mass. — June 5 and 6, Masonic Bldg., 47 Adams St. Saugus, Mass.

Garnaville, Iowa — June 5 and 6, Prayer Mtg., June 4th.

Winnipeg, Man. — West End., June 11 and 12, Prayer & ministry June 10th.

Augusta, Maine — June 26 and 27, with Prayer Mtg., June 25 at 8 p.m.

Portage La Prairie, Man. — June 18, 19 and 20, with Prayer 17th at 7:30 p.m.

Victoria Road, Ont. — Annual Conference D. V. Long Point Gospel Hall, June 19 and 20 with Prayer Mtg., June 18th at 8 p.m. The Lord's servants teaching and praising the "old paths" welcomed in ministry. Corresp. Arthur J. Stone, R.R. 3, Kirkfield, Ont. KOM 2BO. The usual Fri. night supper omitted this year.

Northern Conference — Assemblies of Earlton, Englehart, Kirkland Lake and Charlton will hold their usual Conference D. V. in the Englehart High School July 2, 3 and 4 with Prayer Meeting July 1 at 8 p.m. in Englehart Gospel Hall. Servants of the Lord walking in the "old paths" welcomed in ministry. Subject for Bible Reading this year - Epistle of Titus. Supper served for visitors Thursday. Correspondence to Norman Ferguson, Earlton or Harvey Pratt, Charlton.

Glen Ewen, Sask. — Annual Conference will be held God-willing July 2, 3 and 4 - commencing with Prayer Mtg., Thurs. July 1. Accommodations as usual for visitors. Correspondence to Roy Macfarlane.

Dawson Creek, B. C. — We purpose to hold our second Conference July 3 and 4 with Prayer Mtg., July 2nd at 8 p.m. All meetings in the Gospel Hall, 10221 18th Street. Communications to Don Wilson, 1017 Reasbeck Crescent. Phone 604-782-8961.

Sault Ste. Marie, Ont. — The 60th Annual Conference of the Ontario and Michigan Assemblies here will be held D. V. again on the Labor Day weekend, commencing with Prayer Mtg., Sept. 3rd in the Soo Ont., Gospel Hall. Meetings will continue d. v. in the Lakeway Collegiate on Wellington St., E. Breaking of Bread at 10:30 a.m. Corresp. S. H. West, 479 Albert St. E. Soo, Ont. P6A 2K1. Please note change from Thanksgiving weekend back to Labor Day. Meetings continue over Sept. 4th and 5th.

Purwash Jct., N. S.— Annual Conference will be held D. V. as usual, commencing with Prayer Mtg., Thurs. July 1st, at 7:45 p.m., continuing July 2, 3 and 4. Usual order of meetings will prevail. Visitors freely entertained. The Lord's servants walking in the "old paths" welcomed in ministry. Corresp. M. C. MacLeod Pugwash Jct., N. S. BOK IMO Tel: 902-243-2334.

Hardwick, Vt. — Annual Conference D. V. July 17 and 18 at the "Town House" — Church Street. Servants of the Lord walking in the old paths welcomed in ministry. Corr. Chas. R. Ford, Box 44 Woodbury, Vt., Phone 802-472-6563. Please also note change of Breaking of Bread to 10 a.m. S. S. at 11:15 a.m.

THOSE ATTENDING CANADIAN CONFERENCES:

The Immigration Dept. demands the birth certificate of Americans entering Canada this year - this is the Olympics year there and you should be advised.

FALLEN ASLEEP

Hardwick, Vt. — Our beloved brother Harrison B. Corliss of Barre, Vt. "went home" April 26th, aged 88. Saved under the preaching of his brother Edwin in 1928. In Assembly fellowship here until the past few years in a rest home. Prayer requested for unsaved wife and children.

La Crosse, Wisc. — Our beloved brother and fellow servant Samuel Hamilton "went home" suddenly the night of April 23. He had just returned from a visit to Southern and Western smaller assemblies, according to our last letter from him - he wrote often with some details of work in his district of Wisc., and Iowa etc. We do not have details at the moment but we will have an Obituary note, with memorial, in July issue D. V. A brother beloved, kind and compassionate, yet ever faithful - never spoke evil of anyone and we esteemed much his "simplicity in Christ" - a faithful steward. His two sons and one daughter survive. He was 85 years of age, saved in Lisborn, N. I. 68 years ago. "He died in harness."

Vancouver, B. C. — Our beloved sister Mrs. Clarence McCollum went to be with Christ April 1st, aged 50. In happy fellowship since her conversion and in Woodland Drive Assembly since coming to this city 10 years ago. Witnessed faithfully to the end. Leaves her husband, for whom we can pray God's sustaining grace. Greatly missed.

New Zealand — Our beloved brother Andrew Zwies of Browns, N. Z. was called home to be with the Lord March 2. A faithful brother and elder in the Assembly where he shall be greatly missed - ever anxious to cling to the godly pattern of testimony. He leaves his widow, two daughters and one son. Our correspondent states . . . "Had you lived in N. Z. he would have been one of your close friends . . . Soon He will "lift us up forever" — carried along and carried away. Psalm 28:9. All his family in fellowship.

Toronto, Ont. — Our dear brother Norman Payne "went home" April 24, aged 68. Saved when 14 - April 26, 1922 and in fellowship in West Toronto Assembly since conversion. He leaves his wife Eileen, three brothers and two sisters, all saved. A large company heard the Gospel at the service, relatives and business associates.

Chicago, Ill. — Our dear sister Mrs. Haertha Clark "went home" to be with the Lord on April 7th. She was in her 88th year and saved 76 years. The widow of the late John Clark, one time corresp. of the Avondale Assembly, she maintained constant to the things which she had learned from the Word and was a worthy woman. It was our privilege to keep in touch with her and sorry, in deed, through circumstances, that we could not fulfil her request as to her burial - she had some lonely years of late, coupled with fractures, etc. Heb. 4:9 tells us she entered that eternal sabbath.

Words in Season

THE BIBLE FAMILY MAGAZINE



MY SHEEP

John 10:27

MY SHEEP list to voice divine,
Revealing they are Mine;
They follow, for they know the voice
E'en though they see not Me.

HEAR they do — My voice is clear
And to true sheep most dear;
It cheers them e'en in dark days,
To hear it causes praise.

MY VOICE — to them most cheering,
Most dear when others fail;
It fills the heart with singing,
And holds e'en through the vale

OF SHADOWS, for such follow
Wherever pathways lead;
Through darkest vale of sorrow
Or through the dewy mead.

W. H. F.

JULY, 1976

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PLEASE NOTE: Although we have had our new address, as above, in our Magazine for a year or so now, we are still getting mail to our old address, forwarded with trouble to P. O. Department. Correspondents please check your mailing records — Thank You . . . W. H. F.

CHANGE OF ADDRESS

Willowdale, Ont. M2M 2K9 — After August 15th., brother Harold S. Paisley's home address D. V. will be . . . 25 Brenham Crescent, Willowdale, Ont., M2M 2K9

CORRESPONDENT ADDRESS

Oil Springs, Ont., N0N IPO — For the Oil Springs Assembly Mr. Art Whitton, R. R. #3. Phone — 882-1686

REPORTS

Duaca, Venezuela — Brother Frith had some ministry meetings after Aroa Conference. They had a problem renting houses to place the people attending, however, all went well. Over the conference five or six professed — Sat. night eleven were baptized. With Sr. Linares he was to start Gospel meetings 50 miles from Aroa. Pray for our Venezuelan brethren.

Mimico, Toronto — Recent Bible Readings considered very helpful. Fourteen of the Lord's servants present, giving help. Large numbers reported also at the East Side Conference in Toronto.

Frostburg, Md. — Recent Conference larger again. The Lord giving help. Five giving help in the ministry of the Word and the Gospel.

Hardwick, Vt. — Please note Breaking of Bread at 10 a.m. and S. S. 11:15 a.m., change of time Lord's Day's.

Stout, Iowa — Recent Conference very large and profitable ministry to encourage in the old paths — several of the Lord's servants present to help in ministry and Gospel.

Oil Springs, Ont. — Bro. Norman Crawford had a week of appreciated ministry on 1st. Corinthians.

London, Ont., N5Z 4L7 — Please note new address of our brother John Gray from this date . . . 900 Pond View Road, #38 - Phone 519-686-0002.

Clinton, Ont. — Bre. McBain and D. Oliver saw a little blessing here in recent meetings.

Wisconsin — Bro. John Gray had some well attended meetings recently in La Crosse, and Blue River, also visited Manchester, Iowa for a week. Plain and practical word appreciated by the Lord's people.

Iowa — We heard good word of the Conference in Waterloo and Stout, the Bible Readings helpful and encouraging. The following brethren visited nearby assemblies after these conferences — H. Paisley at Hitesville and Cedar Falls, McCullough at Marion — Surgenor at Mason City, local brethren continuing in the district.

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. 68

JULY, 1976

No.7

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AN IRISH LETTER:

Worldliness is creeping into the life, then into the home, and finally into the assembly. And many of the overseers are powerless to do anything.

I was just reading today in Judges 1:7 where there were seventy kings whose thumbs and great toes were cut off. No power to WORK — no power to WALK and they gathered their meat under the table of Adoni-bezek, the enemy that Judah had mutilated.

I think, in this, we have seventy kings with NO power to WITNESS. They were out of their realm and had no POWER to RULE or govern.

If our service is wrong . . . NO THUMBS, then the steps will be wrong, no GREAT TOES, and finally the SOURCE OF SUPPLY will be wrong . . . under Adoni-bezek's table.

(Extract from letter of James Martin of Ballymena)

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ANOTHER EXTRACT:

"Words In Season is a magazine worth reading. It calls things by their names and also the remedy, which is faithful adherence to the Word of God. We are living in times when divine principles are being given up or compromised. What a pity! But this reveals that the heart is not filled with Christ and His Word. The Lord Jesus says in John 14:23 "If anyone love Me, he will keep My word" (N. Tr. J.N.D.). But thanks be to God, there is going to be a remnant testimony as far as the assembly is concerned until the time the Lord comes again for His own. Philadelphia is going to exist up to the moment of the rapture." From Wtsconsin.

*In Memory of Beloved***SAMUEL HAMILTON**

THERE are some outstanding features in those who labor in the harvest field for the Lord. In the case of our well known brother this could be epitomized thus: he was sincere, honest and unassuming and of an evident spirituality — we never knew him to be harmful to anyone, either by speech or otherwise. He was a faithful laborer in the field, also faithful in stewardship and loyal to divine principles.

His service was fairly wide, but principally confined to Wisconsin, Iowa and Minnesota, with occasional visits elsewhere — and he sought to encourage small and isolated assemblies and lonely saints. Laboring for years with brother S. Mick they had tokens of His blessing and

saw work done for the Lord. Of late years he had brother David Petherick as a companion and both of these brethren had the funeral service which was largely attended on April 26, with several laboring brethren from the surrounding district present to show their respects. He “fell asleep” April 23, 1976. He labored faithfully in the Lord’s service during most of 58 years and saw fruit from such labors — now he is “at home” enjoying that “eternal sabbath” of Hebrews 4:9.

Born in Dromore, N. I. and saved in Lisburn January 11, 1908. He was awakened under the preaching of the late J. R. Diack and two weeks later found rest in the “sacrifice of Christ and His atoning blood.” For many years his home has been in La Crosse, Wisc., His wife “went home” in 1961 and he made his home with his daughter and son-in-law Margaret and Paul Van Tol, from where the Lord called him. He is survived by two sons Frank and Philip also as well as a sister in Ireland, Mrs. Margaret Jemphrey.

A familiar figure at many of our Conferences in Iowa and Wisconsin, never forward, always unassuming and, when speaking, urged to reality, devotion and faithfulness in view of the Lord’s return. “The Day shall declare all.”

The Editor

THE WRONG DOCTOR

"WHAT has gone wrong with you today, John?" said one of the workers to a farmer's son. "You are generally one of the liveliest in the harvest field. One would think you had lost the price of the colt at the market yesterday, you are so dull."

On the previous day when John was taking a colt to be sold at the market he had halted on the outskirts of a crowd of people, who were listening to a street preacher preaching righteousness, temperance and judgment to come, and who as he finished quoted Isaiah 59:2, "Your iniquities have separated between you and your God, and your sins have hid His face from you."

As a huntsman wounds fatally his quarry, so did this solemn word of God pierce the young man's conscience. Day by day, as he worked in the harvest field, his mind was seeking after God, if haply he might feel after Him, and find Him. See Acts 17:27. Sometimes he would try to shake off the impression made by the preacher, but this he found to be impossible, for ever and anon there came to his mind the accusing word: "Your iniquities have separated between you and your God, and your sins have hid His face from you."

"Try and get John in to see the doctor, I am sore afraid he is going into a decline," said John's mother to his father some weeks later, as the farmer and his son were preparing for market. As the two passed up the High Street of the market town, they encountered the genial old doctor standing at his surgery door. "Take this lad of mine in, and overhaul him," said the farmer to the doctor. "He has been so dull all through the harvest that the women out our way say his shroud is breast high on him."

The medical examination proceeded. Never perhaps was stethoscope placed over sounder lungs, or more regularly beating heart; and the other organs proved to be alike healthy. The doctor was a little puzzled. As no organic disease was apparent he was forced to conclude that the trouble must be mental.

"What do you think about all day?" he asked.

"My sins," said the lad, taken unawares.

"Your sins," exclaimed the doctor. "Well, I am the wrong doctor altogether for you. I can do nothing for anybody's sins, I only cure the body. I don't know how the scales may dip with my own sins when it comes to the Judgment Day, but I certainly see no need for you to trouble yourself about yours. But since you are worrying yourself about religion, I will tell you the very person to go to. There is a patient of mine, a bed-ridden woman, who lives in the next parish, and she has got a better grip of theology than anyone I ever spoke to. Now, instead of going to

church next Sunday, you walk up the water-side and see Janet W..... She'll expound to you, I'll warrant."

The invalid referred to was well known in the neighborhood as a woman of faith and prayer. For years she had lain paralyzed, in a little cottage by the wayside; and though poor she was one that realized what it is to be rich in faith, an heir of God and joint heir with Christ.

The next Sunday found John winding his way to her home. The fields were bare and cheerless, the river flowed with a sullen undertone, and the souging wind seemed to sign a requiem for the departed summer. To his depressed mind there came a verse, "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20. With an effort he put this from him, saying, "The summer is not quite gone, the harvest is not all past, and I am going to be saved." He reached the cottage and knocked at the door, and at her request entered. He told his errand simply; and she said, "When the people cried to the Lord in their distress, He sent His Word and healed them," Psa. 107:20. We will look at God's Word and you will get blessing through it."

"What about my sins?" he asked, and he repeated the Scripture that had troubled him for weeks: "Your iniquities have separated between you and your God, and your sins have hid His face from you."

"You have thought long enough on that verse," she said, "we will read the one before it now: 'Behold, the Lord's hand is not shortened that it cannot save; neither His ear heavy, that it cannot hear' Isa. 59:1. Think on the love of God, who gave His only Son to die for you, and think on the work of Christ. Hear what God says to the believer: 'Who His own self bare our sins in His own body on the tree, that we being dead to sins should live unto righteousness: by whose stripes ye were healed' I Pet. 2:24. And again what He says to the sinner: 'Come now, and let us reason together saith the Lord: though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool.'" Isa. 1:19. Thus did Janet talk to the young man.

There was a meeting that day between a seeking sinner and a seeking Savior; the sick soul found the healing touch of the Great Physician — the right physician this time, the soul physician — and that lowly cottage became a Bethel over which even the angels could rejoice.

Reader, do you know your sins forgiven?

A "Words In Season" Gospel Message.

IS YOUR SOUL SAVED?

Wm. H. Ferguson

THIS may seem rather a strange question to ask of professed believers. It is not even so often asked, any more, of the unsaved, although our earlier brethren frequently used this question when meeting some of whom they were in doubt. We stood a few years ago by the grave of dear James Campbell who, with brother William Matthews, preached the Gospel for years in Ireland and later, this land. He died in brother Matthews' home in West Medford, Mass., and his well worn Bible bag with this inscription was in the casket as he was buried . . . "IS YOUR SOUL SAVED?" It is a striking question and we ask the question of believers, especially of the younger generation, although not especially so, nor of those immediately professing but those who have had some years to show whether the truth in the question is without question.

MAN, as we know, is composed of body, soul and spirit — a tri-partite being. At conversion, of course, a great change takes place in the soul and spirit but the body is unchanged, except that we can see the difference seen in the countenance and activities etc. The great change in the body awaits the "resurrection day" at the Lord's Coming, in the case of the redeemed.

What about the soul? What about the spirit? We associate the "spirit" with the mind and the "mind" of the believer is certainly changed at conversion. The last word of Romans, chapter 7 makes this clear . . . "I myself, with the mind, serve the law of God" but Paul adds his observations, by the Spirit . . . "with the flesh the law of sin." In other words, the flesh is never converted down here. In Romans 8:5 we read—"They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. This tells us plainly that when a person is truly saved, they mind the things of the Spirit. This is where the "mind" or spirit of man comes in. At conversion there is a distinct change relative to our thoughts and minds. We know that the mind controls the body and "as a man thinketh, so is he." It is most important to note this truth relative to the present day and our attitude to the world, its affairs, its pleasures, its aims, ambitions, its recreation etc.

THE SOUL

Now look to the "soul" again. The soul seems to bring before us our EMOTIONS, AFFECTIONS and DESIRES and, in the natural man, would involve his "will." When a real work of God is done in the soul, it affects likewise the "spirit" and we have a "mind" that differs from the natural "mind." There is a constant work going on, if we are in touch with God at all, as to this state of "mind." We note this in Ephesians 4:22,23 . . . "That ye put off concerning the former manner of life the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit

of your mind." The "deceitful desires (lusts) here refers to the natural soul of man." We are made new when we receive Christ, our souls were saved, our spirits made new, but the flesh remains unchanged. In the true believer there is manifest control of the "renewed mind" over the desires, affections and emotions of the soul—a different characteristic of the natural man. This is what manifests the "new birth." The individual is made a "new creature in Christ Jesus." The "spirit" gives us character—it tells what we really are. Therefore, in the true believer the "mind" has a very definite place in the control of the life, ways and testimony of the believer in the world. Some are "haughty" in spirit, this is not the spiritual mind—some are "worldly" in mind and it manifests itself in the following the "fashions" and the "outward show" of the people around. The true believer is, like Moses of old "meek and quiet" content to let God work for him against all else. She is like the godly woman, wives etc., "Whose adorning . . . let it be the hidden man of the heart . . . the ornament of a meek and quiet spirit, which is, in the sight of God of great price." I Peter 3:3,4. We look at many today, with amazement, even in "fellowship" so-called, the mini-skirted girls and women and we wonder if the "mind" or the "spirit" has been renewed. They seem to have the wrong desires to attract to self, to even attract wrong thoughts of the opposite sex, and to sit unashamedly in the professed "Presence of the Lord" in the commemoration of the Lord's Supper and His deep sorrow and grief and reproach connected with His death. Are such "renewed"—are they really "dead with Christ" and "risen again?" We hear so much of profession and so many "saved" and we wonder; we would rather like to look at such after a year or so and see the "effects of a new life." We fear the modern idea of measuring evangelism by the number of converts, so-called, contributes to this present decay in the reality of a true "testimony for God" in the world, collectively, or individually. The "spirit" has not been reached—the "soul" has not been saved, otherwise there would be the definite marks of conversion seen in the godly life, willingness to find one's joy and happiness in the precious Word of God. How many of such we have been speaking of, or writing of, could we sit down with and go over the Word of God and open up some of the precious truths of God, to their understanding, with joy and true fellowship, as we read in 2nd John verse 4, verse 12 etc. The apostle John wrote in the "last hour" and we greatly fear we are living a sort of "profession" of testimony to His Name, rather than "showing forth the virtues of Him Who hath called you out of darkness into His marvellous light." I Peter 2:9. There is too much "glorving in being in fellowship" whatever that really means than "manifesting that we are a people separated unto Himself"—a new creation . . . willing to "let the world go by."

The APPETITE for certain things is very evident, when, like

Israel, we get away from God. "They lusted exceedingly in the wilderness and God sent leanness into their soul." What about your appetite? What yearnings do we have? The appetite must be filled. The soul craves that which is prominent in the mind. If the mind craves "attention," "pleasure," the plaudits of men of the world, in that particular measure, the soul is filled with worldly things and natural affections take the place of spiritual, leaving us in very serious doubt as to whether that "soul has ever been saved." Remember the **WORK OF GOD** is a **REAL WORK** and manifests divine characteristics. The **AFFECTIONS AND DESIRES** can be, of course, of a different nature. The Psalmist says . . . "My soul thirsteth for God, for the Living God; when shall I come and appear before God?" Psalm 42:2 . . . "The law of the Lord is perfect, converting the soul." Psalm 19:7.

We can see in all this that it is possible for the soul to be saved. It is likewise impossible for the man or woman of the world to deny these emotions, affections and desires of nature, apart from the "new birth."

THE SPIRITUAL LIFE

The "Spirit of God" is named twenty one times in the eighth of Romans, showing us the power and energy of the Spirit of God in the new life of the believer. This is important to notice. We read in Col. 3:2 . . . "Set your affection (margin-mind) on things above, not on things on the earth." What could be plainer than this? The "mind" must be set — it cannot waver — cannot relinquish its heavenly direction, if it is the "renewed mind of salvation." The original word here implies the following;

"I have in my mind — I think of —
I set my mind upon — suggesting
my moral interest, thought and study.
I cherish a habit of thought."

Looking further at Col. 3:1 — "Seek those things which are above, where Christ sitteth on the right hand of God:" Note the word "seek" here, as follows:

Root word means:

To look for, to search after, to be on the watch for,
To pursue, to endeavor, to obtain, to desire, to wish,
to want, to endeavor, to enquire, to deliberate etc.

There is a wealth of meaning in all the Word for the true believer who is determined to search the precious Word and especially those things which determine and regulate and encourage the new life in the believer.

THE LUST FOR RECREATION

The following words of the late C. H. M. whose writings on

the Pentateuch are a standard work among us: —

“We specially call the attention of young Christians to that which is now before us (being tired of the manna). We are deeply impressed with a sense of their danger of falling into the very sin of Israel as recorded in our chapter, Numbers 11. No doubt we are all in danger, but the young amongst us are peculiarly so. Those of us who are advanced in life are not so likely to be drawn away by the frivolous pursuits of the world — by its concerts, its flower-shows, its pleasure-parties, its vain songs and light literature. But the young will have a dash of the world. They long to taste it for themselves. They do not find Christ an all-sufficient portion for the heart. They want recreation. Alas! what a weak thought. . . How will you fill up eternity? Shall not Christ be sufficient to fill up its countless ages?”

OUR UNIQUE LORD JESUS CHRIST

W. Fisher Hunter

Introduction

In no uncertain terms the New Testament states that Christ is God. Let scripture speak for itself relative to this assertion: “In the beginning was the Word . . . and the Word was God.” John 1:1. “For in Him dwelleth all the fulness of the Godhead bodily.” Col. 2:9. Furthermore He Himself asserted that He was God when He said to His disclaimers of His Deity: “. . . For if ye believe not that ‘I am’, (the ever existent and all sufficient One) ye shall die in your sins.” John 8:24. Reader, see by this assertion how important it is to believe Christ is God. Moreover He asserted equality with God the Father when He said “I and My Father are one”, John 10:30. Furthermore all the writers of the New Testament never question our Lord’s Godhead equality but rather acknowledge it, teach it in a variety of ways insisting that it is the supreme article of the Christian faith, and that whoever does not believe it is not a Christian in the true sense of the term Christian.

A person is known by what he can do and by what he cannot do. This also is true of our Lord Jesus Christ in a unique sense. Indeed He is so great He could not be greater. There is no comparison between Him and any other person, but rather a mighty contrast.

The angel Gabriel in his salutation to Zacharias said of John the Baptist, “For he shall be great in the sight of the Lord . . .”, Luke 1:15, but in his salutation to the virgin Mary he said concerning Jesus our Saviour, “He shall be great . . .”, Luke 1:32, omitting the words ‘in the sight of the Lord’. Why this omission? Because He *was* the Lord — Jehovah, consequently His greatness was underived and inherent. John the Baptist was but a messenger of our Lord from whom he derived his greatness. If we review the history of the great men of the earth we find their greatness lay in what they

did rather than what they did not do. When we examine carefully and scrutinize minutely the written record of our Lord we find a unique greatness attached to what He did not do as well as to what He did do. Both bear witness to the unique glory and greatness of His Person.

“There is One alone, and there is not a second . . .” Eccl. 4:8. In this paper we shall make known a little of the greatness that is found only in Christ in connection with what He did *not* do.

UNIQUE IN RELATIONSHIP

CHRIST

- Never spoke of His Father as “our Father” as if He shared His Divine Sonship with His disciples; He always used the term “My Father” in His mediatorial relationship, and “*the* Father” when claiming Divine equality.
- Never used the expression “Our Fathers” when referring to Abraham, Isaac and Jacob, but rather “*your* Fathers,” even to the virgin Mary and rightly so. Never once did our Lord get His relationship mixed up.
- Never called the virgin Mary His mother or Joseph His father, nor His mother’s children brethren.
- Never is He in scripture termed a saint or disciple. What scripture teaches is that the saints are His property and christian disciples His followers. Acts 9:13, 11:26.
- Never included Himself with any man as being His equal.
- Never included Himself with fallen humanity.
- Never left the Father’s bosom. John 1:18, “No man hath seen God at any time; the only begotten Son, which *is in* the bosom of the Father, He hath declared Him.”
- Never included His disciples company in His times of prayer.
- Never identifies His disciples with His relationship to God in prayer. This special separation from His disciples is denoted by His words to them “When ye (not when ‘we’) pray, say, our Father . . .”, also in His words to Mary: “I ascend unto My Father, and your Father; to *My* God, and *your* God.” (not to our Father and our God) Luke 11:2 and John 20:17

UNIQUE IN SPEECH

CHRIST

- Never sought the acclaim of men or received testimony from demons. Luke 4:41
- Never was taken by surprise.

- Never feared man, but man and demons feared Him.
- Never learnt from man: “. . . How knoweth this man letters, having never learned?” John 7:15
- Never spoke from Himself, although He spoke much about Himself. He only spoke what His Father gave Him to speak.
- Never had to ask advice from man for He always knew the right thing to do and always knew what He Himself would do.
- Never was affected by the flattery of man nor did He ever use flattery.
- Never had to retract or revise any word He ever uttered.
- Never did nor did He have to say “I’m sorry, I was wrong.”

UNIQUE IN MORAL PERFECTION

CHRIST

- Never needed to be humbled, yet humbled Himself and became obedient unto death.
- Never bore testimony to Himself.
- Never owned any substance yet was in truth the King of Israel.
- Never condemned or judged any person, yet will judge all men.
- Never said “if the Lord will” yet taught His disciples to say “. . . if the Lord will . . .” James 4:15. But He Himself knew fully every circumstance of every future moment of God’s will for Him.
- Never lifted up His heart unto vanity nor swore deceitfully.
- Never had to learn to obey, although He learnt obedience by the things that He suffered.
- Never received witness of man for He never needed it.
- Never sought the praise of man.

...(To be concluded next issue)....

“In the time of trouble He shall hide me.” “The time of trouble” — Though God does not always deliver His people out of trouble, yet He delivers them from the evil of trouble, the despair of trouble, by supporting the spirit; nay, He delivers by trouble, for He sanctifies the trouble to cure the souls, and by lesser troubles delivers from greater.—D.M. 1678.”

THE GREAT IMAGE — Daniel 2:31, 45*Israel's relation thereto*

Harry Macfarlane

JUST a few simple thoughts relative to Israel and the four world kingdoms — powers that represent the “Times of the Gentiles.” Actually, Moses in Exodus chapter 3 had a little preview of the condition of these “times” when in the desert with God— “He looked, and, behold, the bush burned with fire, and the bush was not consumed.” verse 2. Primarily this, no doubt, referred to their sojourn in the land of Egypt “when another king arose that knew not Joseph” and the people were under cruel bondage making bricks and building treasure cities for Pharaoh. However, we would suggest that this is only a partial fulfillment of the actual type.

In Leviticus 25:4 God speaks to His people saying — “But in the seventh year shall be a sabbath of rest unto the land, a sabbath *for the Lord*: thou shalt neither sow thy field, nor prune thy vineyard.” And in chapter 26:33,35 He warns them of what will happen if they do not obey His Word . . . “And I will scatter you *among the heathen*, and will draw out a sword after you, and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths. As long as it lieth desolate, and ye be in your enemies’ land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt in it.” And in 2 Chron. 36:21 in connection with their being captives in Babylon — God said . . . “to fulfil the Word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.” Chapters 25 and 29 of Jeremiah should be read in connection with this.

When they were in Babylon Jeremiah sent them word saying — “This captivity is long; build ye houses and dwell in them, and plant gardens and eat of the fruit of them.” And in chapter 29:7 further advised them — “Pray unto the Lord for it: for in the peace thereof, ye shall have peace.”

Idolatry seemed characteristic of the people from the moment they came out of Egypt until they were carried away captive to Babylon. However this ceased to be so from the time they left Babylon until this present time and will be so until the apostate part of the nation will worship the beast and his image later during the tribulation period. Even Stephen in Acts 7:43 says — “Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, which figures which ye made to worship them.” And this was during the forty years wandering in the wilderness.

We might mention, for the sake of young believers, that when reading the Book of the Judges that starting at chapter 17, the

chronological order of events, reverts or goes back, about three hundred years to chapter 2 where we read . . . "And there arose another generation that knew not the Lord, nor yet the works which He had done for Israel." What a sad condition of things after so much blessing. And at this time (B.C. 1406) we read in Judges 18:30,31 – "And the children of Dan set up the graven image: and Jonathan the son of Gersham, the son of Manasseh (R.V. gives Moses), he and his sons were priests to the tribe of Dan until the day of the captivity of the land . . . all the time that the house of God was at Shiloh." So true worship and idolatry were running concurrently all the while.

So thinking of the word of the Lord to His people, that as long as they did not let the land rest every seventh year, just that long would they be in captivity which was seventy years. When we multiply this by seven we have four hundred and ninety years wherein the land did not have its sabbath rest. What a covetous people they were, and the apostle Paul writing to the Colossians says . . . "Covetousness, which is idolatry."

It is a little difficult to say whether the seventy unkept sabbaths ran consecutively or not. Possibly there would be some during the time of the Judges when we read . . . "That there was no king in Israel, every man did that which was right in his own eyes." However, God was merciful and waited patiently, as we read in 2 Chron. 36:15,16 . . . "And the Lord God of their fathers sent to them by His messengers, rising up betimes and sending; because He had compassion on His people, and on His dwelling place, but they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy."

We might say here that the ten tribes were carried away about 130 years before the first deportation of Judah, which took place in B.C. 606, when Nebuchadnezzar, who was the head of gold and the beginning of the "times of the Gentiles." In this first carrying away which would include Daniel and his companions, and Ezekiel as well as others, it marked the beginning of the seventy years of captivity which ended in 536 B.C. Thus we see that the Babylonian empire was used of God for the carrying away of His people, as well as the destruction of Jerusalem with the Temple from which the glory of God had departed. In the departure of the glory from the Temple, rule was transferred from earth to heaven. Daniel 4:17 says – "to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men." This rule will be transferred back to earth when our Lord Jesus sets up His kingdom and rules and reigns from sea to sea and from shore to shore.

(to be concluded next issue)

BIBLE VISITS

John 14:23

James Brand of Gore, N.Z.

PAUL, three times in the Acts, takes the opportunity to tell of how the Lord met him on the Damascus Road. It was as he came *near* Damascus, but for the Lord visiting him thus, he would soon have been arresting the Christians there. What a change for him and the Church of God . . . "LORD! What wilt Thou have me to do?"

ZACCHAEUS longs to see Jesus (Luke 19) and Jesus knew all about it – looking up He called him down, adding these cheering words . . . "Today I must abide at thy house. All was changed—salvation entered his home. The poor were remembered, no doubt he had seen many as he gathered taxes, conscience is at work . . . "If I have taken anything from any man, I will restore him four-fold." This was a mark of genuine conversion. How this change is lacking today when there are so many man-made conversions. The Lord was received joyfully. What a wonderful day – Happy Day, when Jesus washed my sins away could well apply.

MARK tells us when He was in the house – "He could not be hid" ch. 7:24. The fever immediately goes from Simon's wife's mother – Mark 1:31 and she ministered unto them. Time and books would fail to contain those wonderful visits of our Saviour when here on earth.

BETHANY was a home of comfort, joy and sorrow. He knows, He loves, He cares. He knew Lazarus was dead but could wait two days that they might see the glory of God. What words of comfort . . . "Thy brother shall rise again." Lazarus would still be their brother. What sweet reunion at our heavenly home. He gave the "only son" back to his mother. Dear sorrowing ones, we shall meet again around the heavenly feast, with ONE addition, the LORD will be there.

EMMAUS travellers – what a wonderful change His company meant to the two going to Emmaus that day. They were sad and their communications were not helping. They had trusted, now it was almost gone. The remedy! "He opened their understanding" and unfolded in all the scriptures the things concerning HIMSELF. What wonderful unfoldings. No wonder their "heart burned" and they constrained Him to abide with them. Be of good cheer, dear saint, all may be dark but the days of thy mourning shall soon be ended, the Lord shall be thine everlasting life. How they would hurry back . . . "The Lord is risen indeed."

UPPER ROOM VISIT: In the visit to His own here, as in John 20, they were in distress and fear, fears within, foes without. He came and stood in the midst . . . "Peace be unto you." How this would set their minds at rest as to the past when they all forsook Him. He then gives a word for the future as He was soon to leave them . . . "Peace be unto you" a comfort for future days. How the sight of Him gladdened the disciples. What wondrous joy when we, too, stand on heaven's eternal shore and hear His voice . . . "Come and dine."

ELIJAH under the juniper tree!! This all reminds us of the angel's visit to Elijah, 1 Kings 19:5. Beloved Elijah had a severe trial at a difficult moment. The wicked woman, Jezebel, was for his life. He thought only of giving up the fight and dying. Let us not be unkind to God's faithful servant; he had faced and slain all the prophets of Baal, a praying man with feelings like our own. Truly days of darkness still come over us but the Lord does not forsake us, not like the Amalekite of 1 Samuel 30. God had a cake for Elijah and cruse of water, it revived him. The angel came a second time with fresh supplies, water to drink, meat to eat, knowing the journey was too great. God's supplies will last till we meet Him on heaven's shore.

PAUL'S PRISON CELL: 2 Tim. 1:16. Onesiphorus was a lovely soul. He refreshed the apostle (comforted and revived) at a time when all they of Asia were turning away from him. Just imagine the dear man searching the darkness of Rome for Paul in his prison cell. He was very diligent — what courage would be needed as he went from one authority to another. He risked his life and that of his household. How Onesiphorus would sit, as Ezekiel sat with the captives, his arms around the apostle, perhaps trying to take the weight of the chains and ease the pain. Paul would never forget. Timothy knew all about his service to Paul at Ephesus. There is something very tender as this faithful servant sought to cheer Paul's last lonely days. Perhaps they read about Joseph for Paul says, 2 Tim. 4:17 . . . "The Lord stood with me." There are lonely hearts to cherish while the days are going by — Oh the good we all may do. James 1:27.

SHELTERED in our home, that God's loving care has provided, and looking out of the window into the raging storm, two precious Scripture truths seemed to draw my heart nearer to our ever blessed Lord. First, the believer forever sheltered from the coming storm of judgment due to him. Second, the lack of shelter to our Lord Jesus Christ who could say, "I sink in deep mire where there is no standing." We shall never know the fullness of that love down here: and in His presence we shall be ever learning more and more of its sweetness. Surely His love is an endless theme. Let us seek to tell it out while we have breath.

W.H.E.

NEW TESTAMENT WORD STUDY

"AND all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned."

Luke 23:48

The word "sight" in this verse is the word (theoria — Gr.) and suggests a "spectacle" such as was used "to be a spectator at public games or festivals" — it is the word (Latin — spectaculum from which we get our spectacles — used to give a clearer view, to contemplate). It suggests a definite contemplation of this remarkable event — the crucifixion of the one they had been taught to despise and hate by their rulers.

The following word in our verse — "bcholding" has this same thought (Gr. theoreo) and implies seeing, contemplating, considering, with earnest consideration.

We have the same thought under different circumstances in the following portions:

John 4:19 — the woman at the well said . . . "I perceive."

John 12:45 — "He that seeth Me (theoreo) seeth (theoreo) Him that sent Me.

Acts 20:35 — "That they should see (theoreo — Gr.) his face no more." What contemplation of the elders of Ephesus as they gazed on the man who brought salvation to them — What a gaze — What an impression — never to see him again here — Even they turned away — 2 Tim. 1:15 . . . Compare also for the meaning of (theoreo — Gr.) Acts 4:13

Acts 28:6 — "Saw (theoreo — Gr.) no harm come to him." Earnest thought and contemplation of this miraculous event.

* * *

Let us look at Bengel on Luke 23:48 . . . "They who had been mere spectators (previously stirred up by the High Priests and rulers to cry out 'crucify—crucify' but who now were altogether differently disposed,) were now revolving in their minds thoughts tending to salvation, and were being prepared for the Pentecost described in Acts 2 . . . The sight (theoreo — Gr.) which they had sought for was attended with a sight (theoresantes ta genomena — Gr.) which they looked not for . . . "they smote their breasts and returned," while those who perpetrated the deed were for the most part in a state of agitation — the rulers etc., . . ."

* * *

OBSERVATION: We feel that although many serious things are spoken of at our meetings and Conferences, there seems to be very little serious consideration, or contemplation, resulting in a very light and treacherous character of professed Christianity.
Your editor—

THE CITY IN GLORY

J. Denham Smith.

FAIR city of Salem! how holy, how safe, how blessed with God in the midst! Say, have we no sympathy with a city like this? Are we not longing to breathe its atmosphere, so charged with what is holy? Can we not now with unselfish affections rejoice over this city in its true blessedness?

The city, we are told, is of pure gold, which is most precious, and indicates the divine; for its builder and Maker is God. Moreover, it is all measured, definitely measured, by Him whose workmanship it is. He knows His redeemed people, and has set His value on each one, assigning each a place.

In the millennial state, as described in Rev. 21:11, this golden city, or city of glorified beings, will be a tabernacle for His glory. It will form the special habitation of God and the Lamb, the city over-shadowing the Salem of the land of Israel, just as the scene on the holy mount overshadowed the disciples. Moreover, the throne of God and of the Lamb will be in it. The nations that are saved will walk in the light of it; and kings as owning her dignity, will bring their glory and their honor unto it. Like as Jacob's ladder, with the glory on it, differed from the earth to which it reached, and as the scene on the holy mount differed from the mount itself; so this city will be different from that of the earthly Jerusalem or the millennial earth, over which for a thousand years it will show its light.

For there will be no night there, but on the earth there will be day and night. There will be no death there; but on the earth whilst for the righteous "death will be swallowed up in victory," for the wicked there will be death and judgment. There will be no temple there; all, so to speak, will be sanctuary, where all will be worshippers. On earth men will go up to Jerusalem to worship. Only absolute holiness will be in the heavenly. Nothing that defileth, neither whatsoever worketh abomination, or maketh a lie, shall in any wise enter therein, but they which are written in the Lamb's book of life.

How fair this city with its fadeless Eden! No more to be lost, no more serpent or sin, no more death or dying! The tree of life will be there, but the leaves of the tree will be outside, distributed among the nations for their healing. The river of the water of life will be there; those inside will have the fountain and drink immediately at its source; whilst those afar among the nations will drink of its ever flowing streams. All who are inside will see His face, and have His name on their foreheads, where best it can be ever seen. As in the holy mount, the Lamb will be in His glory; Moses and Elias and all other Christians will be there also sharing in the same. All this relates to the heavenly Jerusalem, whilst over this present earth in its millennial state.

The city in the eternal state is spoken of as "the tabernacle of

God with men"; God "will dwell among them." They will be His people, and God Himself will be with them and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, neither shall there be any more pain; for the former things have passed away.

What a heaven is there in the thought of such a heaven! Will the reader be there? Oh, think again what glorious hopes have we beyond our special, immediate hope! First, waiting for the Son from heaven; next, looking for this city which hath foundations, and not to the things of the present, which seek to tempt our hearts to them, whilst they perish with the using; and next, new heavens and new earth — an eternal state of unmingled life, and light and joy.

THE FAMILY ALTAR

THE old-fashioned family altar has almost disappeared, and with it the home has lost much of the salt that preserved it. A home of professed Christians without a family altar is a tragedy, nor can it long remain Christian.

What a beautiful sight it is to see the father as the head of the house taking down the old family Bible and reading a portion; then having prayer, asking the blessing of God upon each member of the home before they go out to meet a world that is not kindly to Christ nor the Bible. No child can forget such a home nor its influence. It will be a safeguard in times of temptation and a comfort in times of sorrow.

The penal institutions are not filled from homes having family altars; nor are the divorce courts supplied from such homes. I have never yet heard of a divorce where the man and wife both observed family prayers.

People have depended largely upon the Sunday school and church to Christianize their children, but Christian education must begin around the family altar. God is looking for fathers and mothers that He can depend upon to set up the family altar; and who will read God's Word and earnestly pray for the boys and girls as they go out to meet the world. The world is in great need of such homes and much depends upon them at this juncture of the world's history.

It was Solomon who said, "Remove not the ancient landmarks, which thy fathers have set." Surely the family altar is one of those landmarks and should never be removed. No home is complete without one; no home can long exist without it.

Now comes the question. Do you have one? Is your home worth the time and effort it takes to maintain one? Begin today.

QUESTIONS AND ANSWERS

Question: What should the attitude of those in an Assembly be to one who has been put away according to I Corinthians 5? Recently I saw a number of those in fellowship greeting such a one at the back of the Hall as though nothing had happened and including him in their activities.

Answer: If the principle of discipline, thus carried out scripturally, is to be effective and orderly there should be no contact thus with the party or parties under judgment — this includes even social “eating together” as mentioned in v. 11. The thought expressed to nullify discipline that this applies only to the Lord’s Supper, is just a subterfuge to escape the plain Word of God. The individual, who has sinned against God and the Church, should be made to feel the outside place until there is a true and evident repentance and this is not a matter of a day or two or even a week or two. This is where true “discipline” has been set aside and some have been “put away” and received back into fellowship in a week or two and take their place as if not much had happened. An injury has been done to the individual as it has led such to think lightly of their moral offence, also to the Assembly which may continue to suffer for years from such unscriptural conduct. There ought to be a period of time during which the party or parties involved have shown, with much contrition, their true repentance and, if real, they are only too willing to concur in the judgment of the saints. Those who do not concur are neither helping true restoration, nor are they at all spiritual and if an elder is guilty of such unscriptural conduct, he is in the wrong place entirely.

Question: In the case of a person being guilty of moral sin, should such be allowed to publicly preach on our platforms, or do the work of an overseer?

Answer: We believe not. If a brother is properly restored there are many activities, more or less of a private nature, in which he can do service for the Lord in a quiet way other than taking a public place in the Assembly. We must consider the outsider who comes into the meetings from time to time from the locality and the good effect of the preaching is, undoubtedly, affected if such know of the moral lapse.

Further, in the case of oversight, how could such a person give a true and proper decision with this on his mind. Such could be saved much by doing the work he is exercised to do, in a quiet and godly way and should have the respect and confidence of saints in so doing.

Question: Can a believer fully appreciate Christ without the Old Testament?

Answer: We hardly think any of us can say we fully have appreciated Christ but the reading and study of the Old Testament scriptures and types and shadows of Christ greatly enhance our ability to appreciate HIM in the full-orbed revelation of Scripture. We cannot do better than quote I Peter 1:10,11 . . . “Of which salvation the prophets have enquired and searched diligently . . . searching what manner of time

the Spirit of Christ which was in them did signify, when He testified before hand the sufferings of Christ, and the glory that should follow etc.," No intelligent teacher of God's Word can neglect the Old Testament, or fail to read and seek its spiritual meaning.

Question: How is a good state of soul maintained?

Answer: 1. By regular reading of the Word of God, with humility of mind.

2. By prayer, coupled with confession and the spirit of forgiveness.
3. By definite request for divine guidance as to the day or week, as God lays upon our heart.
4. By a recognition of our natural state, recalling God's grace with appreciation.
5. By some definite work for God in the day that presents itself.
6. By a spirit of humility as we go forth to work or serve in any capacity.
7. By a constant spirit of thanksgiving as we consider the mercies of God.
8. In separation from an ungodly world, by showing that we are resurrection men and women, in our appearance, our contacts, and separation from worldly pleasures and uncleanness.
9. By refraining from participation in that which dishonors our Lord.
10. By living in subjection to authority and refraining from public displays of insubjection and lawlessness, and confessing Christ as Lord of our lives.

Question: What do you mean by "walking in the old paths"?

Answer: Just what Jeremiah meant, when he wrote by the Spirit of God. . . "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jeremiah 6:16.

NOTE! They had to "stand" — i.e. stop and consider, and "see" — they needed the vision of the statutes, commandments and ordinances of the Lord. Then they had to "ask" — we have a generation today who do not know what it is to "ask" — they do not learn since they do not "ask" counsel from the Lord by their teachers and those who know the right ways of the Lord. The next thing mentioned . . . "and walk." A godly, consistent walk in obedience to the Word, or commands of the Lord, is essential to "ask for the old paths . . . and walk therein." Thank God there are those throughout the world who so walk, or there would be no following the divine pattern but "religious communities" governed by men who give heed to the "will of the people" which is the characteristic of Laodicea — Rev. 3:19,22. Thank God there is still "remnant testimony" throughout the world, seeking to honor the Lord and His Word.

PIONEER PAGE

A QUESTION *came to us from Ireland some little time ago . . . "What constitutes an Evangelist? The following outline may help some.*

"ONE who has gone forth with the 'evangel' — the Gospel, to those hitherto unreached and unevangelized." It need not be out of one's own state or province. The travel countrywise, or worldwide, for evangelistic campaigns cannot be found in the Word of God — there is no suggestion of this . . . "As they went, they preached" and saw the country through which they travelled (with all its hardships and tribulations) opened up and assemblies, in entirely new districts, formed scripturally.

Let us take the case of Philip in Acts 8:5 etc., "Philip went down to the city of Samaria, and preached Christ unto them . . . and there was great joy in that city." We read further in verse 25 "and they, when they had visited and preached the Word of the Lord, returned to Jerusalem, preaching the Gospel in many villages of the Samaritans."

Then verse 26 gives us the call of the Spirit to Philip to go unto the south to Gaza, which is desert. (Being in the mind of God he was ready to go without question and the preaching to *one* man was true evangelistic work, as if to many.) Many have not learned yet to preach and visit individually and yet, that is the true pioneer's work, more or less, to start with.

Note now that Philip is not called an "evangelist" until twenty five years later, see Acts 21:8 and he was living in Caesarea then where it seems the Spirit had led him after his contacts with the Ethiopian eunuch, as in Acts 8:40 . . . "he preached in all the cities until he came to Caesarea." Evidently he had been doing the work of an evangelist these many years (without much notice or notoriety). The sending for men, far and wide, to bring the Gospel is a modern invention, unknown in the Scripture. The early saints, from their own company, went forth through their district and it left the true evangelist the opportunity to press on into unknown territory with the Gospel message. The true evangelist is first a pioneer.

Men can spend a lifetime in a particular district or State, doing the work of an evangelist without being worldwide, or country-wide travellers. But they must be men of the Spirit's choice, with a definite vision and must learn to trust God, even in desert places.

Editor

Ontario — Conference at SARNIA good and helpful — about twelve of the Lord's servants present to help — Bible Readings appreciated. Reports from MIDLAND and DESERONTO also good.

Summer Season — It soon passes — we trust there shall be some definite effort on the part of any exercised brethren to "reach out" into entirely new territory. Clinging to the "apron-strings" of nearby assemblies never will develop the true character for future and godly help among the saints.

Midland Park, N. J. — Two professed giving joy at recent meetings here by bre. Gustafson and Lavery.

East Boston, Mass. — Recent Conference of Bible Readings (with Gospel at night) were enjoyable and we trust profitable, with good consideration by all taking part. Some of the thoughts suggested did not always have "clear sailing" and were questioned, but there was good harmony and fellowship throughout. Bro. Walmsley returned to Avonport to join bro. McIlwaine Sr. in Gospel meetings, bro. Harding remained in district, bro. Stubbs to Barrington, N. J. bro. Gray also to N. J., others homeward. The above reporting is your editor's as we were present and enjoyed much meeting old friends — some of the brethren of the old Cliff St. Assembly in Boston were present and, with such, we could travel "memory lane." God is still carrying on His work in the "old paths" in this district.

Omaha, Nebr. — Saints here saw His hand in their conference gathering. There is talk of tent work at Burwell, Nebr., by bre. Orr and Weber of Stout which we trust shall develop. The State is a neglected area for many.

Lake Shore, Ont. — Please note change of order of mtgs. here in Gospel Hall. B. B. Lord's Day at 10 a.m. Bible Study & S. S. at 12 noon — Gospel 7:30 p.m. Prayer Mtg. Wed. at 8 p.m. Letters of commendation appreciated. They were to have a baptism of some previously saved at special meetings.

Arlington, Wash. — The address of new Correspondent for the Assembly here as follows: Mr. John H. Portman, Arlington, Wash., 98223 Phone 435-4364.

Langley, B. C. — Correspondent's address: Phillip Toogood, #309 5400 204th St., Langley, B. C. V3A 1Z2

North Ireland — Our bro. James Martin had thirteen weeks Gospel meetings in Tullylagan, a good number professing faith in Christ — he also had two weeks in Ballinaloob where he purposed tent meetings this Summer.

CONFERENCES

Hardwick, Vt. — Annual Conference D. V. will be held July 17 and 18 at the "Town House" — Church Street here. Servants of the Lord walking in the old paths welcomed. Corresp. Chas. R. Ford, Box 44, Woodbury, Vt. Tel. 802-472-6563.

Sault Ste. Marie, Ont. — The 60th Annual Conference of Mich. and Ont. Assemblies will be held here over Labor Day weekend, commencing with Prayer Mtg., Sept. 3rd in the Soo, Ont. Gospel Hall — meetings to continue Sept. 4 and 5 in the Lakeway Collegiate on Wellington St. E. Breaking of Bread at 10:30 a.m. Lord's Day. (Please note change from Canadian Thanksgiving the past year or so. . . also note that Americans visiting Canada this year should have their birth certificates with them to satisfy Immigration authorities here.)

Akron, Ohio — Annual Conference as usual will be held Labor Day weekend in Gospel Hall, Wooster Avenue, commencing with Prayer Sept. 3rd. at 7:30 p.m. continuing over Saturday 4th. at 10 a.m. and aft., and evening and Lord's Day the 5th., B. B. at 10 a.m. Correspondence to Thos. Wright, 1571 17th. St., Cuyahoga Falls, Ohio 44223

Lindsay, Ont. — Annual Conference purposed D. V. for prayer July 30'h., July 31st and August 1st., in the Gospel Hall, 5 Howard Ave., Those walking a/c Jer. 6:16 welcomed in ministry. Corresp. T. Nicholson, 30 Mary St. E. Phone 324-5826.

FALLEN ASLEEP

Arlington, Wash. — Our beloved brother Gerrit Kroeze was called home May 7th. in his 71st. year. He was on his tractor which went into the river and was drowned. Saved at cottage meetings when sixteen and had been an overseer in this Assembly for 35 years or more. Was Correspondent of Assembly when thus tragically taken. A faithful brother, the Assembly's loss great.

Ontario, Wisc. — Our beloved aged sister Mrs. Lusetta Witham "went home" May 8th., aged 93. Saved Dec. 1953 at meetings of bre. Oliver Smith and Elliott. She continued in this small assembly, a faithful and uncomplaining sister.

Cedar Falls, Iowa — Our dear sister Ella Schuck "went home" May 26th., aged 82. Saved Sept. 6, 1922 when bro. Oliver Smith started in Stout — in Assembly since its formation, one of the three that first remembered the Lord there. Moved here some years ago. Consistent in the testimony.

Matoaca, Va. — Our bro. Samuel M. McEwen, son of the late Samuel McEwen, "went home" May 26th., in his 73rd. year. Associated with the assembly here his whole Christian life. Quiet but helpful in the assembly and will be much missed — meeting here very small. Survived by his wife Rachel and four sons, one son saved and in assembly — also survived by three sisters and three brothers.

Dromore, N. I. — Our dear sister Mrs. Renee Phillips was called home to be with the Lord May 27th., aged 49 — saved at fifteen — a quiet and godly sister — home always open to the Lord's servants and His people. She leaves her husband, a son and young daughter, also her mother and others of the family — prayer valued for some unsaved.

Youngstown, Ohio — Our sister Mrs. Harley Welch, Sr. went home May 29th., aged 65. For years unable to be present on account of illness — prayer requested for family surviving. She was a sister of Mrs. Curtis Behnke of Ferndale, Mich. Assembly.

Words in Season

THE BIBLE FAMILY MAGAZINE



VOICE OF THE WORLD

ITS strident note — its constant call
Finds ready ear for mostly all;
'Tis found in busy market place
And always in the Pleasure Hall.

Its purpose clear — to lead astray
And keep the crowd on life's "Broad way;"
But midst its siren, lustful sound
We hear God's voice — He'd heal its wound.

The Gospel message — clear and plain,
Ye must !! Ye must !! Be born again;
The life you live, so void of gain,
May end e'er long in endless pain.

So haste to Christ Who gave His all
To rescue men from Adam's fall;
Yet now He lives ! And comes again
To take His universal reign.

W.H.F.

AUGUST, 1976

WORDS IN SEASON

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ALL other material for the Magazine should be sent to the Editor, as follows: Wm. H. Ferguson, 12000 Edgewater Drive, Apt., 207, Lakewood, Ohio 44107 -- (this includes all news items and notices for insertion) — Correspondents please check your address file.

REPORTS

Marysville, Wash., — Bro. Jack Saword sent us his address ere leaving after his sojourn among us here, as follows: Apartado (05) #1, San Salvador, El Salvador, Central America.

Shetland: — Our veteran brother James Moar who has labored much in these Islands and Orkneys sends us his new address, as follows: 74 Norderdale, Lerwick, Shetland, Scotland. ZE1 - OSB. He speaks of the work he loves, visiting house to house in the country districts but, like others of us feeling the effects of age. Pray for this lonely outpost of the British Isles.

Black River Falls, Wisc. 54615 — Eugene Bruley, Route 1, is now correspondent of the Pine Hill Assembly here.

S. Thomas, Ont. — Saints here purposed starting tent meetings July 11 with brother Timothy Kember and another helper in the Shedden Area. Remember in prayer. The Lord is giving this assembly some blessing — they continue to walk in a scriptural path.

Lake Shore, Ont. — Tent meetings purposed starting July 18th., with prayer requested, bre. Crawford and Metcalf expected for this work.

Joliet, Ill. — "The brethren going door to door in a small town on Saturdays, finishing and starting in a subdivision. Jail meeting yesterday excellent, men giving rapt attention. Have started our open air meeting, commenced in 1932, also the jail meetings. Eternity alone shall declare the results." Remember our brethren here in prayer as they continue "walking in truth" — 2nd., John verse 4.

Richland Center, Wisc. — Bre. B. Dobson and Shad Kember started here in a rented building on June 13. In the Blue River area, remember in prayer.

Marysville, Wash. — Bro. Paisley reported good attendance at meetings in tent here, with good interest. Some blessing past five weeks.

Detroit, Mich. — Stark Road Assembly had recent visits from bre. Crawford, Scollon (Honduras), Albert Ramsey (P.E.I.) Norris Stewart (Zambia), latter telling of the work there. Visits appreciated.

Beetown, Wisc. — All day meeting Mon. Sept. 6th., commencing at 10 a.m. in the Lancaster Senior High School Gym. Further inf., from Marvin Studnicka, Rt. 1, Lancaster, Wisc. 53813.

Iowa — Bre. Dobson and A. Hull to commence in tent D. V. about July 11th., at Parkerburg., Bre. Orr and Stout brethren at Burwell, Nebr., interest fair. Bro. Elliott at Donnellson in tent if site obtained. Bre. DeBuhr and McCullough at Hawick, Minn.

North Ireland — Bre. McShane and Turkington in Ardmore — J. Martin in Ballinaloob — J. Thompson and Ferguson in tent at Maralin — McKelvey and J. Hutchinson at Gransha.

Clinton, Ont. — Saints here seek to continue in godly ways in testimony and have appreciated help given through the years by those who encourage thus. A few tokens of blessing recently also.

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. 68

AUGUST, 1976

No. 8

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NEW TRUTH must rest upon OLD TRUTH
and is in harmony with it . . .

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REMNANT TESTIMONY

THE day of "remnant testimony" is with us today. There is a rather sensational attempt (by certain would-be prophetic exponents) to link up the present dissatisfied state of things with the thought that political events and economic uncertainty point to computerized days of Antichrist's reign over the revived Roman Empire.

However, in the case of true believers, cp. the parable of the virgins in Matthew 25 — although fifty percent of the profession was going out to "meet the Bridegroom" that same number was lacking in the possession of the oil in their lamps of profession. It seems to be so today — not a few are talking of "looking for the return of our Lord" but their lives seem to be void of a real work of God in their souls. But many are pleasure-loving — T.V. viewing — sport fans etc., seeking to make the Gospel attractive to a godless world and sharing in its affairs with gusto. The Coming of the Lord is to the true believer a Living, Separating "hope" based only upon the promise of the Word and the Lord Himself.

Editor

"BEHOLD, I COME QUICKLY."

"COMING !! let us set in order

All that waits that day;

For we must not leave disorder

When we're called away."

THE PITCHER FOR EVERYBODY

WATER nowhere for miles around. It was a period of great drought in the region, and water was scarcely to be had either for love or money. But at a shady spot by the side of a road which ran through that parched up district, the weary traveller was surprised to find a pitcher of water. He asked no questions, but slaked his thirst and passed on. And so traveller after traveller would tarry at that spot to have a refreshing drought, doubtless praising in his heart *the unknown hand that had placed the pitcher of water there*. But who placed it there? Well, it was discovered that a poor workman carried the water a long distance every morning, and placed it on the spot where he knew the wearied wayfarer would easily find it. He then came back that long way at night for the empty pitcher; but was never there in the heat of the day to receive the thanks, far less the money, of the passers by. That was very kind of that man, wasn't it? putting that pitcher there for everybody; for, mind, it was not for a select few, but for anybody. And, do you know, that's just what Christ did for you. The water of life is just as free to you as that pitcher of water was to the weary traveller. Christ once suffered for sins the just for the unjust, and now the water of life is free to you. We do not read that it is free to a select few, but "Whosoever will, let him take the water of life freely" Rev. 22:17. The weary traveller did not ask any questions, such as "Is this water for me, I wonder?" No; he was thirsty, and he drank it. Well, there's salvation's streams flowing for you. The great well of salvation is Christ; and God's word to you is "Take Him;" for

"Christ, He is the fountain,
The deep sweet well of love."

Ah! my reader, that pitcher of water by the wayside is but a faint picture of what Christ has done for you. These travellers did not ask that workman to send the water. No; he did it without asking. And so God did not wait till we asked him to send Christ. No. He so loved us that he gave (without our asking) His only begotten Son. And Christ died for His enemies — for the ungodly. Yet you say you will not have Him. You don't want to be saved just yet. You just don't want a drink of the "Living Water" for some time yet. Is this the way to treat Christ? Have a care! God is not mocked . . . Proverbs 29:1 — "He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy." The message of Galatians 6:7,8 is timely and warning . . . "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap . . . For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

If you have not "received" Christ, you have rejected Him. God is so anxious to see sinners receiving His Son Who died on the Cross to provide salvation, thus lingering over a guilty world in

His long suffering, that before He closes the Book of God, the Bible, He extends the wonderful invitation . . . "And the Spirit and the bride (the Church) say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17.

Remember! Every unsatisfied desire or lust you have shall be intensified and unsatisfied throughout a long eternity. All who are saved shall be eternally satisfied in the glorious "Home" He has prepared for them, with an "eternity of bliss and joy" to look forward to with HIMSELF — our Blessed Lord Jesus Christ. HE could be yours today, but NOT tomorrow.

Adapted from "The Evangelist" August 3, 1878

SAFE WALKING

"All the paths of the Lord Are mercy and truth unto such as keep his covenant and his testimonies. Psa. 25:10.

THE paths of the Lord! My soul, never follow thine own paths. If thou dost so, thou wilt be in danger often of following sight rather than faith — choosing the evil, and refusing the good. But "commit thy way unto the Lord, and he shall bring it to pass." Let this be thy prayer. "Show me thy ways, O Lord; teach me thy paths." O, for Caleb's spirit, "wholly to follow the Lord my God;" — to follow him when self must be sacrificed, and hardships must be borne, and trials await me — to "walk with God," to ask in simple faith, "What wouldst thou have me to do?" To have no will of my own, save this, that God's will is to be my will. Here is safety, here is happiness. Fearlessly following the guiding Pillar. He will lead you by a right way, though it may be a way of hardship, and crosses, and losses, and privations, to the city of habitation. O, the blessedness of thus lying passive in the hands of God; saying, "Undertake thou for me;" dwelling with holy gratitude on past mercies and interpositions; taking these as pledges of future faithfulness and love; hearing his voice behind us, amid life's manifold perplexities, exclaiming, "This is the way; walk ye in it." Happy, surely, are every people who are in such a case. Happy, reader, will it be for thee if thou canst form the resolve in a strength greater than thine own, "This God shall be my God for ever and ever; he shall be my guide even unto death." —Macduff

MY SHEEP and MY VOICE

John 10:27

Wm. H. Ferguson

THE mark of the true sheep is that they know the voice of the good and great Shepherd. Many today, of course, claim to be sheep of Christ but we see on much profession a lamentable disregard for the "voice" or the Word of the Lord. This is what tells us of the reality of the true sheep — they hear His voice. One characteristic of the sheep is that they know their master's voice. The Shepherd they know, they know not the voice of strangers. Even in a backslidden state the true believer can detect the voice of her beloved — S.S. 5:2. "I sleep but my heart waketh: it is the voice of my beloved that knocketh, saying 'open to Me' . . .".

There is a vital link between the Person of Christ and the Word of God. In fact, the same word is used of both. "In the beginning was the Word (ho logos) and the Word was God." The Word of God is as eternal as the Author. "Heaven and earth shall pass away, but My words shall not pass away." Matthew 24:35.

THE VOICE OF THE LORD

The questioning of the Word is very common today. We do not mean the earnest study to confirm the words of Scripture, by Scripture itself, but the very evident idea of raising questions as to the verity of the words of the Lord or the words of Scripture which is God-inspired. When the Word is ministered we find that, to such, it is unpalatable, and sometimes directly refused. There is something radically wrong here. We find there are many who really do not accept the Word of the Lord as to conduct and other very important matters relative to the Church. We can only suspect that there is some vital thing missing here in such cases. Either the professed believer is far away from God or they never truly had been born again. We are quite sure this is evident in many places.

THE LIVING WORD

Of course, the great cry with many of this questioning generation is that the Bible is old fashioned and out of date. But we find it is very up to date. It describes such a condition very minutely and with a very warning note not to desist but — "Preach the Word."

Many of our younger Christians have lost much because they have not been careful readers of this Living Word and by this we mean that they have not been assiduous in their reading or study. It has been done, more or less, as a duty and not with delight. It is seldom mentioned in conversation — we do not make use of its precepts and guidance as we should. It is not an object of intense study and consequently we are finding fewer and fewer men and

women among us who are divinely intelligent in the handling of the Word.

IN PRIVATE

Apart altogether from the public use of the Word it is a most valuable volume to guide us, comfort us and teach us privately the true value of resting in Christ. If we find not our rest in the Lord and His Word we are sure it will not be found elsewhere in this world and not even our circumstances will give us rest, it must be found in Himself. We are living in very dangerous days and the average believer is beset with many difficulties at home and at work, hence the need for constant turning to the Word of God to find sustaining grace and divine guidance for the difficulties and tests of our day.

The restlessness of the world is proverbial today. The Christian gets caught in the swirl of things and in order to keep the soul in any measure of health, it is necessary to get at the Word and prayer to survive. The useful soul is one which has known something of being "under the yoke" with Christ, as we find in Matthew 11:29 and it is the very personal acquaintance with Christ and His ways in service that produces the particular person whom God can thrust into further service for Himself. This may involve much "desert experience" as to younger folk in abstaining from the many "affairs" and "pleasurable hours" devoid of much spirituality, in order to spend time alone with their God. Such times are never lost, they are the seed of future usefulness and "walk with God" and service for Him.

THE TIMELY VOICE

At times it is instructive and, at other times, warning and again comforting, but always "His Voice." The Spirit of God loves to so deal with the exercised soul, either young or older when they turn instinctively to the Word for direction. This is the remarkable thing about the Word of God and the message of God.

His voice is corrective when false or wrong teaching comes to the attention of the flock of Christ. This is where we need strong, capable men, who do not fear the face of man, and can stand for God against all who would destroy by introducing questionable subjects or ideas or leading astray any unstable ones into fellowships which are not patterned after Scripture. We need men of God who fear God primarily. There is a time for warning as well as comforting. It is no great thing to be always shouting at God's people as though they were far away from God. In fact this only stirs up the flesh in the hearer or speaker. At times we permit so much of self on our platforms that instead of a message of God, it becomes little less than a harangue against so-called wrong, without the proper instruction as to the cure—perhaps the speaker needs the cure. This is vital when there are strangers present in meetings,

perhaps at conference time or the like. We heard of one such case some time ago when some of the saints had gone to their best to get some under the Word, and it was a Gospel message or meeting announced — one of those invited remarked afterwards . . . “that man turned me off.” We should always “grace the platform” by our language and message as our older brethren used to encourage younger men. At times, also, self and “our work” so-called, is so evident that Christ is lost sight of in it all. We think of a remark the late Adoniram Judson, pioneer missionary of British Burma of years ago, made to his host who was walking home with him who said . . . “The people were quite disappointed tonight because you told them so little of your labors and experiences in Burma during these many years.” He had spoken of the “loveliness of Christ” in his message. He replied to his host . . . “Then I am glad that they can say that a man who has spent twenty years in Burma had no better subject to speak to them of than ‘My Precious Jesus’ . . .” When Christ is unfolded in the Word and spoken well of, it is then that the message of God reaches the heart, whether saint or sinner, under the Holy Spirit’s direction. Thus the “timely Voice” does its own work in the soul, even though the result is not immediately seen. May God grant us more of “hearing the Voice of the Good Shepherd” among the flock of Christ.

THE GREAT IMAGE

Israel’s relationship to this —

Harry Macfarlane

CONCLUDING the former paper, the second world empire under Cyrus was represented as the breast and arms of silver in the image which Daniel saw. Cyrus was prophesied by name long before his birth, and that he would be God’s shepherd to perform all His pleasure, and that he would say to Jerusalem, “Thou shalt be built,” and to the temple, “Thy foundation shalt be laid.” He also made the proclamation — “Who is there among you of all His people? his God be with him and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (He is the God) which is at Jerusalem, Ezra 1:3.”

So under the guidance of Zerubbabel some forty two thousand went up carrying the fifty four hundred vessels of gold and silver for use in the temple. In the first year the altar was set up and in the second year the foundation of the temple was laid. But on account of hindrance from the enemies of Israel the temple was not finished for some twenty years. Some eighty years after the first company went up we find Ezra going up with another company carrying considerable wealth and also vessels for the temple, as well as a commission from the king Artaxerxes to have full

control over all the land West of the Euphrates river.

As Ezra was a priest and as good as a king we have a twofold picture of our Lord Jesus as a king priest when He sits on His own throne and Israel has all the land promised to Abraham. About eleven years later Nehemiah obtains permission from the king to come up and through his efforts the wall is completed. It must be remembered that in these companies that came up they were only a representative remnant in order that the right person would be there, to be in the line for our Lord Jesus to be born from. The majority stayed in Babylon.

The Media-Persian empire was succeeded by the Grecian empire under Alexander the great. He was the belly and thighs of brass. This empire was characterized by extreme cruelty, and the Jews suffered much in that era. However, we would like to suggest that at least one very important asset was gained from the Grecian empire and that was that the world got the Greek language in which the New Testament was written and no other language has the ability to bring out the beauties of the Word of God as it can and does.

The fourth empire was Roman — “his legs of iron, his feet part of iron and part of clay.” This empire came into existence some half century or so B.C., and continued at the zenith of its power and glory to the second century and then started to decline and finally fell to pieces. However it is interesting to note that it was Caesar Augustus that made the decree that all the world should be enrolled in view of being taxed, so it was that which brought Mary and Joseph to Bethlehem at exactly the precise time and place for Scripture to be fulfilled in connection with the birth of our Lord Jesus Christ, Micah 5:2. And then, also, the empire brought in the mode of death by crucifixion to fulfil Psalm 22:16. Also the empire was used of God in A.D. 70 for the destruction of Jerusalem, the burning of the temple, and the death of many Jews, and scattering the rest throughout the world. Further suffering has been the portion of God’s earthly people all through this present dispensation, “scattered, torn and peeled.” And the end is not yet. The Roman empire will shortly be revived, and under the hand of the “beast” and the antichrist such will be the suffering that the Lord Jesus could say . . . “that if those days were not shortened there should no flesh be saved: but for the elect’s sake those days shall be shortened.” Both Malachi 3 and Zechariah 13 remind us of what they will pass through. Hosea 2:14,15 says . . . “I will allure her and bring her into the wilderness, and I will give her . . . the valley of Achor for a door of hope,” again reminding us of the severity of the punishment that will be meted out to her. But after it is all over God will say to them “Thou art My people” and they will say “Thou art my God.” v. 23. And in v. 16 “Thou shalt call me Ishi” (my husband) “and shalt no more call Me Baali (my

lord). What a reunion after many days, "without a king and without a prince and without a sacrifice, and without an image, and without an ephod, and without teraphim." Hosea 3:4.

So this fourth empire is aptly described in Revelation 17:8. The beast "that was" in the past and "is not" just now, and "yet is" will shortly be seen in all its power and hatred against God's earthly people. But its duration will be short and its judgment final as Daniel 2:34,35 says . . . "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and broke them to pieces . . . and the stone that smote the image became a great mountain, and filled the whole earth."

OUR UNIQUE LORD JESUS CHRIST

(Continued)

W. Fisher Hunter

UNIQUE IN MORAL PERFECTION

CHRIST

- Never contradicted Himself in His teaching or misused scripture.
- Never made a promise which He did not fulfill or could not fulfill.
- Never man spake like Christ. He said "Which of you convicteth Me of sin?" John 8:46 R.V. To this day no one has convicted Him and we guarantee no one will.
- Never taught what He did not practice.
- Never said or did anything to satisfy the curiosity of man. Herod hoped to hear His words and see some miracle done by Him but he hoped in vain.
- Never argued with His opponents.
- Never spoke a superfluous word.
- Never murmured or fretted.
- Never once did His own will; everything He did pleased the Father.
- Never had to retrace a step He ever took.
- Never displeased His Father.
- Never was He discouraged, He always had complete confidence in God His Father's will and He continually delighted to do it.
- Never was the servant of man yet He was always ministering to man.
- Never received testimony from man. John 5:34
- Never accepted honour from men. John 5:41
- Never sought His own glory.
- Never once did please Himself. Romans 15:3 says "For even Christ pleased not Himself. . ."

THE THINGS CHRIST NEVER DID ALSO SHOW HIS DEITY

CHRIST

- Never ceased to be what He always was because of what He became (man) nor will He ever cease to be what He became: a true man perfectly human and humanly perfect and fully God in one indivisible Person.
- Never had a beginning as to His Divine Being.
- Never was deceived by man for He knew what was in man. How could He be deceived by man when He knew the thoughts, intents and motives of all men?
- Never ceased to be God by becoming a man nor will He ever cease to be man although He be God eternally. The blessed fact that Christ is a true man yet fully God, one indivisible Person, is incomprehensible to man and a secret of the Godhead. Human explanations relative to His existence and subsistence are speculations and damaging to Christ.
- Never suffered for sins at the hands of men for He never did sin, but He suffered for sins (man's) at the hand of God, "For Christ also hath once suffered for sins, the Just for the unjust . . ." I Peter 3:18.
- Never derived His sinlessness from Mary. If He had done so, that would have made Him dependent upon Mary, consequently she would have been greater than He intrinsically. Christ's sinlessness is derived from being begotten by the Holy Spirit which makes the essence of His humanity Holy. The immaculate conception of the virgin Mary is a delusion intended to produce veneration for Mary and exalt her above our Lord Jesus Christ.
- Never sinned nor could He have sinned. How could one Who was God sin? It is not enough to say (for it does not fully state His case) that Christ would not sin and was kept from sinning for such language supposes He may have or that it was possible.
- Never could have been assassinated. His words, "No man taketh It from Me . . . I have power to lay It down, and I have power to take It again . . ." John 10:18 is proof for our assertion.
- Never had a body-guard to preserve Him from injury for he possessed sovereign power over all men and creatures consequently He did not need human protection. He manifested this sovereign power by causing those who came to arrest Him to go backwards and fall to the ground.
- Never was there a time when He became conscious that He was God. How could there be? When He is the Eternal God Whose goings forth are from of old, from everlasting to everlasting. Micah 5:2 and Psalms 90:2.
- Never needed a helper for He was all-sufficient in Himself.

LOST TREASURE

Chas. R. Lebeck

God has recorded in His Word, the victories, achievements, and faithfulness, of Israel. He has also recorded, their defeats, failures, and apostacy. The inspired Word was written thus, because, for His people today, it "is profitable for doctrine, for reproof, for correction, for instruction in righteousness:" (2 Tim. 3:16).

In 1 Kings 14, and 2 Chron. 12, we read of Judah's humbling defeat; while under the leadership of Rehoboam. These accounts are brief, and the unobservant could easily pass over them. But this narrative, which begins in 1 Kings 10, should convey to us a very expedient lesson.

Rehoboam's father was King Solomon, whose wisdom, wealth, and power, were bestowed upon him by the grace of God. He built and prepared great things to honor Jehovah. On one occasion, he made "two hundred targets of beaten gold;" and "three hundred shields of beaten gold;" (1 Kings 10:16,17). These were put in the house of the forest of Lebanon. From there they were carried, by Solomon's guard, to the house of the Lord; when he went up to worship. They were brilliant memorials of the nation's strength and prosperity by the providence of God. Beautiful and precious reminders of Psalm 91:4, "His truth shall be thy shield and buckler."

After Solomon's death, Rehoboam reigned in his stead. Rehoboam "forsook the law of the Lord, and all Israel with him." (2 Chr. 12:1). "And it came to pass — , that Shishak king of Egypt came up against Jerusalem: And he took away the treasures of the house of the Lord, and the treasures of the king's house; he took all: he carried away also the shields of gold that Solomon had made." (2 Chr. 12:9).

Rehoboam, though somewhat repentant, never regained the rich treasures he had lost. The beautiful bucklers and shields of gold no longer graced the walls of the house of the forest of Lebanon, no longer met the worshiper's eye, to remind him of God's former love and grace. Therefore, Rehoboam, possibly troubled about this, set out to replace the lost emblems of God and His grace. Shields of brass were made as substitutes and placed in charge of the chief of the guard. They were possibly kept well cleaned and polished, to simulate the appearance of the real thing. Only those who really knew were aware of the innovation. Furthermore, they would be of no enticement to any future invader.

The record of this great loss and substitution portrays that which has extensively occurred in the church of God. In the early years of the church, skilled workmen, taught by God and directed by the Holy Spirit, deposited golden shields of faith in the hearts

of God's people. Faithful servants of God, by ministering His Word, kept them closely guarded; and displayed them in glorious array before all who truly worshiped God and Jesus Christ His Son. These were the golden, God given, truths and tenets of "the faith which was once delivered unto the saints." (Jude 3).

Were these truths two hundred, three hundred, or five hundred? It really matters not. What should be our deepest concern is, that we keep ourselves so spiritually strong we will be invulnerable to the attacks of Satan. We must "earnestly contend" for every point of truth, whether great or small. We must never, so to speak, "forsake the law of the Lord,"; because this is our sure defense against the enemy, who cunningly waits to invade your heart and carry away your golden shields of faith.

In many places, today, there is much evidence that meets the eye, and the ear, telling that new shields have been beaten out in an attempt to replace the gold. Nor do we see this only in out and out apostate systems, but likewise among those which at one time we were obliged to at least consider fundamental.

What has happened? The Word of Truth has been set aside as the Supreme Authority for Christian faith and conduct. Foundation truths such as the Deity of Christ, The Trinity, the virgin birth, the resurrection, and other teaching imperative to godliness and holy living, have been either neglected or wilfully rejected. The enemy has skillfully accomplished his mission among many of the organizations.

What a solemn voice this should be to, what a solemn effect this should have upon, those who make up the Scriptural Assemblies; those gathered to the Name and person of our Lord Jesus Christ. Is it possible that such a condition would ever enter our midst? Yes, indeed it is! As a point of fact, there are presently very apparent signs of this within our ranks.

Many solemn doctrines of Scripture, if not forgotten, are scarcely mentioned today. Strange innovations have been introduced, in some places, which are vain substitutes for the precious, golden truths of God's Word. Some practices, now carried on, are clearly devoid of Scriptural endorsement; being in no matter conducive to spirituality, but rather appealing to the flesh. The enemy has surely invaded our borders, and it is quite plain that his strategy is to attack the young and the weak first.

Let each one consider their own heart as the stronghold where the golden shields of faith have been enshrined. When we come up to worship, we should display them brilliantly before God; and boldly before men. But together with this exercise of faith, let us walk in the fear of the Lord. Not forsaking, so to speak, the law of the Lord; and keeping a diligent guard over the many precious truths which have been entrusted to our care by the Holy Spirit.

We pray that God may use these thoughts to speak to every heart. "Wherefore let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:12). "Hold fast that form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." (2 Tim. 1:13,14).

NEW TESTAMENT WORD STUDY — The Prophet or Prophecy

PROPHETEUS - Gr. — In the New Testament a divinely commissioned person, a spokesman, or interpreter of Deity — expounding the Word — a person gifted for the exposition of divine truth.

To set forth matter of the divine teaching by special faculty — (Raised up of God - Eph. 4:11 etc.,) Ability to interpret the will of God (through proper use of the Word of God) — In New Testament times there was the prediction or a gifted faculty of setting forth and enforcing revealed truth — gifted for the exposition of divine truth — divinely commissioned. Romans 16:26 etc.,

PROPHETIKOS - Gr. — The oracular declaration (divinely given) or a prophetic utterance by prophets. Romans 16:26 - 2 Peter 1:19.

In the early Church, of course, the Canon of Scripture had not been fulfilled, nor widely circulated until later — hence the necessity for men to speak as "prophets" depending on the oracular message from God. To rise to speak without such a revelation would be a serious matter.

As the Word of God has come to us in its fulness, this dependence upon an oracular message ere speaking has given way to the teacher or expounder of the Word, generally speaking, as we realize that there is no distinct revelation from God in the teaching of the Word of God as there was to the prophets in the beginning of this Church age.

The Old Testament prophets (let us remember there were false prophets among them then, as the Word states in 2 Peter 2:1 — compare this with Deut. 13:1) frequently foretold events which God had to them unfolded, which they, in turn, prophesied to the people whether they would receive the message or not. Israel, apart from the remnant among them, rejected the message and their God. The prophets in the Church age, at the beginning, conveyed the message of God to the Church, with any forthtelling of declension included in their message.

The New Testament teacher today expounds the Word and message of God, if he has such a message, but he does it entirely

in accordance with the revealed Word of God and not by oracular revelation — those who speak thus if they are not speaking in the Spirit and by the Word, we can class as false.

A GREAT DANGER today is evident in many professing to have a message from God when it has not been given to them, in the secret place with God, in self-examination before they rise, so unconcernedly, to preach. It would seem that a condition exists, frequently when the ministry is left to the guidance of the Spirit of God, that we find the condition stated in 1 Corinthians 14:26. So many anxious to be on their feet to “speak” instead of due waiting on God, with a resulting confusion. The apostle states . . . “Let all things be done unto building up.” We have prophets today who lack the divine unction. W.F.

A BROKEN AND EMPTY VESSEL

John Smith

TO be a broken and empty vessel, meet for the Master’s use! “When Ephraim spake trembling, he exalted himself in Israel,” Hos. 13:1. “I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power. That your faith should not stand in the wisdom of men, but in the power of God,” 1 Cor. 2:3-5. This was the secret of Paul’s preaching, causing Felix, and the Jailor, and many others to tremble. There is too little trembling among those of us who preach, therefore but little trembling is produced either among saints or sinners. Habbakuk says, “When I heard my belly trembled.” He surely was one who trembled at the word of the Lord.

While our unfruitfulness may be, and ought to be, great cause for our humbling ourselves under His mighty hand, still it ought only to stimulate us to more prayer and confidence in God who has said, “In due season ye shall reap if ye faint not.” Let us seek to reach the consciences of sinners. One is in danger of getting into the way of teaching the Gospel, instead of preaching the Gospel: and often I have found myself trying to make it so plain and simple that they could not help seeing it, forgetting that unless the Lord build the house, they labor in vain that build it: and also forgetting the need to thoroughly arouse and awaken the soul to a sense of its need.

May God continue to deepen His work in all our souls, then anything done by Him through us will bear a corresponding character of reality. I mourn, looking back over my life’s service, the shallowness of it; the unreality and lack of godly savor about it. One daily has to mourn the flippant character of many of the

professions nowadays; so few seem to go on with God. I am glad in a way that I am nearing the end of the journey; longing to get away from my own unreality, and to see Him who did always those things that pleased God; and who in love for such a worthless, vile, and yet withal proud sinner, gave Himself for me.

LITTLE CHILDREN

“Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.” Matt. 19:14.

THERE is no way for a child to come to the Saviour but by faith, the same as a grown person: in fact the grown person has to become child-like in order to exercise faith. Faith is believing God's Word. How important, then, that God's Word be instilled into the mind of the child. “Faith comes by hearing and hearing by the Word of God.” Rom. 10:17.

Children are very observing, and quick to pick up things, and their memories are very retentive. How vastly important that the young mind should be stored with that which leads to conviction of sin: and to faith in Christ as the only Saviour of sinners. Satan is alive to this. He well knows what fertile soil the child's mind is, and so he keeps the fond parents busy sowing seed calculated to build them up in their own self-righteousness. They must have their little prayer:

“Now I lay me down to sleep;
I pray the Lord my soul to keep;
And if I die before I wake,
I pray the Lord my soul to take;
And this I beg for Jesus' sake.”

Here we have nothing about sin; nothing about the atoning blood; nothing about the need of salvation; and the child grows up considering itself a good Christian because it repeats over this little verse. A noted Boston surgeon, not long before his death, told others that he repeated this verse every night before he went to bed, and yet he was an ungodly man. It is wonderful how repeating these silly lines quietens the conscience of young people growing up in their sins, and of old sinners too.

There is another way Satan fills the young minds with bad seed; he gets them taught a lot of silly rhymes, and “Go to Bed” stories — “Jack the Giant Killer,” “Old Mother Goose,” etc. Children must have stories, they long for them: when their day's romping is over and they are settling down for the night they ask for them: what is to be done? What does God say about it? “And these words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently to thy children, and shalt talk

of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:6-7. What better "Go to Bed" stories could a Christian mother tell her children than the Bible stories. David the giant killer, has a charm of romance that no human production has ever equalled. And the Bible is full of stories, in unending variety to interest the little ones, and to answer the questionings of their little active minds in a way that leads out their thoughts to God. But to tell a Bible story interestingly and profitably requires that one read the incident, meditate upon it, and get the points all arranged in the mind so that it can be told so as to touch the little one's heart, or enlighten its mind, or excite its curiosity, or in some way make an impression on the child. What spiritual profit parents would reap themselves if they would but stir themselves to do this?

Children love rhymes. One of the poets from infancy would put things into rhyme. When he was sent to school the teacher was told to break him of the habit. If children must rhyme, then we must take advantage of this faculty and turn it to profit, by teaching them that which shall be to the profit to their souls. Perhaps some young mother says, "I wish I knew something of this sort." How would this do? Perhaps our readers can send something better.

— Selected

THE MOURNING OF THE CHURCH

John 3-29 — Matthew 9-15

THE BRIDEGROOM TAKEN AWAY: Her mourning is now a mourning of hope, and not of despair. The Church mourns not for a dead, but only for an absent Lord. But still she mourns, and the measure of her yearning for Him will be the measure of her yearning for His return. At the same time it is true that, within the period of her mourning, there will be alternations of joy and sorrow. The Church will have festivals as well as fasts. She will have some periods when she will put off for a while the garments of heaviness and anoint herself with the oil of gladness. But only for a while, knowing that he will put them off forever, and that everlasting joy shall be upon her head when her Lord has come back to her again. The note of sorrow is the key-note of the Church during all the time that her Lord is taken away from her . . . "then shall they fast."

Extract from "Trench"

PUNCTUALITY, OR THIRTY SECONDS TOO LATE

(An old Words In Season message)

MR. BELL, the preacher, was always punctual. So old Mr. Slow waited on the minister, to ask him why he was always in such a hurry, and so afraid of being too late.

"Well, my good friend, I will tell you; and if, after hearing me, you do not think I am about right in this thing, I will try to alter."

"That's surely fair," slowly said Mr. Slow, as if afraid to commit himself.

When I was a young man, and had been preaching only a few months, I was invited to go to a distant mountain town and preach to a destitute people. I went for some weeks, and then returned home for a few days, promising to go back, without fail, the next Sunday. Well, I had a pleasant week among my kind relatives, and was so much engaged that I hardly thought of my solemn duties till Saturday returned, and then my sister and a beautiful friend of her's persuaded me to go out awhile in the little white boat, Cinderella, on our beautiful lake. The day was fine, and Cinderella spun and darted under my oars, as if a thing of life. When we got ashore I found it two o'clock, and I knew the cars started in fifteen minutes!

I left the ladies and ran home, and caught up my carpet bag, and ran for the depot. I saw the cars had arrived. I heard the bell ring. With all my strength I ran. I saw them start. I redoubled my efforts, and got within fifteen yards of the cars. *Oh, for thirty seconds more!* But too late! The next day was a fair, still Sunday. My mountain people gathering, coming down from the glens and following the rills, filled the house. But there was no minister, and the hungry had no shepherd to feed them! *He was thirty seconds too late!*

There was a poor, old blind man, who lived four miles away and seldom could be got to meeting. That day he ate breakfast early, and his little grand-daughter led him all the way down the mountain. How weary, and sad, and disappointed he was! There was no minister to speak to him. *He was thirty seconds too late!*

There was a great gathering of children to the Sunday School. And their little eyes glistened, for the minister had promised to preach them "a little sermon today"; but he was not there. *He was thirty seconds too late!*

There was a sick child up one of the glens of the mountain, and she had been inquiring all the week for the minister. She was so anxious to see him and have him pray with her. How she hailed the day when he would be there! But no! he was not there.

That poor old blind man never came again. He was too feeble, and never heard another sermon or prayer. The minister was *thirty seconds too late!*

That little girl was dead before I got back, and I could only shed tears over her corpse! *I had been thirty seconds too late!*

On my bended knee I asked God's forgiveness, and promised Him, that *if possible, I would never be thirty seconds too late.*

And now, Mr. Slow, am I not about right in my punctuality?

"Well, I guess it don't look quite so unreasonable as it might!"

MOVING PICTURES

UNDER the camouflage of "Education" many souls are being deceived, and going down to the pit through the evil influence of the moving pictures. Gradually, insiduously the pictures have become worse and worse.

One particular evil inculcated in the minds of married people is dissatisfaction with their life-partners. It fosters self-pity, and the third party in any domestic difficulty, who always appears at the proper time (?) comes in and helps to widen the breach, which may be purely imaginary until fed by movie suggestions; and these are the basis of the growing divorce evil.

Suggestive scenes and dress that would have been disgraceful a few years ago, now arouse no resentment from habitués of the theatre. People who would a short time ago have been scandalized by scenes portrayed before their eyes, sit now in careless disregard of what is going on "before their very eyes." Educators, who have the vital interests of the young people at heart, are passing stern condemnation on the evil influence of the moving picture show. It unsettles the human brain from real work, and puts the mind in such condition as to be unable to do hard concentrated thinking. This can happen, not only to youth but also to those more mature.

The most sacred relationships of life are constantly laid open before the eyes; and subjects which should be sacred are made common and cheap. The decalogue is trampled under foot, and every item of the moral law disregarded. "Whatever things are pure," are cast to the winds in so far as the thoughts produced by the modern film are concerned. "That which enters the mind through the eye never comes out," is an old and true adage of the pedagogue, and school children have proved it.

(Adapted — W.I.S.)

(The above treatise, as applied to television, is a fresh warning against having such in the home. No spiritual person has T.V. for self, or their family — Editor)

QUESTIONS AND ANSWERS

Question: — Please explain the difference between the “traditions” mentioned in 1 Peter 1:18, Galatians 1:14 and Col. 2:8, as well as Matt. 15:2, 3, 6 and Mark 7:3, 13 and the “good traditions” we are enjoined to follow in the Scripture, as in I Cor. 11:2 — 1 Thess. 2:15 — and 2 Thess. 3:8.

Answer: — In the portion in I Peter 1:18 — “vain conversation or manner of life, received by tradition from your fathers” we would turn naturally to Ezekiel 20:18 where God enjoins Israel “not to walk, or journey, after the customs of your fathers.” The Greek word used here in the Septuagint is for “customs, or usages, conventional etc.,” and the same thought is conveyed in the New Testament under the word (paradosis - Gr.) in Matthew 15:2, 3, 6 etc., also in Mark 7:3, 13 and again in Gal. 1:14 as “traditions of the fathers” and Col. 2:8 as the “traditions of men.”

This same word (paradosis - Gr.) is used in its good sense in I Cor. 11:2 also 2 Thess. 2:15 and 2 Thess. 3:8, as follows: —

“meaning the delivery, handing over what is transmitted in the way of teaching, precept or doctrine.”

Thus we see that there is a good sense in which the word “traditions” can be used and a bad sense. In this latter use of the word relative to the plain teachings of the Word of God and speaking of such as the “traditions of men” is an old alibi of some who desire a more liberal sort of practice, with a total ignorance, willing or convenient, of the true meaning of the word used in I Cor. 11:2, 2 Thess. 2:15 and 2 Thess. 3:8, this last scripture with reference to the scriptural discipline characteristic of any true assembly of God.

In our consideration of this important distinction in the use of the word, we seek to show the difference between following a tradition of men or custom which leans upon a legal custom and the good traditions of the Word of God (inspired of God), relative to the Church and the churches of God in their testimony. Hence we find that those who use this line of thought, to confuse the saints, are either entirely ignorant of the true meaning of the words, in their respective usage, or by their own interpretation of the words seek to show that such “is the tradition of the brethren” or like insinuations, undermining true assembly testimony in separation from the religious world and its multitudinous religious practices which have a savor of “truth” but an underlying attempt to introduce something outside of the New Testament pattern for Church fellowship and practice, for their own advantage.

We can easily see where such men stand and such influencing of saints is not good — it seems to have a selfish purpose which should always be avoided.

Question: — In the meeting for the “remembrance of our Lord” some, when they give thanks for the “bread” and “wine”, make a long prayer and, at the end, give thanks for the Bread or the Wine. Is this right? I was taught, many years ago, when coming into the fellowship of the saints as we have this in Matthew 26:26, 30, Mark 14:22, 25, Luke 22:18, 20, 1 Cor. 11:23, 26. Could you give a little help regarding this? (from Canada)

Answer: — We have drawn attention to this, and do so again. It is an unscriptural pattern of “giving thanks” for the “memorials” and we are sorry to see it in not a few places. In the passages quoted above the Lord Himself “blessed” or gave thanks for the bread. There was nothing prolonged about this and, with ourselves, when the heart is touched and we are in the mind of the Spirit, there is no prolonged oration but a reverence, quite and comely “giving of thanks” in the Name of our Lord Jesus Christ. This is sufficient and, then, passing the bread or cup reverently as the solemnity of each occasion requires, we do this as our Lord said . . . “do this in remembrance of Me.”

The giving of a long oration, or praise, with this attached to the end of such seems to miss the point altogether of this precious ordinance. There comes a time in every such meeting when the spiritual-minded children of God realize that it is time to take the “memorials” in remembrance. Then to have someone rise and either give out a hymn or a long prayer etc., can reveal to such who are in the mind of the Spirit that something has taken the place of the Spirit’s leading. It is a matter for prayerful consideration for all who do so take part in our “worship.”

Another thought, we should always when rising to give thanks thus, make it clear that we are giving thanks for the bread or the loaf, without any misconception. We have heard of some long periods of praise, that some are even confused as to whether thanks had been properly given or not. There is no excuse for any trifling here — the Word is clear.

Question: — What Scripture have we for LONG prayers in the public assemblies of God’s people?

Answer: — NONE! Even the longest prayer in the Scripture, recorded, would not take more than five or six minutes, i.e. in public. But the practice, in our prayer meetings, of going on at length for 10 or 15 minutes or more, is without any scriptural pattern. In private this is an entirely different matter, there is no limit to time spent in the “closet” with our God and the Lord Himself, but in public the Scripture frowns on such.

We think of the words of our Lord in Matthew 6:5, 13 relative to long prayers. “And when thou prayest . . . but when ye pray, use not vain repetitions . . . be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask Him . . . After this manner therefore pray ye . . . etc.” We would all do well to take the words of our Lord to heart.

Some might ask then why do some pray so long? (in public, i.e.) Could it be just a matter of custom, to use the time appointed for prayer? Some definite thought or thoughts relative to some who need our prayers is very timely, but to go over the earth and fields where there is no definite exercise or knowledge of peculiar need, brings about this pattern of long prayers in public.

This, coupled with long silences, when no one will pray, gives us a lack of spiritual apprehension of the true meaning of prayer.

PIONEER PAGE

The Saga of Weborg Point, Wisc.

WEBORG POINT is in an isolated part of Northern Wisconsin where the Sturgeon Bay Peninsula juts out into Lake Michigan - one of the Great Lakes. On the Eastern side of this peninsula, half way down to Green Bay, lies Weborg Point. It received its name from its early settler, an immigrant Norwegian, who while looking for a spot to settle, beached his boat on the stony, rocky outpost - thought well to settle there and, eventually on the edge of the woods, on a sward, he built his Norwegian cabin.

When we visited it first we saw it had all this evidence, he had made the beds, there was the spinning wheel etc., etc., there were no conveniences, there was a well in the back of the cabin, no artificial light, old lamps etc., just as he had made it and his family lived there. The older folks were gone but three sisters remained and one brother. The girls were school teachers on lonely Washington Island in Lake Michigan, talented and courageous women who felt quite at home in the woods and lonely spot as it was to them - "home."

My first meeting with Johanna Weborg was while brother William Warke and I had some meetings in a schoolhouse on the outskirts of Chicago about the year 1929 - it was the old Elk Grove Schoolhouse. Miss Johanna Weborg was a teacher in that school many years before and, while teaching there, had sought to bring Christ before her pupils - one young girl was converted as a result and, when grown, had invited us to try her old school for some meetings, which we did.

One night, after the meeting, an elderly lady approached us - she had heard while visiting in Chicago, that we were having meetings in her old school. It was a real pleasure to meet her. i.e. Miss Johanna Weborg. Incidentally she was the authoress of a notable book on Norway, her early home, called "In Viking Land" - well known to many of Norwegian extract and race. She had been saved earlier in Chicago and "gathered to the Name of the Lord" through the preaching of the late Mr. Donald Ross, the pioneer who pitched his tent in Chicago on the West side - in Union Square - about 1879, continuing there in halls etc., through a few years. She was delighted, of course, to meet brother Warke and myself, as she had been telling her neighbours up in lonely Weborg Point of her Saviour and told them that God, in His own way, would send His messengers to visit her there.

She invited brother Warke and myself to visit her, as she was going back home soon, and we told her we would, perhaps the following year - which we did. But this is another chapter in this interesting story - that would be over 300 miles north of Chicago. In the intervening months we heard she had been quite sick, so the following year, early, we started out from Michigan, going round by Elk Grove, we made for this point farther north, with the intention of having open air meetings and tract and Bible distribution along the way, as our custom was.

(to be continued next issue)

W.H.F.

(We should state that the original cabin or homestead, is preserved by the State in the Peninsula State Park of Wisconsin - the family having the use of it during their lifetime - a truly interesting relic of their early days) - Editor

Laurium, Mich. — Some of our local brethren from Joliet, Ill., have been visiting here, bringing cheer to the saints who carry on in their far north outpost. God does not forget all faithful service relative to assemblies off the beaten track.

CONFERENCES

Akron, Ohio — Annual Conference D.V. will commence with Prayer Meeting on Fri., Sept. 3rd., at 7:30 p.m. in the Gospel Hall, Wooster Ave., continuing over Sat. and Lord's Day 4 and 5. Breaking of Bread at 10 am. Usual arrangements will prevail. Corresp., Thomas Wright, 1571 17th., St., Cuyahoga Falls, Ohio 44223 — Phone 923-2093

Midland Park, N. J. — Annual Conference will be held God-willing in the Gospel Hall, 61 Prospect St., commencing with Prayer Mtg., Sept. 24 at 7:45 p.m. and continuing over Sept. 25 and 26. Usual arrangements and hospitality extended to visitors. Corresp. Edgar Chambers, 550 Franklin Terrace, Wyckoff, N.J. 07481.

St. Thomas, Ont. — The usual annual Conference will be held D.V. in the Central Elgin Collegiate, Chestnut and First Ave., Oct. 9, 10 and 11, commencing with Prayer Mtg., in the Gospel Hall, Erie and Ross Sts., Oct. 8 at 8 p.m. No meeting will be held Sat. a.m. Hospitality extended. Servants of the Lord walking in the old paths welcomed in ministry. Corresp. Allan McCandless, R. R. 1. Port Stanley, Ont.

Cleveland, Ohio — The annual Conference here with 85th., St., Assembly will be held D.V. Sat. and Lord's Day October 16 and 17, commencing with Prayer Mtg., Oct. 15 at 7:30 p.m. All meetings will be held in the Gospel Hall, 4970 Monticello Blvd., Richmond Heights, Ohio. Correspondence to Arthur E. Pile, Sr., 5253 Briar Hill Drive, Solon, Ohio 44139 — Phone (216) 243-4916.

Hitesville, Iowa — Annual Conference D.V. will commence with Prayer Mtg., Sept., 17th., continuing over Sept. 18 and 19. Usual arrangements will prevail and hospitality extended to visitors. Correspondence to George L. Frey, Aplington, Iowa 50504.

Danbury, Conn. — Annual Brookfield Conference commenced Sept. 3 at 7:30 p.m. in the Brookfield Gospel Hall, continuing Sat., Lord's Day and Monday, Sept. 4, 5 and 6 in the Masonic Temple, 337 Main St., Danbury. Breaking of Bread at 10 a.m. Lord's Day. Corresp. Jack McGrath, 343 Litchfield Rd., New Milford, Conn. 08776

Kansas Ci'y, Mo. — Troost Ave. Gospel Hall will have their annual Labor Day Conference D.V. commencing with Prayer Mtg., Sept. 4 at 7 p.m., continuing through Sept. 5 and 6 with Bible Readings and ministry. The Lord's servants walking in the old paths welcome in ministry. Corresp. Leon Scott, 3843 Agnes St., Kansas City, Mo. 64128 — Phone 923-4037. Hall located at 2314 Troost Ave.

Arlington, Wash. — Annual Conference will commence D.V. with Prayer Mtg., Sept., 3rd., continuing over Sept. 4, 5 and 6. Usual arrangements and accommodations provided for visitors. Corresp. to John Portman. Phone 435-4364.

Clementsvale, N. S. — Annual Conference D.V. will be held as usual. Prayer Mtg., Sat. Sept. 4 at 7:45 p.m., continuing over Sept. 5 and 6. Visitors freely entertained. Servants of the Lord walking in the old paths welcomed in ministry. Corresp. Ronald Berry, Clementsvale, R. R. 1. Annapolis Co., N. S. BOS IGO

Clinton, Ont. — Annual Conference D.V. will be held as usual in Central Huron Secondary School on Princes St. E., commencing with Prayer Mtg., Fri., Oct. 1st., at 7:30 p.m. in the Gospel Hall, continuing over Oct. 2nd. and 3rd. Breaking of Bread Lords' Day 10 a.m. All meetings, other than prayer meeting, in the School. We desire ministry from servants of the Lord walking in, and teaching the old paths of the Word. Bible Readings between meetings. Visitors freely accommodated. Corresp. Douglas McDonald, 137 Mary St., NOM ILO

Sault Ste. Marie, Ont. — Annual Conference of the Joint assemblies will be held over Labor Day weekend, see last July, also June issues. Corresp. S. H. West, 479 Albert St., E. Soo, Ont., P6A 2KI —

FALLEN ASLEEP

Windsor, Ont. — Our beloved brother George Schneider “went home” June 3rd., aged 93. Saved in 1930 while rooming in the Mt. Elliot Hotel in Detroit reading John 6:37. We had meetings in his dear mother’s home in Toledo, Ohio, and knew George then — following the meetings there in halls etc., in early 1920’s — saints gathered to His Name then for some years. Our meetings then in Winter — Chas. Hoehler helped in one such visit. Remember large family in prayer.

Philadelphia, Pa. — Our dear brother George Moon, brother of the late William, “went home” May 31st., aged 82. Born in Belfast, N. I., saved and baptized in Barrington, N. J. in 1927 (bre. Halliday and Conaway preaching) and from 1947 in Olney Assembly. Consistent and faithful in testimony. Survived by his wife, two sons and our sister Mrs. Margaret Pruitt of Longport, N. J. A brother of William Moon, founder of the Longport Home.

Orillia, Ont. — Our dear sister Mrs. Joseph Glenney “went home” June 11th., in her 97th., year. Saved at 18 under preaching of Sam Benner and George Hicks. Highly esteemed and loved by her surviving family and saints of Dominion Hall.

Vancouver, B. C. — Our beloved brother Cecil Kennedy “went home” May 24, aged 49. Saved at Woodland Drive in meetings of Wm. McBride in 1958. A consistent faithful brother.

Also our brother W. Gordon Gardner of Victoria Drive Assembly “went home” June 15, aged 52, saved in 1951 at meetings of Herb Harris and Albert Joyce in South Main Hall Dec. 20, 1951. Our brother was on a “kidney machine” twice a week for ten years in hospital. Quiet, faithful and unassuming — pray for his ailing widowed mother.

Also our sister Mrs. Ellen Vollans, a consistent, praying and godly saint “went home” June 17th., in 84th., year. Saved in 1913 under D. R. Scott’s preaching. In Cedar Cottage and Woodland Drive assemblies, latterly in Terrace Assembly.

Cass City, Mich. — Our dear sister Mrs. Edith Venema “went home” June 7th., aged 81, born in Holland and in fellowship in the Saginaw Assembly, latterly here. Her husband surviving, also 3 sons and 6 daughters.

Banbridge, N. I. — Our dear sister Mrs. Sarah Martin, mother of our brother James Martin. Evangelist “went home” June 10 in her 86th., year. Saved under preaching of Joseph Glancy 45 years ago. A good, happy and kind woman who loved the Lord and in happy fellowship in this assembly since conversion.

Hitesville, Iowa — Our dear brother Herman Groen “went home” June 20, aged 88. Saved in 1926 during first meetings here by late Oliver Smith and in assembly since commencement in 1927 — four children survive.

Detroit, Mich. — We have received word (without details) of homecall of our dear sister Mrs. Elizabeth Ferguson of Stark Road Assembly, June 25 in her 79th., year.

Also have limited note of homecall of our dear brother Robert D. Bell of Schoolcraft Assembly who “went home” May 30th., aged 72. We may have further details later.

Sarnia, Ont. — Our beloved brother Neal Jarvis was called home suddenly June 8th., aged 49. Saved March 23, 1965 and in fellowship here for 10 years. Many unsaved heard the Word at the large funeral service. Survived by his wife, one daughter, five sons. Prayer requested for one son unsaved.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE PILGRIM PATH

THINK not defection from this path
Can lightly be passed o'er;
For He that chose it hath a plan
To fit His purpose more.

Than ever you or I could choose,
If left to our own sense;
We always must remember Whose
We are, without pretence.

Yet, though we think we know the path
Beset with dangers round;
Our enemy, with conscious wrath,
Can lure, with siren sound.

To cause us yet to miss the way
If to our sense we trust;
He works in this, his shortened day,
To lead astray through lust.

W.H.F.

SEPTEMBER, 1976

WORDS IN SEASON

Published monthly by Matthew J. Brescia, 33 Lewis Street, Hartford, Conn., 06103. Editor — William H. Ferguson, 12000 Edgewater Drive, Apt., 207, Lakewood, Ohio 44107
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ALL OTHER MATTER FOR THE MAGAZINE, please mail to the Editor, 12000 Edgewater Dr. Apt. 207 Lakewood, Ohio. This includes all Work & Workers items, Conference notes, Fallen Asleep - etc.

CHANGE OF CORRESPONDENT

Winnipeg, Man., R3J 3A5 — Mr. Harold Warnock, 410 Moray St., is now the Corresp. for the West End Gospel Hall, following the homecall of our esteemed brother John Hull. Phone 885-5417.

Manchester, Iowa 52057 — Mr. C. F. Foster, R.F.D. 2, for the Manchester Assembly. Phone 927 - 2963

REPORTS

Ontario — Word of the Summer tent work has reached us which we are happy to include for our prayer: Bre. Sam Patton and T. Kember at St. Thomas, bre. N. Crawford and Metcalf at Lake Shore, bre. Grainger and J. Beattie at Wheatley, local brethren at Windsor — up in the far north also bre. David and Murray Pratt have pitched at Goodfish, a suburb of Kirkland Lake among "mine squatters — a little blessing reported. Also heard bre. Stan Simms and Ken Moore in Hall in Arnstein, for childrens' meetings, in July.

Iowa — Bre Dobson and Hull in Parkersburg district under canvas saints much exercised. We believe bre. DeBuhr and Eric McCullough had some interest near Willmar. Bro. McCullough had an accident, driving, on way home, bruised and shaken otherwise safe, we heard. Later report from Parkersburg tells of tent being filled nightly, some outside. Four of Christian's children have professed. Good liberty in the preaching.

Detroit, Mich. — Lord's Day Breaking of Bread changed to 9:45 a.m. in the School craft Gospel Hall — Don Clark.

Thunder Bay, Ont. — On account of remodelling of Hall, one week-night meeting only for Prayer and Bible Study — Tuesday at 7:30 p.m. Other meetings as usual.

King of Prussia, Pa. — Bre. David Oliver and Gilbert Stewart of Cork, Ireland, here in tent work, this in the area where bro. Oliver taught school formerly, unsaved out every night. Remember in prayer. This is a suburb on the main line of Phila.

Pugwash, N.S. — Good to see so many in the tent at recent Conference, Augusta, Maine Conference also reported good.

New Ontario — Recent Conference good and profitable with a number of younger ones among us with an exercise as to things of God — this is good.

Iowa — Bre. Brandt and Wahls trying some tent meetings near Patch Grove, Wisc., Bro. Elliott at Donnellson in tent, young bro. Scherer from Jackson, Mich., helping, the tent pitched on his parent's acreage along the Highway. Attendance not too good last report. Meetings closed at Burwell, Nebr., the "seed sown" by our brethren there. Bro. Ballhagen, formerly of Iowa has his tent pitched at Bay Springs, Miss. This was about sixth week last we heard.

REPORTS Continued on Page 180

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. 68

SEPTEMBER, 1976

No. 9

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"YE ARE THE SALT OF THE EARTH" — Matthew 5:13

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The Spiritual Bankruptcy of "The Salt" means
The Moral Bankruptcy of "The Earth."

0—0—0—0—0

- DOES IT EXPLAIN the world's present demoralized condition?
- DOES IT EXPLAIN the wave of lawlessness sweeping over America and the world?
- DOES IT EXPLAIN the enormous increase in crime in U. S. A. ?
- DOES IT EXPLAIN the amazing growth of the divorce evil? A tremendous ratio, increasing daily.
- DOES IT EXPLAIN the terrible prevalence of social immorality? Virginity scoffed at?
- DOES IT EXPLAIN the growing industrial turmoil?
- DOES IT EXPLAIN the domestic unhappiness, the juvenile delinquency, the betrayal of public trust, even reaching high circles of government?
- DOES IT EXPLAIN the disregard of the Lord's Day, banishment of the Bible from the Schools, the craze for pleasure and travel — the absence of the difference between the children of God and the Egyptians — Exodus 11:7 ?

IF SO, "judgment must begin at the house of God." For judgment of sin and confession of sin on the part of the Church means purging, and purging means revival, and revival means revival of evangelization, affecting not only sinners but the quickening of the moral conscience of each. READER! Have you lost your savor?

The above from our late Editor Dr. E. A. Martin — adapted

CONVERSION OF WM. P. DOUGLAS

(Related in Addison Rd. Hall, Cleveland, in year 1944)

He read Psalm 66:16 and Ephesians 2:12,13.

The word in the sixty sixth Psalm that we have been reading expresses the desire of my heart tonight. "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." I am very happy to tell you once again how God in His grace made me His child.

It is some eighty-four years ago when I was born for the first time in the city of New York. I had a saved mother, one of the greatest blessings that a man could possibly have. I remember as I grew up my mother used to impress upon me my need of the new birth. I was careless until sixteen years of age.

*"I once was a stranger to grace and to God,
I felt not my danger and knew not my load.
When friends spoke in rapture of Christ on the tree,
Jehovah Tsidkenu was nothing to me."*

I remember right well in the year 1876 (I was then just sixteen years of age) God in His kindness sent along to the city of New York two men, one noted as a singer whose name was Sankey; the other was celebrated at that time as a preacher, D. L. Moody. I remember when they came to the city of New York, intimation of the meetings was given out in the place where I attended with my mother, a Presbyterian church in the city of New York. I remember how my mother pressed my brother and myself to attend those meetings. At first we cared not for the meetings. I remember one night when mother was at the Hippodrome, my brother and I passed that particular evening in the home of a friend. That friend was a young man my brother's age. He was about twenty-one years of age at the time. I remember my brother and I went to see him and passed the evening together in merrymaking. I remember the dear mother came home from the meeting and began to upbraid her son James for his carelessness. She likewise upbraided my brother for his carelessness, and after she had done that she turned to me and very kindly and tenderly reproached me for my carelessness about eternal matters. I have to confess with shame and sorrow that I was the most lighthearted for I laughed at her. I simply repeat it because it tells you I was a stranger to grace and to God.

Shortly after that, however, I went to one of those meetings. The preacher that night selected for his text a question a short question that can easily be remembered. I trust any unconverted one in this hall tonight may remember it. The question was "Where art thou?" God carried home that question like an arrow to my soul. I entered the meeting that night a careless lad, I left it an awakened sinner, and for five long weeks I chattered like a crane and I mourned like a dove. I discovered where I was

before God, a sinner, a guilty sinner, a lost sinner, a sinner going down to a lost and to a damned eternity. How could I be merry? Dear unsaved friend, how canst thou be merry, how canst thou be gay? Dost not thou know that thou hast a soul that money cannot purchase? Nothing can redeem it but blood, a soul that is going to live forever and forever and forever. "Where art thou?" May God in His grace give you to discover where you are tonight, on your way down to a lost and dark eternity, and may the word that you have already been hearing be riveted upon your heart and conscience, and may you find no rest or peace until you rest your soul upon the redemptive work and finished work of God's beloved Son.

My condition prevailed for five long weeks. I was troubled, I wept, I went to various inquiry meetings that were then conducted in connection with those large meetings. In my grief I would tell a Christian worker as to my condition. I would be told, "Pray on, brother" And I prayed on. But the more I prayed, the less rest and peace I had. I remember the meetings were going to close in a few nights. I remember the date was set for the seventeenth night of the month of April, sixty-eight years ago. Sixty-eight long years ago when that wonderful seventeenth night of April in the year 1876, I remember I returned home from the meeting. I will never forget that night as long as I live. Weary, worn and sad, I had prayed, I had wept, I had mourned over my condition. Returning home, I took my Bible that I had carried with me to those meetings, having received it when a boy in the city of Glasgow as a reward at school. I opened the Bible and read from the gospel of John and read the third chapter of John. I read on still till I came to the fifth of John. On my knees I remember, with my open Bible before me, my eyes rested upon the twenty-fourth verse. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life and shall not come into condemnation; but is passed from death unto life." "Unto you." To whom was it speaking? "Verily, verily I say unto you, William Peter Douglas." "He that heareth my word," and I had heard His word "and believeth on Him that sent me." The Spirit of God at that very moment revealed to me the blessed, glorious truth that the person spoken of there was His Son. Why had God sent Him? To die, yea, to die for me. I had been brought up to believe that Christ had died for sinners, but never until that night had the Spirit of God revealed to *my soul* that *glorious, blessed truth* that God had sent His Son to die for me, a guilty sinner. "And believeth on Him that sent me, hath everlasting life." And the blessed truth of God a salvation burst into my darkened heart and I was saved. I passed out of that condition of which the apostle writing to the church of Ephesus wrote "In sin, without Christ."

That is the condition of every unconverted sinner, no matter what his name may be, no matter what his religion may be, no

matter what his nationality may be. Without Christ, if he is not born from above. That is your condition, unconverted sinner tonight, without Christ. I was without Him for sixteen long years, but on that memorable seventeenth of April, 1876, I passed out of that condition, a lost, ruined, guilty, hell-deserving condition. That was my condition for sixteen years. But I passed out of that condition into that other condition, "In Christ." I passed out of that condition of condemnation into that condition of justification, of salvation. That has been my condition for sixty-eight long years now. What a blessed condition. In Christ from sin forever free, forever free to praise His Name who bore for me the guilt and the shame.

GUIDANCE FOR THE PILGRIM

AN OUTSTANDING pilgrim Abraham gives us, in God's ways with him, some very helpful lessons which should guide us in our pilgrim journey — from the City of Destruction to the Celestial City. One particular point we should consider which would teach us a salutary lesson as to the results of failing to seek the guidance of God and leaning on our own wisdom or following the tendencies of the natural man.

In Genesis 12 there is a considerable period of time between the call of Abram and his reaching the land God had promised to him. We do not consider this period of his "call" meantime. However, we find in Genesis 12:6-8 that he reached Shechem and also Bethel, building his altar in both places and God had appeared to him, verse 7. But we read in verse 9 that he continued journeying — "going on still toward the south" and following the famine he went down into Egypt to journey there, verse 10.

A FAMINE

God permitted this famine and such is always a test on the part of the child of God, also a test of assemblies. In the latter case not a few assemblies that once stood for the truth of God in separation from the world in its various forms have succumbed to popular suggestions of the carnally minded and have found themselves entangled in the religious system of Christendom. However, we are considering mainly the individual aspect of divine guidance now and, where a famine has arrived, the true believer who leans upon God, is content to wait and find God's answer to this situation instead of rushing blindly on, thereby finding themselves in serious trouble. Without going into details of his backsliding here, we find Abram in Egypt. He had gone without any clear instructions from God, so he must face the consequences and they are unpleasant, and further have an eternal bearing on the race. The remainder of this chapter is rather a dark one in the life of the pilgrim. But, although Abram had missed

God's leading at this point, God did not forsake him and so operated on the heart of the Egyptian king that Pharaoh finally chased him out and we find in chapter 13: that Abram went up out of Egypt.

One might close the incident here and forget about the digression but God has left the record which should be a warning to us all. Chapter 16 tells us that Sarah had brought with her an Egyptian handmaid, whose name was Hagar. Thus, while delivered from Egypt, they brought "Egypt" with them. This introduces a very strange episode with results that can be seen, relative to the nation of Israel, remaining to this day. Out of Abram's alliance with Hagar there came an Ishmael, chapter 16:11,12, whose descendants to this day remain the bitter enemies of God's professed people — Israel.

THE 430 YEARS

We would like to consider the missing of the mind of the Lord on the part of the pilgrim further. We read in Exodus 12:40 . . . "Now the journeying of the children of Israel, who dwelt in Egypt, was 430 years. When we consider this statement in the light of the Word, we find that the sons of Israel going down with Jacob into Egypt, as to years spent there, was much less than 430 years. Now in following reliable chronology the actual period of the nation in Egypt was 215 years, just about one half of the 430 years mentioned in Exodus 12. Some might question.

However, when we go back to the time when Abram went down into Egypt to sojourn there (which sojourn God had not permitted him to continue), we find *another* 215 *years* from 1706 B.C. to 1491 B.C., at which latter date they left Egypt, according to Exodus 12:40. So adding both, the time of the sojourn of the nation in Egypt and the original movement down to Egypt in the case of Abram, who missed the mind of the Lord then, we find 430 years. The very important point of the negative results of backsliding and missing the mind of the Lord is very evident here. Enough to say we know he, and they, had reason to regret it later as we trace the effect of the bringing up of Hagar out of Egypt is concerned. God dates the time of the "sojourning" from the time of Abram's failure thus in going down to Egypt without the divine sanction. This salutary lesson learned here is a reminder that God marks the lives of His pilgrims and their failure is left on record for us showing, definitely, the dire results of missing the mind of the Lord in our pilgrimage journeys. It makes us afraid to take steps without God. We cannot plan without God, we cannot put self first in planning our steps and progress through life.

IMPORTANT FOR YOUNG BELIEVERS

These lessons of the Word, written for our admonition our younger and even middle-aged believers should lay to heart as

it means so much to such to have the blessing and help of God in their lives. How easy it is, at times, to leave God out of the reckoning and to plan and propose as it seems to fit in with one's own thoughts. But to act thus is only to bring regrets and further problems into the life later on. God is very gracious to us as we travel through life and the important thing is to put God first in all things, and wait on His revealing His mind as we wait on Him and pray and read carefully the Word, bringing it into all our deliberations. Let Him have the first of thine increase and thy barns shall be filled with plenty. Put God first in all plans, purposes - *be afraid to go ahead without some clear evidence of guidance gained through prayer and the Word:*

"Ill that God blesses is our good
And unblest good is ill;
And all is right that seems most wrong,
If it be His sweet will."

God cannot fail us when we lean on Him. However, if we take our own way, failing to seek His guidance and forging ahead as seems best to us, the truth of Isaiah 50:10,11 could be the result . . . "Ye shall lie down in sorrow."

GOING DOWN TO EGYPT

The child of God is always going down when they set Egypt before them as the ideal for life, prosperity, education, dress and appearance etc., From whatever angle you look at it, in Israel's case, when they were going to Jerusalem to the House of God they were always "going up" - whether from North, South, East or West, they were "going up to God." This is aptly described for us in Psalm 84:5. . . "Happy is the man whose strength is in Thee and in whose heart are the highways to Zion."

"He never fails who trusts in God,
To him no chance is lost:
God's will is sweetest to him
When it triumphs at his cost."

Abram "went up" out of Egypt. Thank God the pilgrim is leaving it behind him forever.

THE IMPORTANCE OF THE BOOK OF GENESIS

Harold Paisley

This wonderful book has been rightly called the "seed plot" of the Scriptures. It is our purpose to outline some of the "Beginnings" in Genesis, as its name implies.

THE BEGINNING OF THE UNIVERSE

It is clear that the Creator preceded the creation. Faith accepts the fact of the first verse of the book: "In the beginning God created . . . the heaven and the earth." There is no time assigned

to the original creation. Modern geology may demand millions of years, but the Word of God is still true and not affected by such statements. One is impressed with the dignity and simplicity of the language used by God to present so great a matter. The order of events is found to be scientifically accurate. The object of all the preparation outlined in chapter one is to create Man, and place him in absolute authority over all things on earth. Angels were created to serve, but man is the masterpiece of all creation, and was created to rule. How wondrous were the thoughts of God concerning man.

THE BEGINNING OF MARRIAGE

We now behold God teaching the principle of companionship. The woman is made from the man, and yet man comes through the woman, each is essential to the other. This oneness is fully expressed in the marriage union. This is not to be lightly entered upon, nor can this bond be severed by the lax laws of men. The Lord Jesus said: "It was not so at the beginning." God planned for the happiness of the race on the unity of man and wife, which unity was to be continued in love. Where deep affection is known, this bond becomes the foundation of a society where the scandalous happenings of our day would be unheard. The present sad conditions in this sphere of life is the result of the ignorance of the Divine intention in the marriage union.

THE BEGINNING OF SIN

The third chapter of Genesis is vital. Here is recorded the entrance of sin into the world. Sin has had a prior history. The fall of man and his failure to own allegiance to the Lord God is the saddest reading in this book. The serpent beguiled Eve in a very subtle manner appealing to the body, soul and spirit. Satan then denied punishment for sin and introduced a life of evolution. This absolute rebellion against God and His Word being heeded by our first parents has brought about the ruin and corruption that has marked mankind in all the ages.

THE BEGINNING OF JUDGMENT

In these opening chapters of Genesis there are four cases where God is presented as pronouncing judgment against sin:

1. The disobedience of Adam and Eve. In this case God drove them from the garden and barred the entrance. Sin is revealed in their sentence as the source of shame, sorrow, curse, suffering, and finally death. How good in the midst of such a scene of woe God made the glorious promise of a Saviour, who would deliver from the plight into which man had fallen. (Gen. 3:15.)

2. The murder of Abel. In the fourth chapter Abel is presented as the first man to die on this earth. He was a martyr and a righteous man, slain by Cain his brother, who was stirred up by that Wicked One. Cain was sentenced to become a wanderer in

the earth, and was excluded from God's presence forever. This death of the shepherd Abel is a figure of the death of the Lord Jesus, who was rejected and slain by the Jewish nation. They have God's mark upon them and have wandered amongst the nations of the earth, and what sufferings have been their lot.

3. The judgment of the flood. When we reach chapter six the unholy character of the human heart is made known. The earth was filled with violence. The awful deluge fell upon the human race. Noah only and those with him in the ark survived the world wide judgment. God gave Noah and his family a new start and placed government into his hands.

4. The tower of Babel. This introduces the first organized system of religion and idol worship. This has continued in many forms and will be fully developed in the Babylon condition of Rev. 17 & 18 when God's final judgment will destroy it forever.

THE BEGINNING OF THE JEWISH RACE

In the second main division of Genesis there are four great names introduced. These were the founders of the nation. Abraham, Isaac, Jacob and Joseph. In Abraham we see a figure of the Father who gave up His Son to die: in Isaac we see the Son in His obedience unto death, out of which He returned in triumph. In Jacob we see the struggle between that which is carnal and that which is spiritual, until the final victory is gained: doubtless a figure of the work of the Holy Spirit. In Joseph, God has given one of the most complete pictures of the Lord Jesus in all the inspired volume. The love of the father and the hatred of the brethren, the depths of his sufferings and the heights of his glories, all combine to display God's purposes for His Beloved Son.

Moreover the five chapters in the central place in the book give us a remarkable prophetic outline. In chapter 21: the birth of Christ foreshadowed, in chapter 22, the death of Christ pictured and His glorious resurrection. Next in chapter 23 & 24 Israel as a nation put on one side in the death of Sarah, followed by the seeking of a bride for Isaac and the joy of the meeting in the eventide. Then chapter 25 begins with the re-marriage of Abraham and his later fruitfulness, giving us a foretelling of the taking up of the nation of Israel again.

As we ponder these things we use the words of Paul in Romans chapter eleven: "O the depths of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments and his ways past finding out."

It is an important principle that none can tread the world beneath their feet until they see a fairer world above their heads. When the Lord is set before you, your eyes are dim to lower objects. The beauty of the all-beauteous makes other loveliness lovely.

LIFTED EYES

Harry Macfarlane

Genesis 13:10,14 - 18:2 - 22:4,13

IN Genesis 13 we find Abram coming back from Egypt, very rich in cattle, silver and gold and establishing his tent where it had been at the beginning between Bethel (house of God) and Hai (heap of ruins), also to the place of the altar which he had made there. Thus restoration and communion had been restored. Lot also came with him, also very rich, so that the land could not bear both of them, and strife ensued. However this was soon taken care of by Abram generously offering his nephew the choice of the land. So Lot "lifted up his eyes" and beheld all the plain of Jordan. . . as the garden of the Lord, like the land of Egypt. We might think of this "look" as a look of self exaltation or SELF GRATIFICATION, because here he pitched his tent towards Sodom, with the results of eventually sitting in the gate as a magistrate. We do not think that God would ever ordain one of His own people for a place like that. The sad part of Lot's "look" was that he lost everything and ended up in a cave.

In verse 14 we have Abram "lifting up his eyes" and the context would suggest a "look" of APPROPRIATION. But we should notice, before going further, the expression "after that Lot was separated from him." In Isaiah 51:2 God says concerning Abraham . . . "for I called him alone." Neither Terah, nor Lot, had a sight of the God of glory. Stephen corroborates this by saying. . . "The God of glory appeared unto our father Abraham." We would suggest that God could not reveal Himself fully to Abraham until these associations were severed - first with the death of Terah at Haran, and now when Lot separates himself from Abram. We should never under-estimate the effects of wrong associations. The literal rendering of I Cor. 15:33 is. . . "evil associations corrupt good morals." Although Lot was a child of God he was a carnal one and being associated with him was only a hindrance to Abram's fellowship with God.

Abram was told to look northward and southward, and eastward and westward. And the promise was. . . "To thee will I give it, and to thy seed forever." And again in verse 17. "Arise, walk through the land in the length of it and the breadth of it." This is surely APPROPRIATION. The question comes startling clear to us. . . "What are we doing with our inheritance?" The first three chapters of Ephesians makes it clear that we have one and speaks of the immensity of it. . . "What is the breadth and length and depth and height." Eph. 3:18. We should be doing as Abram did, he entered into its fulness by faith. The names at the end of the chapter suggest spiritual vigour and a circle where fellowship can be enjoyed. . . MAMRE means vigour - HEBRON means company.

In chapter 18:2 Abram receives a DIVINE VISITATION,

none other than the Lord Himself and two angels. We rather think he expected them and was not surprised at their arrival, and he had the great privilege of entertaining them and receiving the promise of a son. In passing we might say that this is the first mention in Scripture of "feet washing." It is clearly refreshment here, "that ye may wash your feet and rest yourselves." We shall spoil John chapter 13 if we lose sight of that. It spoils it to make the thought of removing defilement too prominent. Generally through scripture it is always connected with refreshment and service of love. The important word in John 13:5 is the word "began." The Lord Jesus was trying to show His disciples that what He was doing was what He was going to be occupied with after He went back to the Father, in connection with His intercessory work there.

In chapter 22:4 Abraham "saw the place afar off." What misgivings he must have had as he left the young men and journeyed on. Yet faith was strong and there was no turning back. The will of God must be fulfilled. We think of our Lord Jesus Christ in Gethsemane, prostrate on the ground and praying thrice over . . . "If it be possible remove this cup from Me, nevertheless not My will but Thine be done." There was no turning back. We might think of this look as a look of DETERMINATION. In verse 13 of Genesis 22 we have substitution brought before us. Abraham had said to the young men - "I and the lad will go yonder and worship and come again to you." Isaac would "come again." It could not be otherwise for Abraham's faith, considering who Isaac was, and the promises which were divinely bound up with him sealed the matter. Heb. 11:19 says. . . "Accounting that God was able to raise him up, even from the dead, from whence also he received him in a figure." The ram was caught in a thicket by its horns. As the Lamb, the Son of God was marked by spotless perfection, and meekness in suffering, but the ram speaks of maturity and energy and its horns as the symbol of strength. It can be truly said that Christ was held by the strength of His love to all the precious work that was needful for the glory of God so that "many sons" might be brought in.

In closing, personally, we would like to think that God rewarded Abraham's obedience for being willing to offer up his son by "telling him" v. 20 where he could get a bride for his son, v. 23., that the blessing promised in verse 17 could be fulfilled.

Our blessed God often permits us to have our own way, that He may show us the folly of it. Alas! would that we might learn His way in His own presence, and be spared the sorrow for ourselves and the dishonor to His Name which come from the bitter experience of a path of disobedience.

ASSEMBLY CORRESPONDENT'S RESPONSIBILITY

THE Correspondent of each assembly is chosen by the assembly, through the elders of course, to act on behalf of the assembly as to correspondence and conveying the mind of the saints relative to any necessary communications, part of which is the transmission of "fellowship in the Lord's work" to designated workers or servants of the Lord, and is important as it conveys to others the exercise and spiritual character of the assembly. The assembly is often judged by its correspondence and correspondent, hence this is a spiritual work undertaken for the Lord and is more or less "deacon work."

If the correspondent is rather careless in his work, or fitful, this conveys a wrong impression and the saints are hurt if such comes to their attention since, after all, he is not handling his own funds but the funds and fellowship of the assembly. He should also be wise as to the responsibility and good testimony of any who write to visit the assembly and know something of conditions prevailing so that the saints shall not be imposed upon. The important work of writing a letter or letters to those to whom the assembly conveys their fellowship in a practical way, can be of a spiritual and encouraging way as to the recipient. A good letter written with a spiritual tone and in a respectful manner to the Lord's servants is necessary. Such should never be considered a "chore" to be carried out perfunctorily, but should have a warm and understanding message from the saints. Of course, there is, at times, little opportunity to write a note and consequently the gift is given without such. Where such takes place, with an understanding between all, this would be perfectly acceptable but it should never appear to be "so much pay for so much preaching." This latter is the world's way and men who know their God would scorn such a thing. Generally speaking the courteous letter, written in a spiritual manner, is the accepted way to convey fellowship in the Gospel, or ministry of the Word, to the Lord's servant.

We have, in our files, some very encouraging and courteous letters from certain correspondents which have a spiritual message along with the encouragement of the practical fellowship as well as giving a true *example as to how* such letters should be written in conveying the fellowship. This, of course, is a matter for those responsible to consider well. Sometimes brethren who do not put in an appearance at assemblies, or conferences, constantly are not thought of perhaps as they should be and, when someone does come along, the fellowship flows freely while others who are at their work constantly, and not writing letters to tell of their work, are little thought of in this practical manner. This is where godly consideration and spiritual exercise is required. Too often the spasmodic takes precedence over the sincere and faithful laborer in unknown parts who seldom puts in appearance, but putting in good and solid work for years in the "hidden life" he has chosen the better part which his God shall not forget, even though we do.

W.H.F.

WORD STUDY IN THE NEW TESTAMENT

"Feet Washing"

IN our English we do not make the distinctions which the Greek scriptures do, at times, consequently we fail to realize the true import of the Scripture, or the lessons attached thereto.

An example of this is seen in John 13 where our Lord, in the upper room, began to wash the disciples' feet. The word that is used here is the root word (neiptein - Gr.) from "nipto" which is only a partial washing, or one of the extremities as washing the hands or the feet.

Whereas, in verse 10 the Lord said to Peter. . . "He that is washed, i.e. washed all over or bathed all over (louloumenos - from louo - Gr.) needeth not save to wash his feet." (nipto - Gr.)

O. T. reference

The Septuagint expresses it in Exodus 29:4 where it is a complete washing. However, in chapter 30 of Exodus, vs. 19-21 the "washing" is referred only to the hands and feet in connection with the priestly service of the Sanctuary.

Looking at Ex. 29:4 and 40:12 again, it is a "once for all" washing in connection with their consecration to the priestly office - the contrast to chapter 30 at the laver, it is only their hands and feet.

Our Lord in John 13 gave the disciples, and ourselves, an example of true feet-washing in humility and condescending grace of loving service to each other.

THE THOUGHT OF INTERCESSION AND REFRESHMENT

There is the further thought in connection with the feet-washing, perhaps the primary thought, and this is REFRESHMENT. We see this in Genesis 18:1,4. The three men came to Abraham and in verse 4 he states. . . "let water now be brought and let them wash your feet, and do ye refresh yourselves under the tree." (Sept.) Thus Abraham in true courtesy would refresh his heavenly guests.

Here the Septuagint uses the Greek word for washing the extremities, in this case "their feet." It is the same word which our Lord used in John 13:4,6 but in verse 10 our Lord shows the contrast by speaking of the "once for all washing" as He stated "but is clean wholly."

The thought of REFRESHMENT can be seen clearly in this. Our Blessed Lord was about to finish that great work for which He came and, in the ascended glory, was about to enter into His glorious work of INTERCESSION in the heavens. What a wealth of opportunity this opens up to us all whether by prayer, or by lowly service in humility for fellow-saints as we seek to be a means of REFRESHMENT to the children of God.

The other word for "washing" in the N. T., for there are three in the Greek scriptures, has to do with washing of garments primarily.

The Editor

EXTRACTS FROM LETTERS OF SUBSCRIBERS

"Men are not speaking plain words as to Christian behavior, separation, assembly truth etc. I speak as to the vast number. (Thank God for those who do speak the word without any trimmings). A real example of this is what a brother said. . . not long ago. He said "I am convinced that it is not right to preach against T. V. and dress etc., for Christianity is not made up of do's and don'ts." The man evidently does not realize the difference between legality and Christian obedience. We must look to the Lord that He will raise up men with firm convictions and who are deeply devoted to the Lord.

I have been deeply impressed of late about nearness to the Lord and what it can do. Nearness and affection will do what theology cannot do. This is seen in Mary at the tomb, she wanted to be near the Lord, and though she was unintelligent as it were — (she should have known that the tomb would be empty) yet the Lord reveals Himself to the heart that is set on Him. Mary gets the word. . . "I ascend to my Father and your Father" etc., she is now intelligent as well as affectionate. If near Him we soon will have correct intelligence, but we will have more than that — we'll have the divine taste and we will be *for* Him where He is rejected. Yet we would have bridal joy in our hearts waiting for His return. May the Lord encourage us who are younger to go on for His glory and to keep the Word unchanged, just the SAME until we see Him face to face. Thank God for brethren and sisters here and there who are younger and that are seeking to move forward and are seeking the old paths. May the Lord continue to use W. I. S. to circulate the truth amongst His own and encourage in His service."

From U. S. A.

* * *

"A few observations. . . At a recent conference a brother got up to minister (not one of our regular ministering brethren). . . he repeated words about the young people . . . had the people laughing and said in a low drawn-out voice. . . 'these old brethren and these old sisters etc.' and went on to say they were a hindrance to our young people. Again, this caused laughter. Sad to say this appeals to some (not the spiritual minded we know) who would like nothing better than this to happen. And it is sad to think that there are some amongst us, as our esteemed brother William P. Douglas of Cleveland used to say. . . "Some amongst us cannot tell the difference between sap and sound."

From U. S. A.

* * *

"We still appreciate the ministry of the Magazine. I would say sincerely, and after much consideration that I have been *deeply disappointed and disturbed lately after attending two conferences.* There seemed no dependent spirit on God — in

prayer before the sessions — or in the messages themselves, most unassuming apart from perhaps one or two messages. But coupled with it there “seems” to me to be a sly predominance, hurried and scholarly but out of “touch” by some of our learned overseas brethren, specially in Bible Readings. I tremble even as I write these words, as I wouldn’t wrongfully accuse — but I only say what I feel to be true — at first I thought maybe I was “out of touch” but no any longer. May the Lord give grace to continue yet a little while as “a light for Himself” towards His people.”

From Canada

* * *

Editor’s note! As to the danger of a more theoretical approach in the consideration of the Scriptures in our Bible Readings, this has been noticed for some time. Theoretically correct, it would seem, but without any practical bearing on the life and conduct. Some who maintain this line overseas makes us wonder if this this has produced practical separation from the religious world and its aims. We need PRACTICAL truth in our ministry, not theory.

THE INHERITANCE OF THE FLESH

I HAVE been reading in Nehemiah lately, most of it you no doubt have been blessed from. I just mention one or two things I’ve been struck with. In the third chapter we have the account of the building of the wall, and the names of the builders. It says nothing about their being masons; but the goldsmiths and goldsmith’s sons, apothecaries’ sons, and merchants.

Well, to let that go, there are the three enemies — Sanballat, the Horonite or Horite. In searching we find he possessed Mount Seir, afterwards the possession of Esau, the child of flesh, no doubt a type of the devil, from whom the flesh gets its inheritance.

Tobiah, the Ammonite, the seed of the carnal, worldly believer, a type of the world. Geshem the Arabian, the descendent of Ishmael, the flesh. See chapter 2:19.

These three tried to hinder God’s work and God’s labourer, Nehemiah, in every possible way; but what I was struck most with, was the invitation in the sixth chapter, to come and meet them (have a conference) in the villages of Ono — we find in the 11th chapter, verse 35, that Ono was “the valley of craftsmen;” but Nehemiah was in the counsel of God. He feared the Lord and he had the Lord’s secret, and knew the devices of Satan, and could say. . . “But they thought to do me mischief”; and oh, that noble answer, “I am doing a great work, so that I cannot come DOWN (it is upward we go not down); why should the work cease, whilst I leave it, and come down to you?”

I’ll make no application, only many a man who has turned his back on Babylon, and begun to build the walls of Jerusalem, has listened to the voice of the seducer, and gone down to ONO

to have a conference with the "craftsmen" and, now, they are working hand to hand together. What is all this OX-and-ASS sort of work, this pretension to being outside, to Jesus' Name and Person, and yet having conferences with the "craftsmen" who call Jerusalem the rebellious and the bad city? Oh, my God, however short or feeble our testimony for Thyself may be, let it be real.

(This extract from a letter to the Editor of the Northern Witness, the forerunner of the Witness of Scotland, written 100 years ago this month, is an example of the "workings of the flesh" to this day, to lead the saints into conference with "enemies of the truth of God.")

Editor

THE SNOW OF AGE

NO snow falls lighter than the snow of age; but none is heavier for it never melts.

The Scriptures represent age by the almond tree which bears blossoms of the purest white. "The almond tree shall flourish," — the head shall be hoary. It was said of one that was turning gray that his hair looked as if "Time" had lightly splashed his snows upon it in passing.

It never melts, no never. Age is inexorable. Its wheels must move onward; they know no retrograde movement. The old man may sit and sing "I would I were a boy again," but he grows older while he sings. He may gaze backward with an eye of longing upon the rosy scenes of early years, as one gazes upon his home from the deck of a departing ship which every moment carries him farther and farther away. Poor old man! *he has little more to do than die.*

It never melts The snow of winter comes and sheds its white flakes upon the valley and mountains: but soon the sweet Spring comes and smiles it all away. Not so with that upon the brow of the tottering veteran: it came to stay. There is no Spring whose warmth can penetrate its eternal frost. Its single flakes fell unnoticed, and now it is drilled there. We shall see it increase until we lay the old man in his grave. How terrible is old age when the life has been spent in sin. The white hairs are the white hairs of a leprosy that has almost run its course: for such is reserved *the blackness of darkness forever.*

But "the hoary head is a crown of glory, if it be found in the way of righteousness," Prov. 16:31. It is beautiful, honorable, eloquent. "The glory of young men is their strength: and the beauty of old men is the grey head," Prov. 20:29. It speaks of a *life spent in the honorable service of Christ: of wisdom gained in the school of experience.* Let the aged Christian exult that he is

old; when life and the world are so full of emptiness. If any must weep let it be the young, at the long succession of cares that are before them. Welcome the snow for it is the emblem of peace and rest to the aged warrior. It is but his temporal crown which shall fall at the gates of Paradise, to be replaced by a brighter and better.

W.I.S.

QUESTIONS AND ANSWERS

Question: Is it not a possibility that Bible Readings may become too technical and the determination to finish a chapter or subject too arbitrary that a great deal of practical truth is passed by relative to the life and testimony of believers? We are referring especially to meetings convened for Bible Readings.

Answer: We are quite in favor of Bible Readings, properly conducted, when there are some more mature brethren present who can be of help at a necessary time.

But there has been a noticeable trend lately to get into a sort of textual and mechanical way of handling the subject matter and, in this, we in this country are not too favorably impressed. There is a distinct danger of adopting some ideas from across the seas as to our Bible Readings, thereby missing much practical truth so needful today to reach and strengthen young believers in their pilgrim journey. When the matter reaches technical points, one can easily see the lack of interest on the part of the listeners.

It is so easy to seek to finish a chapter or subject without due consideration being given to the apostolic teaching, considering the particular problems that have arisen to cause the writing of the Epistle or portion chosen for consideration. This could leave untouched, in the portion, much practical teaching of real value to younger hearers.

Men who have not labored in this country, knowing very little about conditions prevailing (except by hearsay — which is dangerous), are not the best men for our Bible Readings. In fact, we have noticed through recent years that some such seem rather to look upon our brethren here as not being “up to par,” with themselves . . . rather a poor attitude. The textual exposition, with emphasis on this, leaves much to be desired.

Better far for our younger believers, and the ordinary mature brethren or sisters, to receive some really nourishing food for their souls rather than a mere outline of Scripture which does not lead to a separated life — those who have followed this line in Bible Readings, if they would honestly assess results, must decry the loose way in which such exposition has been accepted — we remember the saying . . . “the end of all true doctrine is practice” and the following thought is worthy of consideration . . . “New truth must rest upon old truth and is in harmony with it.”

To this end we append the following exhortation of the beloved apostle . . . “And we beseech you brethren, to know them which

labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves. . . . I Thess. 5:12,13.

Question: Do you advise young preachers, starting out in the Lord's work, to seek to learn Greek etc., to enable them to become more proficient in the Word.

Answer: In most cases they are too late, missing this in their early school years, furthermore their most important part is to get a "field for God" before their eyes and do some real pioneer work over a period of years, without clinging to the assembly circuit. In their lonely years in such a work, with the Word of God before them, and in prayer to the God they trust, they shall learn far more of helpful nature to God's dear people than a smattering of Greek will ever do for hem.

Question: If Israel sojourned in Egypt 430 years, according to Exodus 12:40 and according to Acts 7:6, in Stephen's address to his persecutors God said . . . "They should bring them into bondage and entreat them evil 400 years." What is the difference in the two statements?

Answer: As we point out earlier in this issue, in our article, the 430 years sojourning in Egypt dates from Abram's going down into Egypt to sojourn there (Genesis 12:10) — which he did without any guidance from God. His sojourn there was limited as Pharaoh chased him out, but God took notice of Abram's defection.

They brought Hagar, the Egyptian handmaid with them and Sarah, again without God's mind, gave Hagar to Abram after they had been out of Egypt 10 years. Abram was 86 years old when Ishmael, son of Hagar and Abram was born — this would be after Abram came back to the land of promise. He turned his back on Egypt but he brought some of Egypt with him, hence we find the persecution in seed form here.

According to the promise of the Lord to give a seed, Isaac was born when Abraham was 100 years old, at which time Ishmael, son of Hagar was 14 years of age or 24 years out of Egypt.

When Isaac was weaned, we would judge about 6 years of age, we find Ishmael mocking Isaac, or as we read in Gal. 4:29 . . . "But as then he that was born after flesh persecuted him that was born after the Spirit, even so it is now."

So, if we would add the ten years before Hagar was given to Abram, also the fourteen years after Ishmael to the birth of Isaac, adding six years until Isaac was weaned, we find the thirty years — or the difference between the "sojourning in Egypt" and the "affliction or persecution of the people of God" and, as we all know, that persecution is still very evident against the professed Israel (even in the land in unbelief) and Ishmael is the prime persecutor again. Gal. 4:25 . . . "This Hagar is Mount Sinai in Arabia and answereth to Jerusalem which now is, and is in bondage with her children."

The above is as we find this in our study of the Word and we trust it shall be helpful for us to understand that even "back-sliding and defection" out of the path of God is taken notice of by our God and brings dire results, at times. The editor.

PIONEER PAGE

The Saga of Weborg Point (concluded)

After a winter spent in north of Michigan, we left to go into the Copper Mining country by way of Chicago and Elk Grove where we had made the contact with Miss Johanna Weborg, as mentioned in our last issue, now a very sickly woman. We visited several towns or villages on our way north in the Bible Carriage, quite primitive. At that time we had the Carriage mounted on a ton and a half chasis - had some interesting times in the open air and visitation, with tract distribution, Testaments and Gospels etc.

We were on the way north and fully intended to visit Miss Weborg and her sisters, but I said to bro. Warke one morning that I felt we should press on, knowing her condition somewhat. Stopping at the Hospital in Sturgeon Bay we heard she was in the old homestead at Weborg Point. We reached there over a rocky trail late in the day and pulling up with the Carriage at their home, I went ahead.

She had a malignant tumor in her chest, had been suffering greatly, had to sit up on chair but she had been telling her neighbours that God would send her His servants ere she went home to be with Him. I knocked and Vida (her sister) - they were all up in years - opened to me. Although I had not met her heretofore, she welcomed me although she said her sister was very sick and in much pain - I went in alone. I found her sitting there in her chair, evidently suffering - she was so pleased to see me again and I told her it seemed the Lord would soon take her home to be with Himself. Then I went out and brother Warke and I sat with her, read out of the Book to her and prayed, both of us, for her and, as it was getting beyond sunset we went back on the road a little with our Bible Carriage to get a little bite of supper. We had commended her to the Lord.

We went back on the road a short distance and were just getting something from our simple supplies to eat when a tall Norwegian walked up to us (it was her brother.) He said to us. . . "I just came to tell you that within a very short time after you left, Johanna died." This dear soul, away in that isolated and lonely spot had her desire that we should reach her ere she "went home." This she had repeatedly told her neighbours and friends that God would send His servants, the same as those she had heard many years before in Chicago when she was saved. Brother Warke and I had the funeral service on the green sward outside of the cabin her father had built many years before and we buried her in Ephraim, nearby, to "await the morning of resurrection." Vida, her sister, was a talented woman, an artist, she had drawn the pictures of Johanna's book "In Viking Land" and was a sincere believer but I learned that the brother was an

"agnostic" - although he acknowledged us kindly enough.

Later I made a point of calling him in a southern city, where I had been having meetings. I had a heart to heart talk with him, gave him some Gospel literature and left. A year or two later, I was called to his funeral by his sister Vida at their home - he had been saved she told me and he was buried near his sister in Ephraim near the old home. The testimony of Johanna and Vida, had doubtless been used of God to his salvation, perhaps the visit I had with him far away from his home may have had some effect - only God can tell in such cases. It was a far trip to go from my home in Michigan but I was glad, for the sister's sake to do this.

Later, my wife and I, in our Bible Carriage called at Weborg Point while visiting the north mining country - Vida moved south later - now all are gone. These few thoughts "Along Memory's Lane" remind us of His guidance and confirms us in our confidence for the remainder of the journey.

W. H. F.

THE PUZZLED DUTCHMAN

A WISCONSIN secular paper contains the following good story: One who does not believe in immersion for baptism was holding a protracted meeting, and one night preached on the subject of Baptism. In the course of his remarks, he said some believe it necessary to go down into the water and come up out of it to be baptized, but this he claimed to be a fallacy; for the preposition "into" of the Scriptures should be rendered differently; for it does not mean "in" at all times. Moses, he said, we are told went up into the mountain, and the Savior was taken into a high mountain, etc.

Now we do not suppose that either went into a mountain, but "unto" it; so with going down "into" the water; it means only going down "close by" or "near" the water, and being baptized in the ordinary way by sprinkling or pouring.

He carried his idea out fully, and in due season and style, closed his discourse. When an invitation for anyone so disposed to arise and express his thoughts, quite a number of the brethren arose and said they were glad they had been present on this occasion, that they were well pleased with the sound sermon they had just heard, and felt their souls greatly blessed.

Finally, a corpulent gentleman of the Teutonic extraction, a stranger to all, arose and broke a silence that was almost painful, as follows: "Mister Breacher, I'sh so glat I wash here to-night; for I has had explained to my mint some dings dat I never could believe before O I'sh so glat dat "into" does not mean "into"

at all, but shust 'close by' or 'near to,' for now I belief many dings vot I could not belief before.

"We read, Mr. Breacher, dat Daniel was cast 'into' de ten of lions and come out alife! Now I never could belief dat, for de wilt beasts would shust eat him right off, but now it is all very clear to my mint, he wash shust 'close by' or 'near to,' and did not get 'into' de ten at all. O I ish so glat I wash here to-night.

"Again, we read dat de Hebrew children vas cast in de firish furnace, and dat air alwysh looking like a peeg storey too; for dey would have purnt up; but it is all plain to my mint now, for dey were shust cast 'near by' or 'close to' the firish furnace. O I wash so glat I wash here to-night.

"And den, Mr. Breacher, it is said dat Jonah was cast into de sea and taken into de walsh belly. Now I never could belief dat, it alwaysh seemed to me to be a peeg fish storey; but it ish all plain to my mint now. He was not into the walsh's belly at all, but slush shumpted on to his pack and rowed ashore. O I wash so glat I was here to-night. And now, Mr. Breacher, if you will shust explain a passage of Scripture, I shall be so happy dat I wash here to-night. It saish de vicked shall be cast 'into' a lake that burns with fire and brimstone alwaysh. Oh, Mr. Breacher, shall I be cast into that lake if I am vicked, or shust 'close by' or 'near to?' Oh, I hope you tell me, I shall be cast only shust by, a good vay off, and I will be so glat I wash here to-night.

From "Sword and Trowel."

REPORTS Continued

Charlton, Ont. — Bre. Pratt & Rodgers from this area have tent pitched near Kirkland Lake, they had meetings for children every morning and four nights a week, also visited Latchford, 70 miles to the south where they have worked door to door since May. Bro. Ed Doherty had a visit to the four assemblies of the district after the Conference recently.

On August 1st., seven were baptized in the lake at Charlton, a good number witnessed as the Gospel was preached.

Arlington, Wash. — Six weeks of tent meetings with bre. Paisley and Billingham were fruitful. Two weeks of children's meetings in the mornings with younger brethren responsible saw some profess, others found Christ in the evening meetings. Tent in same location as last year where two busy highways are close — some drove off the highway to hear the Gospel. Attendance good each night. Bro. Billingham hoped to pitch the tent in the Fair Grounds near the Tacoma Assembly, next bro. Klein of Arlington to help.

Albuquerque, N. M. — Recently saints here had a visit from bre. Gustafson and Lavery, with bro. Jesse Fitch helping — attendance and interest good, one professed, others showing interest. They felt encouraged and pray for further blessing following.

CONFERENCES

Arnstein, Ont. — Our annual Conference will be held D. V. Sept. 18 and 19, commencing with Prayer Mtg., at 7:30 p.m. on the 17th. Breaking of Bread at 10 a.m. Subject for Bible Readings is I Thess. chapter 4. Corresp. Don Brunne.

Hitesville, Iowa — Conference will be held D. V. Sept. 18 and 19, preceded by Prayer Mtg., Fri., Sept. 17th. Usual arrangements and accommodations provided for visitors. Corresp. George L. Frey, Aplington, Iowa.

Midland Park, N. J. — Conference dates D. V. Sept. 25 and 26, commencing with Prayer Meeting in the Gospel Hall, 61 Prospect St., Sept. 24 at 7:45 p.m. Usual arrangements will prevail and accommodations provided for visitors. Corresp. T. Edgar Chambers, 550 Franklin Terrace, Wyckoff, N. J. 07481.

Manchester, Iowa — Annual Conference D. V. will be held October 2 and 3, preceded by Prayer Meeting Fri., October 1st. Usual arrangements and accommodations provided for visitors. Corresp. C. F. Foster, R. D. 2, Manchester, Iowa 52057 — Phone 927-2963

Clinton, Ont. — Annual Conference D. V. Prayer Mtg., in the Gospel Hall at 7:30 p.m. Oct. 1st., continuing 2nd. and 3rd., in Central Huron Secondary School, Princess St. E. Breaking of Bread Lord's Day at 10:30 a.m. Usual arrangements and accommodations provided. We desire ministry from brethren teaching and walking in the "old paths." Bible Readings as usual between the meetings. Corresp. Douglas MacDonald, 137 Mary St., Clinton, Ont., NOM-ILO

St. Thomas, Ont. — Conference dates D. V. Oct. 9, 10, and 11 in the Central Elgin Collegiate, Chestnut and First ave. Prayer Mtg. Oct. 8 in Gospel Hall, Erie St., at 8 p.m. No meeting Sat. a.m. Hospitality extended. The Lord's servants walking in the "old paths" welcome in ministry. Corresp. Allen McCandless, R.R. 1, Port Stanley, Ont.

Cleveland, Ohio — Monticello Conference dates D. V. Oct. 16 and 17, with Prayer Mtg., Oct. 15 at 7:30 p.m. All meetings in the Gospel Hall, 4970 Monticello Blvd., Richmond Heights. Corresp. Arthur E. Pile, 5858 Briar Hill Drive, Solon, Ohio 44139 — phone (216) 248-4916.

Terryville, Conn. — 54th., annual Conf., D. V. commencing with Prayer Mtg., in the Gospel Hall, Terryville Oct. 29 at 7:30 p.m., continuing in the Terryville High School, Main St., over Oct. 30 and 31. Breaking of Bread at 10 a.m. Hospitality extended — those walking in the old paths welcomed in ministry. Bring your Believer's Hymn Book. Corresp. Abram VanDenBush, 13 Gosinski Pk., Tel. 589-5731.

Vancouver, B. C. — Annual Conference of Victoria Drive Assembly commences with Prayer in the Gospel Hall Fri., Oct. 8th., at 8 p.m., continuing in the Killarney Secondary School, 49th., and Killarney Oct. 9, 10 and 11. Breaking of Bread will be in the Gospel Hall at 10 a.m. Usual arrangements and hospitality extended. Corresp. Thos. Barr, 935 Gatsbury St., Coquitlam, B. C. V3J 5H9. Phone 936-7162.

Detroit, Mich. — Annual Conference of Stark Road Gospel Hall, 9280 Stark Rd., Livonia, Mich., will be held D. V. November 6th., and 7th., commencing with Prayer Mtg., Nov. 5 at 7:30 p.m. on Friday evening. All meetings in the Gospel Hall, as above, Ministering brethren walking in the "old paths" welcomed in ministry — Hospitality extended to visiting Christians. Correspondence to Alex. Stewart 14145 Shadywood Drive, Apt. 68, Plymouth, Mich. 48170 (Gospel Hall phone 425-4910).

Orillia, Ont. — Annual Conference of the Dominion Gospel Hall will be held D. V. in the Collegiate Institute, West St. N., commencing Sat., Oct. 9th., with Prayer Mtg., at 3:30 p.m. Ministry at 7 p.m., continuing

Lord's Day the 10th., (Breaking of Bread a 10:30 a.m.) and over Mon., Oct. 11th. Morning and afternoon only the 11th. Servants of the Lord walking in the right ways of the Lord welcome in ministry. *Corresp.* Reuben J. Pears, 234 Matchedash St. N., Oillia, Ont., L3V 4V7 — Phone No. 326-4492.

Huntsville, Ont. — Annual Conference D. V. will be held Sept. 11 and 12, commencing with Prayer Mtg. in Gospel Hall Fri., Sept. 10th. at 7:30 p.m. All other meetings in the Huntsville High School — usual arrangements and hospitality extended. *Corresp.* George Cottrill, R.F.D. Phone No. 705-789-5146.

FALLEN ASLEEP

Winnipeg, Man. — Our dear brother John Hull went home to be with the Lord June 26th. Born in Belfast over 80 years ago, N.I., and saved there January 10, 1909. For many years in the West End Assembly here where his godly care and faithful witness will be missed. For years Correspondent of the Assembly.

San Diego, Calif. — On July 10 our dear brother Ernest E. Dozier "went home" to be with the Lord. For years *Corresp.* of the Front St. Assmby, quiet, consistent and godly who loved the assembly and never missed a meeting when able. Born in Oregon in 1890, saved at age 15, went on well for the Lord there many years and much missed in the Assembly here. Andrew Hall, for the San Diego Gospel Hall, 4646 Twain Ave.

Westbank, B. C. — Our brother John I. Webber, the oldest brother in the Assembly here, "went home" July 6th., aged 94. Born in Ontario and saved there in 1902 and in happy fellowship in this assembly since 1917. A most contented child of God, steadfast in his testimony and regular in attendance through his lifetime here. The Hall filled for his service — prayer requested for a large family of children and grandchildren etc., many of them not saved yet.

Louisville, Ky. — Our brother William W. Elder Sr., "went home" June 25th., in his 82nd. year. Saved in 1913 and Supt. of the S.S. here in Matoaca, Va., in early days. Married to Ruth McEwen, bro. Sam McEwen's elder daughter. Prayer requested for his family.

Detroit, Mich. — Our brother Robert D. Bell "went home" May 30th., aged 72. Born and born again in Ballymena, N.I. Came to Canada in 1923, in fellowship in Sarnia before coming to Detroit and in fellowship with us in old Central Hall, then West Chicago and for many years in Schoolcraft Assembly. His widow, Freda survives, also three sons and their wives, most of family saved, grandchildren etc.

Garnavillo, Iowa — Our dear sister Mrs. Frank Jacobs passed into the Lord's presence from a Nursing Home in Prairie Du Chien, Wisc., July 15th., aged 73. Saved Jan. 7, 1939 at Hitesville, they lived on farm next to the Gospel Hall. In fellowship there, later Waterloo and latterly here. A very patient sufferer, had double amputation — we visited her in the Nursing Home some years ago, she was the mother of Mrs. Harvey Wirkler in this Assembly.

Cleveland, Ohio — Our dear brother J. Myron Johnson passed into His presence early hours of July 26th., had a massive stroke the 23rd. A kindly faithful brother, one of the "helps" of the Monticello Assembly, always in his place, much missed. His widow survives, Helen, one daughter and two grandchildren. Was retired a few months before his homecall.

Terryville, Conn. — Our brother Dominick Colella went to be with the Lord July 17 in his 88th. year. A good and faithful brother, always had a good word to say of the Lord's people. Survived by three children, one still unsaved. He is missed.

Words in Season

THE BIBLE FAMILY MAGAZINE



SPIRIT OF GOD

INVISIBLE, understandable only to faith;
ETERNAL, coequal, God truly sent down
By God's Blessed Son, when ascended on high,
To show to mankind how to God they're made nigh.

ALL-POWERFUL, though silently working 'midst men,
Convicting, assuring, to make sinners see,
How Jesus defeated Satanic hosts then,
In suff'ring, atoning death there on that Tree.

Can you say, O sinner! Thank God 'twas for me?
God's Word, by the Spirit, is plain there to see;
Then hasten — resist not His strivings with thee
Lest perish thou must on death's pitiless sea.

W.H.F.

OCTOBER, 1976

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AS WE APPROACH the year's end, we would suggest sending in subscriptions for yourself and any others you subscribe for, with address and zip etc., in good time - this will help brother Brescia considerably in his records etc. A little consideration in this means a great deal to us - Editor. ALL OTHER material for the Magazine, including Work & Workers items, Conference etc., must be sent to the Editor at his address above. Thank you! ! !

CHANGE OF CORRESPONDENT

Wolfville, N.S. BOP 10 — For the Avonport Assembly, brother Hugh Kelly, P. O. Box 1116. Telephone 542-5527.

REPORTS

Wolfville, N. S. — Bro. McIlwaine, Sr. and wife not too well at times, but keep at it and keep cheerful. He has been gospelling most of the summer with brother Walmsley of Venezuela, in these parts.

Candelaria, Brazil — "We are not without some tokens of the Lord's hand working here, yet we are also made very conscious of the power of the enemy to hinder. At present having some Gospel Meetings in a School about 5 miles outside the town — there are a few showing some interest. Trust we may see the Lord's hand in that needy part." John McCann

Kirkland Lake, Ont. — Bro. Dave Rodgers and I have been working since the end of April in a new town (new to the Gospel) named Latchford. The Lord has led us to some good contacts and has given us a good series of meetings with the children this summer. We started out in the Spring going door to door with Scripture texts from brother Walter Kember. These were very well received. I suppose eighty per cent of the homes in Latchford now have a text on the wall. We expect to be working there throughout the Fall and Winter, God-willing. This northern Ontario country should have a place in our prayers, as others.

St. Thomas, Ont. — We understand the recent tent meetings of bre. T. Kember and Sam Patton were used of God - I believe about six professed faith in Christ. May God lead them on.

Central City, Iowa — Bro. Paul Elliott, helped by a young brother from Marion had the tent here recently, a few coming from the town and Christians faithful in bringing their families to hear the Word.

King Of Prussia, Pa. — Bre. David Oliver and Gilbert Stewart had a number of good weeks of tent meetings here. Five professed, none of them connected with Assembly Christians except one, a grandson of James Ferguson of Bryn Mawr. Later David joined Gene Higgins in Waterville, Me. in tent work.

Akron, Ohio — The Labor Day Conference here was a time of help and refreshing with large attendance and about ten of His servants present to help in the Word. The Bible Readings (Conversational) were of much interest on The Assembly, its pattern and proper reception and godly behaviour in the house of God, with many younger believers present presenting a challenge to us all to give to them the plain, upbuilding, separating Word.

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. 68

OCTOBER, 1976

No. 10

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SIMILARITIES BETWEEN THE CHURCH and RESTORED ISRAEL.

THE CHURCH	RESTORED ISRAEL
"Them He also glorified" Rom 8:30	"For He hath glorified thee" Isaiah 55:5
"He shall receive a reward" 1 Cor. 3:14 - Col. 3:24 2nd. John v. 8	"Behold His reward is with Him" Isaiah 62:11
"He calleth His own sheep by name" John 10:3	"And thou shalt be called by a new name" Isaiah 62:2
"A royal priesthood" 1 Peter 2:9 - Rev. 1:6	"But ye shall be named the priests of the Lord" Isaiah 61:6 "And ye shall be unto Me a kingdom of priests" Exodus 19:6
The Church being "born on the day of Pentecost"	Israel as a nation "being born in one day" Isaiah 66:8
As to election all three Persons in the Godhead took part in our election 1 Peter 1:2	"Mine elect shall inherit . . . shall long enjoy the work of their hands" Isaiah 65:9, 22

"So God's purposes concerning Israel, as in Exodus 19:6, slowly went down through sin and failure until only the House of Aaron was able to officiate . . . What a glorious change when everything is under control."

(notes from Harry Macfarlane)

GEORGE WHITFIELD'S TEXT

GEORGE WHITFIELD made the doctrine of the new birth his universal message because he found that it met a universal need. I catch glimpses of him under many skies and under strangely varied conditions; but he is always proclaiming the same truth and always with the same result. Here he is, seated with an Indian in a canoe on one of the great American rivers! He is visiting the various encampments of the Delawares. He loves to go from tribe to tribe, telling the red men, by the aid of an interpreter, that a man of any kind and any colour may be born again. Here he is preaching to the black men of Bermudas! "Except," he cries "except a man be born again, he cannot see the kingdom of God." "Attention," he tells us, "sat on every face. I believe there were few dry eyes. Surely a great work is begun here!"

Here he is in the Countess of Huntingdon's drawing room. The sumptuous apartment is thronged by princes and peers, philosophers and poets, wits and statesmen. To this select and aristocratic assembly he twice or thrice every week delivers his message. "Ye must be born again," he says; and he implores his titled hearers to seek the regenerating grace that can alone bring the joy of heaven into the experience of earth.

When, at Oxford, he first discovered the necessity and experienced the power of the new birth, he could speak of nothing else. "Whenever a fellow student entered my room," he says, "I discussed with him our Lord's words about being born again." For thirty years he preached night and day on the theme that had torn the shackles from his own soul.

Towards the close of this Life of George Whitfield, Mr. J. P. Gladstone gives a list of the eminent preachers, poets, and philanthropists who, together with countless thousands of less famous men, were led into the kingdom and service of Christ as a result of Mr. Whitfield's extraordinary ministry. He preached the day before he died; and he remained true to his own distinctive message to the last. In one of his final addresses he said, "I tell you that I am more than ever convinced that the truth of the new birth is a revelation from God Himself, and without it you can never be saved by Jesus Christ." "Ye must be born again." That is conclusive. It leaves nothing more to be said.

Jehoshaphat, king of Judah, who feared God, joined himself with Ahaziah, a wicked king of Israel, in trade, became his partner in a fleet bound for Ophir. As the fleet was passing out of the harbor of Eziongeber a storm which God sent to punish this confederacy, drove them upon the rocks and they were lost. Jehoshaphat then sent out another fleet on his own account and was successful. A Christian is always handicapped by a godless partner. "Be not unequally yoked."

RELIANCE or FAILURE

Wm. H. Ferguson

THOSE of us who have dwelt on the Acts of the Holy Spirit in "The Acts" cannot help but feel that there has been a decided departure from the divine reliance portrayed there. This, coupled with a definite leaning on man's and one's own wisdom in the matter, not alone of service for the Lord, but in the testimony of the Lord expressed in the formation of churches of the saints, leads to the conclusion that "such testimony" had largely fallen into the hands, apart from a decided "remnant testimony" of men of fixed determination to carry on, as seems good to them. As one looks back over most of a lifetime spent in the fellowship of believers gathered to His Name, it is amazing to see the decline evidenced from the "simplicity that is in Christ" — making way for a formality which lacks the presence of the Spirit of God and which has a measure of rectitude and compliance with the Word yet lacks the vital force of the Third Person of the Godhead. The "report that God is in you of a truth" is not manifested as it ought to be for the simple fact that we are not relying on that Blessed Spirit, even though we profess that we do.

THE GRIEVING OF THE SPIRIT

Ephesians 4:30 shows very definitely that this conduct warned against, has this effect. The Spirit is grieved. Conduct unbecoming to the true believer is absent often with the corresponding manifestations of the flesh, all showing very definitely that the Spirit of God is unable to work among us, as once He did. This should cause deep searching of heart, our own hearts, lest there be a hindrance there to the blessed freedom of the Spirit to work. Too much reliance on self, too much glorying in position, without a corresponding godly condition, has brought this condition in evidence. Instead of being satisfied with the divine pattern of leaning upon the Spirit of God in all matters pertaining to the Church and its order, we are, more or less, leaning upon men, preachers, or teachers, to maintain this order. Instead of crying to God to rectify this condition, we send for men, even across the ocean or continent to "bring the blessing with them." There has been a definite departure from looking to, and leaning upon the Spirit of God with consequent weakness and, at times, the introduction of questionable theoretical interpretations of the Word, lacking true practical, heart-searching exercise, with godly separation from evil, personal and collectively.

BE YE FILLED WITH THE SPIRIT — Eph. 5:18

This exhortation tells us of the possibility, also the direction of the Spirit of God to be thus filled. Thus, when we come together when this is manifested among us, we are sure that it shall be accompanied by the Word of God being so much in evidence that it might be said "We are filled with the Word" or as the Psalmist

states in Psalm 45:1 . . . "My heart boileth or bubbleth up." When this is the work of the Blessed Spirit we are sure that the Word of God has its rightful place and we are filled with it.

We can apply this to our praise and thanksgiving. How sad to see some at the meeting "for remembrance of the Lord's death" so slow and empty as to this praise and thanksgiving. Where is the "boiling up" or the warmth of soul so conducive to leading the saints further into the presence of God. And in our prayer meetings why the deadness, sloth and inability to make known our needs to the Lord. We are getting so formal, so much repetition and "hackneyed phrases" and we remember the words of our Lord when He was here on earth of some. . . "they think they shall be heard for their much speaking." Matt. 6:7. The "warmth of the Spirit" is lacking in our thanksgiving and in our prayers. The Spirit of God leads in His own way and exercises our hearts in prayer, sometimes for one and another, saved or unsaved, and leads us to remember in prayer certain cases especially. This would apply generally, in our own midst, and further as to the work of the Lord in various parts. To treat the whole world, in a general way, or whole continents or countries, does not seem to be the result of godly exercise, and leads to formality.

THE QUENCHING OF THE SPIRIT

This, as in I Thess. 5:19,20 seems to have to do with the prophesying, or preaching of the Word. The suggestion in verse 20 is that we are in danger of "making light of or setting it aside, to despise, condemn, treat with scorn or ignore the Word." Other gifts were more showy in the apostolic day but where the Spirit is, HE BURNS; therefore HE should not be quenched, either in ourselves or in the case of others.

Further, on this same subject, in vs. 11, 13 of I Thess. 5 we have words of instruction with the object of comforting the saints and their edification . . . "And we beseech you, brethren, to know them which labour among you etc.," This is essential to our well-being and upbuilding if we would see assemblies prosper and maintain their distinctive character in a rapidly deceptive Christendom. Teaching which does not lead to separation from the world in all forms of sports, musicals, concerts, entertainments, world-wide travel merely for enjoyment and evidencing the restlessness of the present day, will never produce assembly testimony, dependent upon the Spirit of God and His gracious guidance as to the Word of God and its proper place among us. There is today the "itching ear" and the desire to hear a "new voice" and perhaps some "new thoughts" which, when examined, do not conform to the divine pattern of testimony to His Name.

Thus in the choice of so-called "gift" by men who have a responsibility relative to our larger gatherings, this presents a real danger to produce "the quenching of the Spirit" and the despising of the teaching which has been the means under God of

the planting and development of assemblies on this continent by men who have "labored" among us faithfully during the years and have the welfare of the saints at heart. We always seek to recognize "gift" (and all are not gifted to reach the Lord's people's heart at our Conferences) but over and above the "gift" there must be the Spirit's power manifested as we read in I Peter 4:11. . . "If any man speak, let him speak as the oracles of God:" In other words let him come forth out of the presence of God, with a definite message from His God. This dependence upon the Spirit of God characterized our Conferences of old. Today there is too much mechanical preaching or teaching and the mere fact of men having been invited to such gatherings (whether from across continent or ocean) puts them in the position of taking part (and often, it is subject matter they have gone over many times) and lacks the evidence of "coming forth out of the holy place with God giving them the message," which is the thought of the "oracles of God" in the message of the apostle Peter. A returning to the Word of God for guidance is always a mark of the leading of the gracious Spirit of God.

RECOGNITION OF THE GODHEAD

We must remember that there can be no slighting of the Spirit of God without also refusing God in our midst. We very much fear we are getting to the place where our professions of "waiting on the Spirit's leading" as to ministry in our Conferences etc., is merely a figment and unreal. The Men of God of an older day knew their God and waited on Him, they also knew "gift" and godly shepherding manifested over years on the part of those who ministered to them and they "held back" rather than rush to the platform to give their little sermon. We are so far from dependence upon the Spirit of God today that it is pitiful. We have men who know nothing of the labors of these early brethren in real work for God in opening up territory for the Gospel who think it is their privilege to take part merely because they have a "Letter of Commendation" which can take them countrywise. Saints being of kindly heart and disposition help on this sort of thing, without giving it much thought. It all adds up to the fact, plainly manifested, that the leading of the Spirit of God has given way to the Laodicean condition of "riches" and self-sufficiency. Abundance of money is the downfall of testimony.

Let us remember that all "true gift" is by the Spirit of God, exercised under the Lordship of Christ and the energy necessary given by "the same God which worketh (energizes) all in all." I Cor. 12:4,7.

May we have grace, as we recognize departure generally among us, to give to the Blessed Spirit of God His rightful place in all ministry and service for the Lord. We shall make no mistake if we do. And, if so, we shall soon see a blessed result since God is the God of restoration.

JOHN TWELVE

vs. 24-26

"Words Of Grace" — vol. 1

IN this wonderful simile the Lord is speaking of Himself going into death. As the corn of wheat, unless sown in the earth, abides alone, so the Lord, apart from going into death, would have abode alone forever. But if the corn of wheat fall into the ground and die, it bringeth forth much fruit. The buried grain starts up in fresh life, bearing many other grains as fruit. So also our Lord Jesus Christ, the true Corn of Wheat, must needs die and be buried; but on the third day He came forth again in life beyond death; and from that moment till this He has brought forth much fruit. No corn of wheat was ever so fruitful. Tens of thousands of other grains having the same life as Himself, are the blessed fruit of His being raised out of death.

Every Christian is, so to speak, a grain, having life in Him Who is beyond death. This is the fruit of the wondrous purpose of God, Who was perfectly glorified in the death of Jesus, His Son. And the Son of Man is also glorified thus, in that none but He, the Holy One, could go into death, glorifying God. And in so doing He covered Himself with glory.

Now, in that the Son of Man is glorified in laying down His life, His displayed glory in the Kingdom being deferred, an entirely new path is involved for those who believe on Him . . . "He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal." John 12:25. It is henceforth a question of letting things go here for His sake, and living for Him and the future, instead of self and the present. If a man love his own life he must lose it. But if he hateth his life in this world which refused and crucified Christ and now lieth in the Wicked One, he shall keep it unto life eternal. And this life is outside this world, in another sphere, where the world in all its phases has no place, where all is of God and of Christ.

Moreover, "If any man serve Me, let him follow Me; and where I am there shall also My servant be; if any man serve Me, him will My Father honour." In the rejection and death of Christ a new order of things and a new character of service were involved. Instead of being associated in manifested public glory with the Son of David in the kingdom, before the eyes and honored by all, the one who served Him was henceforth called to follow Him in rejection . . .

"Follow thou Me." John 21:22. Many are occupied with much serving, but if we would be acceptable to God, we must follow His Son. There is much mere human service, much man pleasing in the world. But the only true path for the true heart now is to follow faithfully the rejected One. . . "and where I am, there shall also My servant be." And where is He? Rejected here but gone by way of death into the presence of God, His Father.

LEARNING DEATH

Well, if we follow Him, the first step is into death, death with Him. We must learn death experimentally in our souls by the Spirit's power. There is no other way to where He has gone. There is no other way to see Jesus now. Thus, only, too, can the servant be where His Master is: in the practical realization of death with Him, and life with Him beyond death in the presence of God. He shall surely be with Him where He is hereafter, and that forever. Now, in the presence of the Father and the Son, the one who follows Christ into death has past beyond in a joy and experience to which every other is a stranger. He that follows Christ in the hour of His rejection must expect to be dishonored by men. But honour shall surely be put upon that one from elsewhere. Him will My Father honour. That is an honour to which the world is a complete stranger. And what honour can be compared to it?

Every mark of dark dishonour
 Heaped upon Thy thorn-crowned brow;
 All the depths of Thy heart's sorrow,
 Told in answering glory now.

(Above submitted by Harry Macfarlane of Glen Ewen, Sask., We commend it heartily to all believers, young or older, for prayerful reading in the presence of God. Editor

PSALM 21

A. J. Higgins, M. D.

Each Psalm from Psalm 16 to Psalm 24 shows us our Lord Jesus Christ. Many of the thoughts in the different Psalms are familiar to all who read their Bibles and love the Lord Jesus. Psalm 21 is indeed full of that which would remind us of the person and work of the Saviour.

The Psalm can be divided very easily. Verses 1-7 comprising one portion and verses 8-13 the second. Over the first portion of this Psalm could be written the first part of Psalm 110:1 "Sit Thou at my right hand." Over the last portion of this Psalm could be written the remainder of it, "until I make Thy enemies Thy footstool."

As we look at the first portion of this Psalm, we are immediately reminded of the words of Psalm 20 which have preceded it. In Psalm 20 we are there told in verses 3 and 4, "Remember all Thy offerings, and turn to ashes Thy burnt sacrifices; Selah. Grant Thee according to Thine own heart, and fulfill all Thy counsel." In Psalm 21 we are told in verse 2, "Thou has given Him His heart's desire, and has not withholden the request of His lips. Selah."

As we look at verses 3 to 7, we see a sevenfold glory of our

Lord Jesus Christ. We see first of all the *goodness of His blessings* that he has been met with in verse 3. The one who met our sins at the cross, Isaiah 53:6 (Newberry) has now been met above by the goodness of blessings at the right hand of His Father.

We see secondly the *golden crown* placed upon His head. The one who upon Calvary's dark tree was crowned with thorns; who in Pilate's judgment hall was crowned in mockery and beaten by men; as He ascended above, was crowned with a crown of pure gold upon His head, acknowledging not only His deity but as well His victory at Calvary's cross.

In verse 4 we have the *granting of His request*. "He asked life of Thee, and Thou gavest it Him, even length of days forever and forever."

We are told in verse 5 of the *glory of His salvation*. As men surrounded the tree, they reproached the Lord Jesus Christ. Psalm 22 tells us "they laughed" and they reproached Him by saying, "He trusted on the Lord that He would deliver Him: let Him deliver Him seeing He delighted in Him." The natural man would have thought of the glory that would have been the Lord Jesus' had He come down from the tree in power and majesty in answer to their reproaches. But the Lord Jesus Christ chose to suffer in silence awaiting a coming day of far greater glory: glory for His Father, glory for His people, but glory for Himself as well. "His glory is great in Thy salvation." God's means of saving His Son out of death will result in far greater glory for the Son than coming down from the tree would have ever meant.

We see next the *garments of honor* that have been placed upon Him. "Honor and majesty has Thou laid upon Him." Men placed a robe in mockery upon the Son and men stripped that robe from Him, and He was made to hang in shame and open derision upon the tree. We see something of how it must have touched the heart of the Saviour as we go to Psalm 22 again and verse 17, "they look and stare upon Me." How keenly He felt the the shame that was His portion as He hung upon Calvary's cross. But thank God at the right hand of the throne above honor and majesty are the garments that the Father has placed upon His triumphant Son.

We see the *greatness of His person* in verse 6. "Thou hast made Him most blessed forever." God has glorified His Son Jesus to whom men gave the lowest place. God has made Him most blessed forever.

The seventh step of exaltation is indeed the most touching, as in verse 6 we read of the *gladness of His heart*. "Thou has made Him exceeding glad with Thy countenance." Does this not, brethren and sisters, tell us something of what was the keenest and greatest suffering to the Saviour, when upon Calvary's cross God forsook the Lord Jesus? The corresponding glory for Him is that He has been made glad with the presence of God. This seventh step of

exaltation is left for the last, suggesting that it is what He prizes the most. This has made Him most glad.

In Genesis 41:41-45 we are told there of the sevenfold glory that was given to Joseph when he came from the dungeon of shame and sorrow to the throne of Egypt. So our Lord Jesus Christ, as we see in Psalm 21, is given a sevenfold glory as He sits at the Father's right hand awaiting that day when every enemy will be made a footstool for His feet.

MEDITATION — MALACHI 3:16, 17.

Albert Hull, Nova Scotia

IT is clear that chapter 3:16, 17 depicts for us the "remnant testimony" amidst departure. This remnant of Israel stood out faithfully for God amidst unfaithfulness and hypocrisy etc. Now through the prophet Malachi we learn God's thoughts towards them. One can see that in all dispensations there were some who remained loyal to God, with devoted hearts. How precious this must have been, and still is, to our God. If young believers could understand early in their Christian pathway that the great purpose the Lord has for them is that of "pleasing Him," bringing pleasure thus to the One Who has redeemed them, then the world would have little attraction — the Cross of Christ would stand between them and that world that crucified their Lord. We shall consider briefly the above mentioned verses:

1. THEIR WORTHY COMMENDATION —

They feared the Lord, ch. 2:5. This "fear" was lost by the priests. The whole nation had departed from God, apart from that remnant that feared the Lord. The Psalmist wrote in Psalm 119:63 . . . "I am a companion of all them that fear Thee and keep Thy precepts." Let us go in for this high commendation. "God is greatly to be feared in the assembly of His saints" — Ps. 89:7. Contrast this attitude with Malachi 1:6 . . . "If I be a Master where is My fear, saith the Lord of hosts?"

2. THEIR DAILY CONVERSATION —

They "spake (often) one to another." This was the environment they lived in and how happy they were in each other's company. Likemindedness characterized them as, later, we read of the early Church in Acts 2:46 — "And they continued daily with one accord." etc. Have we ~~lost~~ the exercise of speaking of the Lord's things when we are in the company of each other? One fears that much time is lost speaking about things not to profit, even controversial, and not edifying. Gossip and the like can be very dangerous con-

versation. The Lord grant us grace to speak with one another to profit. No doubt the "remnant" grieved at the departure but they kept their souls right by dwelling upon things of precious value — Phil. 4:8. Note that the "Lord hearkened, and heard." Mal. 3:16 . . . The thought seems to be that He bent down to listen. They spake as those who knew He was listening. Would we say what we do at times, if we realized He was listening? — Psalm 141:3.

3. THEIR LORD'S COMMEMORATION —

"A book of remembrance was written before Him for them that feared the Lord." The book shall be opened in a coming day, telling how they feared the Lord in the midst of fierce opposition — Hebrews 6:10. All is recorded: the saint's record, the pastor's record, the teacher's record and the evangelist's record. May our record, in a coming day, be to His praise and glory.

In days of worldliness the sisters' plain attire shall be rewarded. There is reproach for this in these days. One is saddened to see some of our young Christians wearing man's apparel, slacks, trouser suits, shorts etc., also the cutting of the hair, marring the glory God gave her! 1 Cor. 11:15. Dear sister! loss shall be sustained for copying this world. May we so live as to have Him record in His Book, which He shall do, every and all service done for Him in accordance with His Word — this alone will have His approval.

4. THEIR PRECIOUS MEDITATION —

Fearing the Lord, they "thought upon His Name". May we dwell upon His Name:

A PRECIOUS NAME — S.S. 1:3

PREVAILING NAME — 1 Sam. 17:45

PROTECTING NAME — Prov. 18:10

PREEMINENT NAME — Heb. 1:4

• • •

"Join all the glorious names
Of wisdom, love and power;
That mortals ever knew
That angels ever bore;
All are too mean to speak HIS worth,
Too mean to set the Saviour forth."

Can we attach His Name to all that we do and in all places that we go?

ALONE

IT IS human to stand with the crowd, it is divine to stand alone. It is man-like to follow the people, to drift with the tide; it is God-like to follow a principle, to stem the tide.

It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero to answer for his life for believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves. Noah built and voyaged alone. His neighbours laughed at his strangeness and perished in style. Abraham wandered and worshipped alone. Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. JESUS LOVED AND DIED ALONE. And of the lonely way His disciples should walk, He said "STRAIT IS THE GATE AND NARROW IS THE WAY which leadeth unto life, and few there be that find it."

Of their treatment by the many who walk in the broad way, He said . . . "If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you." The church in the wilderness praised Abraham and persecuted Moses. The Church of the Kings praised Moses and persecuted the prophets. The Church of Caiaphas praised the prophets and persecuted Jesus. The church of the popes praised the Saviour and persecuted the saints. And multitudes now, both in the church and in the world, applaud the courage and the fortitude of the patriarch and prophets, the apostles and martyrs, but condemn as stubbornness or foolishness like faithfulness to truth today.

WANTED TODAY: Men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends and life itself.

GODLY OVERSIGHT

Hebrews 12

Submitted by R. A. Pike, Sr.

“LOOKING diligently lest any man fail of the grace of God etc.,” v. 15. This “looking diligently” does not mean looking at ourselves lest we should fail. Am I my brother’s keeper? Yes! we are *to see that none of the brethren fails or is lacking in the grace of God.* This is the main object of oversight.

It may be necessary to take knowledge of a brother’s walk, to deal faithfully with such as have turned away from the Lord and dishonored Him, but the primary object of brotherly oversight is to see that no one is lacking in the grace of God. If the free grace and love of God cease to have a charm for the soul, that is the danger sign for us.

v. 15 — “The bitter root” — if the grace of God is lacking some “bitter root” of self will be bound to spring up. The “bitter root” is in the flesh and it is only grace that can keep it down. When it springs up and troubles us, how many does a “bitter root” defile? Achan did not suffer alone! — Joshua 7, and the rebellion of Korah was accompanied by widespread murmurings, Numbers 16. May the Lord help us to judge everything that is contrary to His grace.

Let us be established in grace and the “bitter roots” — the selfwill of sin — will not have opportunity to spring up and defile.

v. 16,17 . . . This is further illustrated in the case of an open break of sin. If grace is neglected, immorality or profanity, as with Esau, may come in. As seen all through the Epistle the special temptation of these Hebrew saints lay in their turning away from the grace of God, therefore the apostle warns against anything like apostacy. There came a time when Esau desired repentance on the part of his father —but he could not change his father’s mind, for his father had expressed the mind of God in the matter.

S. R.

Editor’s note: We have frequently said that it is possible to have “oversight” without overseers, i.e. men raised up of God, not voted or placed in a position for which they were neither fitted by the Word of God, or the spiritual among us. The assembly thereby is weakened.

“Leave not thy chamber this morning without inquiring of the Lord. If thou wouldst know the path of duty, take God for thy compass; if thou wouldst steer thy ship through the dark billows, put the tiller into the hand of the Almighty.” Prov. 3:6.

PROPHETIC PAGE
THE MILLENNIAL STATE

Recently, in speaking of the return to a comparatively agrarian economy during the "Thousand years" we have mentioned that the present-day scientific and machine-age would largely disappear inasmuch as the haste to make money and increase borders and safeguard nations against shortages etc., would be gone with the multiplication of munitions governing the world society today, with God bringing in that which was formerly His thought in regard to the earth. Some may have wondered and one of our correspondents, more or less discounted this with a few remarks. He mentioned that there would be "circumcision practised" therefore we shall need Doctors — A Highway shall be built and roads etc., therefore we shall need "engineers" and death shall be in the millennium — "A child shall die a hundred years old" etc., therefore we shall need Funeral Directors etc., and, he stated, a farmer's economy would not be suitable etc., etc.,

We have worked amongst farmers a lot and know they are a very efficient and capable people, as a rule, we have known farmers who were road builders, also making their own machinery for the care of their farms etc., so the objection would hardly hold. Also when Moses was going down to Egypt in his expedition to liberate Israel (under God) and had to circumcise his son — did they send for an Egyptian doctor? We must not leave God out of the matter and when there was need for intricate and meticulous work to be done in connection with the Tabernacle in the wilderness, God could say to Moses. . . "See, I have called by name Bezaleel (meaning under the shadow of God) . . . and I have given him Aholiab (a helpful brother) of the tribe of Dan etc.," and, further, "in the hearts of all that are wise hearted, I have put wisdom, that they may make all that I have commanded thee." This is sufficient to show God could come in, in a future day, with the same character of men when needed and, indeed, the building of the Temple as outlined in last chapters of Ezekiel, would demand wisdom and skill such as probably we could not produce today, taking dimensions and measurements as outlined therein, God would need to show to each builder or helper just what is meant — we see in all this that we cannot leave GOD OUT OF OUR RECKONING relative to the Thousand Years of Millennial Reign. It shall be a glorious day, without the present-day automation and myriads of problems, to be sure. We shall look down on it from above.

Editor

A WORD TO THE LORD'S PEOPLE

NOTHING is settled permanently until it is settled right. Shifts, concealments, subterfuges, and evasions, amount to nothing. A wrong may be apologized for, defended, endured, covered up, lied about, daubed over, winked at, or silently endured; but so long as it exists, there is trouble in store. Build your house as big as you like, if there is a wrong in the foundation, you have put powder under the whole concern; a spark will find it out some day, and then comes an explosion.

However the matter be stifled, smoothed over, or misrepresented, every wrong not righted will come up, and keep coming up.

A wrong is not made right unless it is confessed, repented of, repaired, done with, and done with forever; but a matter decided wrongly, by craft or trickery, or guile, follows on and on until God Himself shall settle it in an inexorable manner. Let us search and try our ways, and be more anxious to do right by others than to wrangle with them for the rights we claim. No matter what we suffer if all is right on our part, no matter how we prosper; all is vain if wrong-doing is left unsettled. Have we righted every wrong? Have we cleared ourselves of everything which shall secure the anger of God?

Let us do right, "And who is he that will harm you if ye be followers of that which is good." I Pet. 3:13.

"The Northern Witness"

THERE are brethren who would do well to take to heart the exhortation of Ecc. 5:2. "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven and thou upon earth; therefore let thy words be few." But on the other hand, there are brethren who are silent when the Spirit would lead them to utterance. Such should remember the short exhortation "Quench not the Spirit." I Thess. 5:19.

Another commandment of the Lord is, "Let your women keep silence in the Churches." I Cor. 14:34. This all our dear sisters in Christ Jesus gladly follow, knowing that "the statutes of the Lord are right. . . and in keeping of them there is great reward."

"Let all things be done decently and in order." Disturbances of every kind should be avoided, for the saints are in the presence of their Lord, who purchased them with His most precious blood.

The late F. Butcher of Bratislava

NEW TESTAMENT WORD STUDY

"The servant"

There are five words used in the original (Gr.) and translated "servant" which we should now consider.

DOULOS

A slave or bondman and refers to the absolute dominion of the owner. It is a word commonly used of the acknowledgment of the believer to their Lord. Often it is used by the servants of Christ and writers of the N.T. in acknowledgment of their first loyalty.

DIAKONOS

Refers more to the particular work to which the servant is called and which he pursues diligently throughout his appointed service to the end. The servant of Christ, when giving true and absolute recognition of the particular calling given him, is "diakonos - Gr."

OIKETES

This is much the same as "doulos" - perhaps referring to the house more than the general doulos or slave. Both are slaves but the "oiketes" is more connected with the household - akin to steward. Seems to be a slave in charge of a number of slaves - has particular work assigned to him and thereby being recognized, the eye of the slave must be on him for orders etc., when all engaged in a work. Paul uses this term for himself in 1 Cor. 4:1, not the thought of superiority but rather in the sense of ability to command others under him, in bondage.

THERAPON

This is a word used only once in the New Testament and that in relation to Moses in Heb. 3:5 . . . "Moses was faithful in all God's house as a (therapon - Gr.)" — a very special servant, very faithful, chosen to carry out in every detail the instructions God gave him in the "mount" relative to the tabernacle and all the vessels and furniture connected with it.

The thought is explained further in verse 5 . . . "as a testimony of those things which were afterwards to be spoken."

Moses seemed to realize himself that there was a very definite purpose in each vessel and each instruction given for the making, the form etc., to the last detail, and he therefore carried out the mind of God minutely - and God called him here His special servant, as in Heb. 3:5.

It implies free service meticulously done with a view to some prophetic and eternal purpose.

We can see this in the manner in which the many types of the Tabernacle can be applied to Christ (primarily) and His Sanctuary or the Church.

Editor.

QUESTIONS AND ANSWERS

Question: Could you give us some hints on the approach and tactics used in personal visitation, tract distribution etc., in a district?
(From Ireland)

Answer: It is good to see this interest in "itinerant work among villages" etc., and we would say that the great thing is to have the "heart" for this needful work, and having a district or villages in mind seems to form a good basis for this. Also, we would judge, it has been an exercise of some time and in fellowship with the local assembly. We are sure they would fall in with this.

In the early days of the testimony in Ireland (and elsewhere) this was a definite part of the work God laid upon the heart. Even men like the late J. N. Darby used to visit the lonely villages of Ireland, and backward people, many of whom could neither read nor write and, with other exercised brethren (the late Robert C. Chapman of Barnstaple, England being one of such devoted brethren), they visited the poor and backward and read the Bible to them, they were known as "readers." It was lowly work and Mr. Darby, at times, mistaken for a poor man himself, by his clothing and lack of help, fitted in well with them.

For a person to go in amongst such, with their clothes to the latest "cut" and with up to date autos (some quite classy), and modern trailers with all conveniences, destroys the image one professes, and these hardworking people would look upon this as a sort of a "racket" (many would not blame them).

The writer spent over a dozen years before being married and many years after also, in Bible Carriage work, horse driven, later mounted on a truck chassis. We had no room for luxuries, one suit which we tried to keep presentable, roll up overalls at night for a pillow on our bunk beds, not too soft and the folk we visited knew, as we visited over and over again the same people in the same territory, that we were not after anything they had etc. We tried to be one with them in their work etc., and took interest in it, whether farming, or backwoodsmen — we tried to be just one of God's "packmen" to carry the Gospel to them and they knew it. To meet some precious "jewels" from the years of such work in the glory "will make up for it all." God was faithful and has been and as I sit in my little office in our apartment here in Lakewood — often look back to the "lean years" and what one might have spoken of as hardships and think on the goodness of our faithful God. Fear not, if you lay yourself out for God — He will never fail. Friends may fail, assemblies may fail but God will never fail.

These few words of advice to my young friends in Ireland are accompanied with the prayer that others may take up this sort of itinerating work for God, as our older brethren did. Don't link up with the crowd — learn to walk alone with God.

Question: If discipline has been duly exercised by the local assembly, after due consideration, involving a brother, even fairly well known therein, to the extent of silencing him as to ministry, this being concurred in by the neighbouring assemblies — what is required on the part of the disciplined that this may be lifted, and fellowship restored?

Answer: There should be the acceptance of the discipline by the disciplined to the extent of acknowledging it and if restoration is evident in the assembly by accompanying sorrow at his behaviour and a proper attitude manifested after the example of the Word — 2 Cor. 7:9, 10. Further if there be attendance at the meetings of the assembly in a humble attitude, without manifesting self-righteousness or a desire to evade such discipline, this would be acceptable to those who have a-godly care.

Only in such attitude, accompanied by deep contrition can confidence be again established. There has been a breakdown of discipline through the years in some cases that has left its mark on the assembly or assemblies involved, which has even led to division, alienation and other evils.

To nullify scriptural discipline through sympathy, relationship or kindred causes is never satisfactory and never leads to complete fellowship and confidence being established.

As to length of time for the discipline being in effect, this would be governed by the state outlined above but to have any put away from the assembly and received back in a week or two or three is without scriptural example. Such does not leave time or opportunity to satisfy saints that godly order is being carried out.

* * *

In relation to the above, if the discipline is for a moral offence, still more care should be exercised that the repentance should be according to 2 Cor. 2:7. Further the ministry of such suffers to the extent that a quieter sphere of service should be sought than the public platform.

* * *

Question: In the matter of godly care and shepherding, is not the "feeding of the flock" and the opening up of the Word of God of primary importance?

Answer: There can be no real shepherding apart from this, it is an essential and demands adherence to the apostolic exhortation of Acts 20:28, 32 — also 1 Peter 5:2 — "Feed the flock of God" etc., also the words of the Risen Lord to those, fitted to do it, "Feed My lambs, or give food to them, pastor or shepherd My sheep and give food to My sheep." John 21:15, 17. True shepherd work demands a constant attendance at every meeting of the Assembly, apart from sickness.

TALENTS

J. G. M'Vicker

"Talk not of talents. What hast thou to do?

Thy duty be thy portion: five or two.

Talk not of talents. Is thy duty done?

Thou hadst sufficient, were they ten or one.

Lord! what my talents are I cannot tell,

Till Thou shalt give me grace to use them well.

That grace impart, the bliss will then be mine.

But all the power and all the glory Thine."

PIONEER PAGE

The following from our aged brother James Moar of Shetland Isles, Scotland, is an interesting comment on the grace and heartfelt devotion to Christ which led our early brethren to attempt such work there — it finds a counterpart, more or less, in the case of our early brethren on this Continent: —

WE were very interested in reading your article in W.I.S. "Along Memory's Lane."

"To do pioneering work in those outlying unreached parts was no 'pleasant time' so far as temporal needs was concerned. Evangelists in these latter days have known little of what 'pioneering work' meant. My father used to tell me of the hard times when brethren preachers came first to Shetland, food the south country people hadn't seen before, hard dried salt fish, sault dried mutton and taties was the regular dinner, and often houses filled with peat smoke, just an open hole in the turf roof for the smoke to get out through; but crowds came to the meetings conducted in an old fish booth which my father gave them to conduct the meetings in, with fish boxes and planks for seats and old borrowed oil lamps for lights; and *no* roads; but about forty were saved and mostly all baptized in the sea in front of the old fish booth (the walls of which still stand) then a year or two later the present Hall was built (now greatly renovated) and there are about thirty just now in fellowship, mostly all young people. I was out there for a weekend a week ago, our son fetched us out on the Saturday, it is about 25 miles from our home. I love to go there, it is the house where I was twice born; (not the same house but on the same foundation.) I am still living in the hope of getting to the Orkney Islands in the Summer; I have had several invitations to come if I shouldn't be able to have many meetings; but it will just be God-willing . . . "Our times are in His hands."

Yours in the Blessed Hope, through grace divine,
James Moar

P.S. We make no apology for printing some of these old extracts.

We do not expect our younger brethren to experience these days again, but they could, at least, get out into the backwoods where the perishing are, lonely, never visited, poor (even in the midst of plenty) and who knows where a "precious jewel" may be found for the Master even though they put up with loneliness, lack of constant assembly fellowship and comforts against the "day" when true shining shall be manifested? Editor

HOW TO SPEND SATURDAY NIGHT?

WE write this especially for believers, gathered to the Name of the Lord, whose custom is to gather early Lord's Day to "Remember their Lord" at His table and to call to remembrance His sufferings for us, the shameful tree and the deep waters which He entered on our account on the Cross.

In the early days of "the testimony" this was eagerly looked forward to on the part of believers — they could hardly wait for the time to roll around to bring them face to face with their Lord, by faith, and offer their note of praise and thanksgiving and learning more from the Word of the full import of His death.

Today, largely, especially among younger ones this seems to be rather a strange thing and, not infrequently, the opportunity is taken to have a good time together and the Saturday evening "sing song" is taking the place of such seasons for preparation to be at the Lord's Table. Even among those who had some semblance of respect for their "Communion" as it was called, they laid down their toil and whatever they were doing to give to God these precious hours of meditation in view of the solemnity of the Lord's Day morning.

Distance, money, eating coupled with singing and light talk seems to be the accepted thing with many but God is not in this at all — it is purely of a fleshly nature. It is good, at times, for believers to be together around the Word on a Saturday evening for the ministry of the Word but this present-day development is evidently an attempt to take the place of the world's Saturday night time of pleasantness.

The early brethren who laid the foundation of the work of God in this country and Continent *never* countenanced this sort of thing. It has remained for men of a lighter vein who are glad to reap the benefits of the assemblies planted but who have not done this sort of work themselves to cater to such "evenings" — what matter if all get home late at night, if before midnight, tumble into bed, raise themselves, sleepy headed and approach the Lord's Table presumably in a condition to "remember Him in His death" but the silence of poverty in praise and other godly exercise at His Table is missing. Younger preachers cater to the younger folk, of course, *are they not* going to be the men and leaders when the old-fashioned men are off the scene? However, here and there we find some men who have enough of God about them to sense that this is causing deterioration of the "assembly testimony" and refuse to be caught in the snare.

To get together to hear the Word is admirable, even Bible Readings can be very helpful in view of the approaching "meeting of all meetings" around Himself but the "sing song — concert idea" is the death knell of all true scriptural "testimony" in separation from a Christendom honeycombed with this very leaven.

And so, with a view to "strengthen the things which remain, that are ready to die:" we offer the above thoughts, we trust without fear or favor, for any exercised believers or servants.

Editor

I Cor. 11:28,31 . . . "Examine himself" = (Gr. Dokimadzo = "to test — assay metals — prove, try, scrutinise, judge worthy, to discern, to decide upon after examination, by implication "acceptable.")

The supply of water and manna did not take Israel out of trouble. They drank, and were refreshed; they gathered up a little strength, and then came Amalek to fight against them. They only had these blessings as a preparation for conflict. So those who feed on Christ as the manna, and have the "well of water springing up unto everlasting life" in their souls, have the wilderness and conflict still before them. The Lord will not allow His people to lay up anything that will make them independent of Him: it would only tend to their discomfort. It is sin not to have full confidence that the Lord will aid in our "time of need," and not to be sure of water, even in a desert, is to "tempt God."

(Continued from Inside Front Cover)

Newry, N. I. — Bro. A. McShane and Turkington are preaching in this town which has had much violence during these years, they are outside the town, numbers small but some come out to hear the message. Pray for Ireland.

Lake Shore, Ont. — Recent tent meetings of bre. Crawford and Metcalf saw good interest, with some blessing, a number of young people professing faith in Christ.

Brazil, S. A. — Our brethren McCann, Wilson, Wright, Matthews, Glenn and Meekin continue to seek open doors here in this needy land for the Gospel. Bro. Wright stated — "Brazilians are easily deceived as to this and we could have lots of profession if so desired, but we remember that Abraham produced an Ishmael, using Hagar and to this day (Ishmael) has been a source of trouble to Israel." Continue to pray for our brethren here in their lonely furrow.

Longport, N. J. — In speaking to Mrs. Joyce, following the recent hurricane, which did little damage to the Home for the Aged here, we heard that her husband Albert had been suffering from an attack of ‘shingles’ — was getting some relief last report. Also at last report bro. Alves of Vancouver was gaining some strength. Remember the aged saints here in your prayers, they are tenderly cared for by the workers, one and all. Bro. Arch. Stewart is back in the Home here last we heard.

Lakewood, Ohio — Your editor expects to be undergoing surgery for his hip condition, probably right away, so in case of failure in reports etc. we are sure all will understand and we are sure we shall be in your prayers for good recovery, in His will. We value suitable and timely manuscripts from exercised brethren.

New England — Saints of East Boston had a visit from bro. John Norris, also bro. Milne of Venezuela — he left for their field there August 2nd. He also visited Manchester, Hartford, and Terryville, ere sailing for Venezuela. Conference in Hardwick, Vt. encouraging this year, a few visiting preachers. Bro. Jas. Smith to be in Byfield for two weeks on chart Egypt to Canaan.

CONFERENCES

Orillia, Ont. — Annual Conference of the Dominion Gospel Hall will be held D. V. in the Collegiate Institute, West St. N., commencing with Prayer and ministry Sat. at 3:30 p. m. Oct. 9th., continuing over Lord’s Day Oct. 10, B. of B. at 10:30 a.m. and Monday the 11th. (morning and after noon sessions only). Servants of the Lord walking in the right ways of the Lord welcomed in ministry. Corresp. Reuben J. Pears, 234 Matchedash St. N. Orillia. Phone 326-4492.

Blue River, Wisc. — Annual Bible Conference will be held d.v. October 16 and 17, preceded by Prayer Mtg. Oct. 15 at 8 p.m. Meetings this year to be held in the Blue River School Gymnasium. Corresp. J. Studnicka, Box 537, Muscoda, Wisc. 53573 — Phone No. (608) 739-3674.

Other October Conferences — St. Thomas, Ont. Canadian Thanksgiving (see other issues) also Clinton, Ont.

Cleveland, Ohio — The Monticello Annual Conference, with W. S. Assembly, will be held D. V. Oct. 16 and 17, with Prayer Mtg. Oct. 15th. at 7:30 p.m. All meetings in the Gospel Hall, 4970 Monticello Blvd., Richmond Heights, Ohio. 44143. Corresp. Arthur E. Pile, 5858 Briar Hill Drive, Solon, Ohio 44139 Phone (216) 248-4916.

Livonia Mich. — The usual Detroit Conf. of the Stark Road Gospel Hall, 9280 Stark Rd. will be held D. V. Nov. 6th. and 7th. commencing with Prayer Mtg. Nov. 5th. at 7:30 p.m. Ministering brethren walking in the old paths welcomed in ministry. Those coming from a distance will be freely entertained. Correspondence to Alexander Stewart, 14145 Shady Wood Drive, Apt. 68, Plymouth, Mich. 48170 — Gospel Hall phone 425-4910.

La Crosse, Wisc. 54601 — Annual Conference will be convened D. V. commencing with Prayer Mtg. in the Gospel Hall here Fri. Oct. 22nd. Following meetings will be held in the Auditorium of the La Crescent High School across the River in Minn. Oct. 23rd and 24th. Usual arrangements and hospitality extended to visitors. Corresp. L. Uglum, 314 So. 6th. St.

Steubenville, Ohio — Annual Conference here (with Toronto Assembly) commences Oct. 29th at 7:30 p.m. in the Gospel Hall here, Park and Adams Streets, continuing over Oct. 30th. and 31st. Usual arrangements. Corresp. H. E. Mizener, 210 Viola Lane, Follensbee, W. Va. 26037.

Avonport N. S. — Annual Conference D. V. Nov. 13 and 14 commencing with Prayer meeting Nov. 12th. at 7:30 p.m. The Lord's servants walking in the old paths welcomed in ministry. Usual order of meetings and hospitality extended to visitors. Correspondence to Hugh Kelly, P.O. Box 1116, Wolfville, N. S. BOL 10 — Phone 542-5527.

Bryn Mawr, Pa. — As far as we know, to date, the usual Conference will be held here, as formerly, in the Radnor Senior High School, commencing with Prayer Mtg., Nov. 26 in the Gospel Hall and continuing over the 27th. and 28th. Any other details next issue d.v. Correspondence to Wm. M. Parks, Box 167, Wayne, Pa. Tel. 688-0706.

Hartford, Conn. — Annual Conference of the Charter Oak Gospel Hall will be held again this year, D. V. November 20 and 21 — details next issue.

Clementsva Le, N. S. — A good report reached us of this conference, with help given in ministry, from helpful men.

Danbury, Conn. — Conference here also reported good - things went well.

Prairie Conferences — We have good reports of these conferences, visitors from various parts.

FALLEN ASLEEP

North Vancouver, B. C. — Our dear brother Mr. Roy Dennis "went home" August 6th. Born in Aberdeen, Scotland 1908 and saved here Oct. 19, 1928. In fellowship here in No. Van., totally since then and his godly care and faithful witness will be much missed - he was correspondent for years.

We also record the passing of our dear brother John McCurrie who "went home" August 19th. aged 74. Born twice in Belfast, Ireland, he came to Winnipeg in 1927 and in fellowship in West End Assembly. he came to Vancouver in 1941 and in fellowship in Fairview Hall and since 1950 with us here in No. Van. Gospel Hall, E. 4th. St. A quiet consistent brother, a patient sufferer for some years. Esteemed and respected by all who knew him.

Collingwood, Ont. — Suddenly, as result of a car accident, our dear sister Linda Canning was called home June 21, aged 29. Saved seven years ago at meetings of bre. Doherty and J. Beattie, survived by her husband Wayne, and two small sons, whom we can pray for.

Livonia, Mich. — Further details of the homegoing of our dear sister Mrs. Elizabeth Ferguson who went home June 25, aged 78. Saved in 1915 and received into fellowship of the Roman Road Assembly, Motherwell, then in Detroit and this Assembly, Stark Road and latterly North Tampa, Fla. Our sister quiet and godly and will be missed in the home and in this Assembly in Stark Road.

Coleraine, N. I. — Our dear brother Aylmer Sherrard was called home Aug. 24th. Born in 1928, saved when 14 years at meetings of J. Stewart and T. Wallace. In Limavady Assembly until moving here and in happy fellowship until his homecall. He was a brother-in-law of Jas. Martin, known to many of us. Prayer valued for his widow as well as three children and the assembly, all of which have suffered a severe loss.

Salem, Oregon — We have received word of the homecall of a beloved brother, Lee Milo — he was with the saints here at the first meeting of the assembly and shall be much missed, a happy child of God. We are without date of his passing. We should remember his wife and married daughter, in the assembly also two sons who profess.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE COMFORTING CHURCH

I Thessalonians 4:18

COMFORT one another
Is the message of the Lord;
We need this as we travel
On earth's busy, tiresome road.

But to comfort we must learn
From the Comforter Himself;
In the precious, Holy Book
We shall find this cherished wealth.

As we search it to find comfort,
In our daily, constant care
For the sheep of His own pasture
We shall find the comfort there.

We shall find hearts strangely warmed
As the fire burns strong within;
We shall learn just how to comfort
In our daily walk with HIM.

W. H. F.

NOVEMBER, 1976

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Villa Nova, Pa. 19085 Wm. M. Parks for the Bryn Mawr Assembly.

REPORTS

Tent Work — Reports from various districts indicate a good measure of interest on part of strangers with the Christians helping well in bringing unsaved relatives and friends.

Conferences — To date have been good — at Hitesville four outside brethren with local help gave good help. Brother McKinley had been around the district here. Midland Park had four of His servants present to help. These seasons are refreshing and encouraging to smaller companies. Danbury, Conn. reported good, also Sault, Ontario. Such conferences are a source of great help. Bible Readings included most helpful when carried on in conversational manner. Akron conference large and representative.

Midland Park, N. J. — The baptism of Ted Chambers brought joy during the present conference. Bre. Oliver and Gene Higgins hoped to return to Maine to follow up. The latter expected to visit East Aurora, N. Y. later, D. V.

Hartford, Conn. — H. Paisley had a good week in Charter Oak and enroute home paid the editor an appreciated visit in hospital in Cleveland.

Hickory, N. C. — Bro. MacLeod continues on here. He expected the help of Eric McCullough towards end of October.

Price (P. Q.) — Our young brother Graham Hodgson has had exercise as to this district. God has given a little encouragement in some souls vitally interested. May the Lord lead on in His ways.

Detroit, Mich. — Stark Rd. assembly were seeing help in monthly Bible Readings, Fall and Winter months. Jas. Smith had a week of children's meetings lately.

Bracondale, Toronto — God gave a little encouragement in their midst - a former R. C. woman followed the Lord's command in baptism.

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. 68

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WHOM JESUS LOVED

The characteristics of the disciple "whom Jesus loved" become the foundation of practical exhortation for us, that they should be true in our lives.

- JOHN 13:23 LEANING — A place of closeness which is the basis of any real fellowship.
JOHN 19:26 LOOKING — With desire for Him in His sufferings.
JOHN 20:2 LISTENING — With longing for any word concerning Himself.
JOHN 21:7 LAUDATION (Praise) — As a result of discerning Who It was that spake.
JOHN 21:20 LOVE ACTING — In return to love by following.

W. J. Oliver

ANSWERS TO PRAYER:

The best answers to prayer are those we have to wait and trust for. If we are answered quickly let us be thankful; but let us be assured that by-and-by God will change His method with us, and that we shall often be made to wait.

(Submitted by John McCann of Brasil, S.A.)

QUEEN MARY'S DILEMMA;

or

"I KNOW NOT WHO TO BELIEVE."

IT WAS on the 19th day of August 1561, that a comely young Princess, accompanied by her three uncles and a retinue of attendants, arrived at the port of Leith, from France. The same day, amid the booming of cannon and the rejoicing of her people, Mary, the young Queen of Scots, was welcomed to Edinburgh and escorted to Bollyrood Palace. The young Queen had been brought up in the Roman Catholic faith, and when she arrived in Scotland, she not only continued to adhere to her religion, but determined to introduce Popery as the national religion of Scotland. John Knox, who had for long been a powerful preacher of the Word and a champion of the Protestant faith, fearlessly denounced the Queen's attempt to re-establish Popery in Scotland, and had frequent personal interviews with her, in which he fully and fearlessly set before the young Queen, the Gospel of God's grace and the way of salvation through faith in Jesus Christ alone, apart from penances, masses, or prayers for the dead, as taught by the Church of Rome.

The clear and decided testimony of the fearless preacher amazed the Queen, so that she sat in silence it is said for a full quarter of an hour before answering. She had never been so spoken to before. She was greatly distressed. Turning to Knox, she said, "You interpret the Scriptures in one manner, and the Pope and his cardinals in another. Who am I to believe, and who shall be the judge? I know not who to believe.

"You shall believe God, who plainly speaketh in His Word, and further than the Word teacheth you neither shall believe the one nor the other," was Knox's reply.

But such was the power of Popery and its doctrine over the unhappy Queen, that although the Word of God was in her hands, and its plain and simple teachings open to her inspection, she had to say, "I know not who to believe."

The same miserable condition exists in thousands at the present hour. They have the Word of God in their hands, telling of salvation, full, free, present and eternal through Jesus Christ alone, yet, because of prejudice, and false teaching, they will not examine the Word of God for themselves.

Reader, if you have a Bible and can read it, God holds you responsible to read from that Book your state as a sinner before Him and His way of salvation. "Believe God." His words are in the Bible. You may read them for yourself. There is no mystery about God's way of salvation. "All have sinned" Rom. 3:21. "Christ died for our sins." I Cor. 15:3. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31.

THE ASSEMBLY IN THE BI-CENTENNIAL YEAR

Wm. H. Ferguson

AS we, in the U. S. A. take stock in this 200th year of the birthday of the nation, it is thought wise to consider the state of things as they exist today. Using this as an example, we would like to look back over the 150 years or more when the recovery of the truth of "Assembly Testimony to the Name of the Lord" from the ways and extravagancies of the Babylonish mass into which many Christians fell through the centuries before, took place in the spiritual awakening which has produced this "remnant testimony" in the closing days of Church testimony, as the Word of God has predicted.

We do not speak of a new beginning, nearly 200 years ago, but of a recovery of the truth of God which has been there all the time but hidden in the mass of traditional religion. After the opening of the nineteenth century, in the early days of 1800, the Lord exercised a number of believers in Europe principally in regard to the loss of the simplicity of the early gatherings of the saints as outlined in the "Acts" and the "Epistles" - this resulting in the "going forth unto the Name of the Lord" - "outside the camp" as in Hebrews 13:13, this bringing with the movement considerable reproach and contempt, yet it had to be recognized that this "movement" was of God and the truth brought to light as a result has affected, more or less, the evangelical movement of today, reaching out to other lands, in the sending forth of missionaries and laborers to carry the Gospel in many unreached parts, as well as bringing before believers the truth of acknowledging the Lordship of Christ and the working of the Spirit of God in leading to true worship and ministry of the Word, unregulated by human device or custom. This has led to the formation of "Churches of the saints" in the simplest possible manner after the pattern of the early Church - Acts 2:41, 47 etc., and in various parts of Europe, Great Britain etc., and later in U. S. A. and Canada such have been carrying on since, as Assemblies or Churches, for, as we know the word "assembly is the same as the word for church in the New Testament, "ekklesia" or a "called out company." This was not in the nature of forming something entirely new but a return again to the old definition, such as we read of the "remnant" in the days of Ezra and Nehemiah when they built the House of God on the old foundation and sought to introduce again the scriptural pattern and character of worship and ministry, all under the direction of the Holy Spirit. This is where we stand today - a "remnant testimony" built on the foundation - a scriptural pattern which we believe should continue until the Lord's return for His Church, the Body of Christ - John 14:1, 3 etc.

There were mistakes made in the early days of the Testimony,

one of them was the stand taken by not a few, even though they were men who thought they had God's mind in the matter, that "All the Assemblies of Christ on earth formed the collective Body of Christ." This led to grievous error and departure and loss. We do not gather on the ground of the "One Body" although we recognize this to be a precious truth as outlined in the Word of God but to apply this only to "gathered companies of believers" is limiting the Word and has led to grievous and wrong claims being made as to those who are "gathered to the Name of the Lord" instead of seeking to carry out the Word, with high claims being absent, in humility and the fear of the Lord. This latter is the safe way to approach the truth of "remnant testimony" and is what God honors, as in the past history of His earthly people.

THE DECLINE

True testimony demands much dependence upon the Spirit of God and His gracious leading. This is manifested in true worship, without benefit of clergy so to speak, as "Whoso offereth praise glorifieth Me" and the full heart giving expression to its thoughts orally in the Assembly is that which pleases our gracious Lord and is acceptable to the spiritual among us. Part of the decline in testimony lies here — the true spirit of worship is lacking and inasmuch as worship precedes service, we see that the service lacks this mark of the Spirit's guidance also and we begin to depend upon men instead of looking to God alone to meet the need. This "looking to men" to bring the blessing with them is always a mark of decline and rejection of the Spirit's guidance. The early days of the "testimony" were characterized by a distinct evidence and acknowledgment of the "gifts of the Spirit" — later days developed a spirit of dependence on man's judgment and recognition only of certain gifts as acknowledged by men, to the loss of that freshness and spiritual energy as a result.

THE LORD'S COMING

One of the distinct truths of the Word which were forcibly brought before the saints in the early recovery was that of "The Coming of the Lord at any moment to take His Church (The Body of Christ) home to heaven" and this proved to be a "purifying hope" as we find in I John 3:3 . . . "Every man that hath this hope (centered on Him) purifieth himself, even as He is pure." This precious truth has had a purifying effect upon the people of God generally speaking and has been much used of God to leading a more unworldly life. One of the oldest sisters of the Assembly in Kansas City, in the days of the early pioneers, Donald Ross etc., told me. . . "In those early days we were taught to look for the Lord's Coming every day." It had a purifying effect on their testimony. It still has when believed and realized.

Other precious truths were recovered from the Word in these early days of simplicity and seeking to return to the Lord — and, as we often say. . . "Truly spiritual ministry never dies" — it is

acceptable and worthwhile at all times of the Church's history. We relish it and still enjoy its warmth and ability to search the heart and affect the ways of the Christian in testimony.

WORLDLINESS REJECTED

As we observe and look upon the "rejected One" when He was here, even to the shame and sorrow of the Cross, this outlines for us our path according to Hebrews 13:13 — "Let us go forth therefore unto Him without the camp, bearing His reproach." This was no idle thought with brethren and sisters in the early days of recovery in the last century, but it led them to an unworldly life, with little attention to the fashions and aims of the world. Some of those thus reached by the Spirit in these early days of testimony were people who had opportunity, if they desired to take advantage of it, to make a name for themselves in this world, but they rejected this and were content to associate with the humble of the flock of Christ "gathered to His Name" and by an "unworldly life" they proved the reality of their confession. . . Worldliness and the like has never characterized the original and true Assembly. I Jn. 2:15, 16.

"CONTINUE THOU"

This exhortation of Paul to Timothy in his closing letter before his martyrdom is full of meaning to all today who would seek to continue in the path of testimony in simplicity and, we trust, godly sincerity. . . "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." Those who have known anything of the early days of power and simplicity do well to "continue in the path of the Word" and thus form that company that shall be found when the Lord returns, seeking to carry out His Word and, thereby, gain His approbation and reward. This is exemplified in the "remnant of Israel" in Malachi 3:16. This small remnant continued through the 400 silent years when there was no other distinct revelation from heaven and we see that it was from this "remnant" as in the Gospel of Luke that the Messiah and Saviour came — from that humble and lowly company who "look for redemption in Israel" and saw the Lord's Christ.

We thank God for the many Assemblies throughout the world that still seek to continue in a scriptural path — they may be despised by men and worldly-minded professors but they are the backbone of testimony today in the world and we believe shall continue to be so even "till He come." We cannot evaluate them enough and they do royally what they can to the encouragement of laborers and those who seek to build on the "old foundation" and "walk in the old paths of the Word." May the Lord bless them and cheer all such in these closing days and keep us close to Himself and His gracious Word. "There is a day coming that shall make up for it all."

THE CHRISTIAN AND THE WORLD

Read John 15:19, John 17:6-14, 16 and Gal. 1:4

Part I

George Graham

The Christian in Relation to the Political World

In the reading of these scriptures, we learn the believer has been taken out of the world (presently) by divine choice and by virtue of the death of Christ. This is the true christian position according to the Word of God. He is no longer part of it, and no longer to be governed by its principles, policies or actuated by its aims and pursuits. (We belong to another, even Christ. This has constituted us strangers and pilgrims in this world. I Peter 2:11. Moreover, in Phil. 3:20 R. V., we read, "Our citizenship is in heaven." We are heaven-born and heaven-bound, no longer of the world.) The world is presented to us in a variety of ways in the Holy Scriptures. We want to look at it in seven different aspects to see what the Word of God has to say about the believer in Christ in relation to them. Here are the seven aspects:

1. The Christian in relation to the Political World.
2. The Christian in relation to the Religious World.
3. The Christian in relation to the Commercial World.
4. The Christian in relation to the Fashion World.
5. The Christian in relation to the Social World.
6. The Christian in relation to the Pleasure World.
7. The Christian in relation to the Sinful World.

We want first of all to look at the christian in relation to the political world and see what God has to say in His Word. In our reading of the New Testament scriptures, we must have observed that the believer is never looked at as occupying a place or position of authority in the world system, but contrariwise, the place of subjection.

What, then, has to be our attitude to the political power? We must turn to the Word of God. In Romans 13:1-7, we read that it is wrong to resist the powers or withstand the powers that be. R. V. We read there is no power but of God; and the powers that be are ordained of God, and we are instructed to be subject to them not only for wrath, but also for conscience sake. In I Peter 2:13-14, we are exhorted to be in submission for the Lord's sake. In I Tim. 2:1-4, we are exhorted to pray for them that we may lead a quiet and peaceable life in all godliness and honesty, and how needful this is in this permissive age.

One thing we must never lose sight of is that our God is over all, and that He is the Sovereign Ruler of the universe. That is the truth set forth in Romans 13:1-7. Nebuchadnezzar, the Babylonian monarch, learned this in a hard way and in deep humiliation. Daniel 4. It possibly brought about his salvation. His grand-

son, Belshazzar, was made to know it in Daniel 5, but for him it was too late.

Man in authority over the earth has been an absolute failure. His rule has been characterized by unrighteousness, corruption and failure. Man's Day, including the times of the Gentiles, will soon be brought to an end by the manifestation of the Son of Man. Rev. 19:11-21. Soon the Stone cut out of the mountain without hands (Christ the coming King) shall smite the great image (representing the political system and world powers) and bring Man's Day to an end, Daniel 2:31-45, and usher in the Day of the Lord. This glorious day is spoken of in Psalm 2 and other Messianic Psalms — the final triumph of the Christ of God. The rejected King will take His rightful place in this world and bring all into subjection to Him. His reign for one thousand years shall be characterized by righteousness. Then shall be fulfilled Rev. 11:15, "The kingdom of this world is become the kingdom of our Lord and His Christ; and He shall reign for ever and ever." R. V.

This poor world is doomed to judgement. It is waxing worse and worse. Soon the judgement shall fall. May the Lord help us to occupy our place in separation from it and continue to pray and preach that others may be delivered out of it before the end comes. Did Sodom profit by Lot sitting in its gate (the place of judgement)? Did Lot profit by it? Gen. 19. He lost everything but his soul. What a solemn lesson for us. We, too, may lose all in the day of the judgment seat of Christ. I Cor. 3:15. It is unscriptural for the believer to cast a vote as to whom should or should not rule. May God give us grace to bow to and carry out His Word.

THE DESPISED ONE

A. J. Higgins, M. D.

Many are the presentations of the Lord Jesus Christ in the Old Testament. We are told in Hebrews 1 how that God spake in times past in "many parts and in many manners." No one individual was sufficient to reveal the fullness of the Lord Jesus Christ. There are at least four occasions in the Old Testament when our Lord Jesus is spoken of as being despised. Each case reveals to us a different reason why He was despised by men.

DESPISED AND REPROACHED

In Psalm 22 we have the first mention of the Lord Jesus Christ as being despised. Here the source of the hatred of men is seen as we examine the following words from Psalm 22, "All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord." Psalm 22:7, 8. The Lord Jesus was despised and reproached because of His life of perfect dependence upon God. Nothing was so alien to the thoughts and ways of men as a life of dependence upon another. Who but the Lord Jesus Christ could utter the words of verse

10, "cast upon Thee from the womb: my God from My mother's belly." The words which resounded around the cross were not *the sudden expression of men, but rather that which they had been thinking all during the life of the Lord Jesus. Throughout His walk amongst them they noticed how He constantly walked in dependence upon His God and they mused and meditated upon it. As a result, when the occasion came, they reproached Him for it as He hung upon the cross.*

DESPISED AND SMALL

In Psalm 119:141 we read there the words of the Psalmist, "I am small and despised: yet do not I forget Thy precepts." We would suggest that the seven "I am's" of Psalm 119 can all be applied to the Lord Jesus Christ. In this particular verse we see the Lord Jesus despised by men because of His faithfulness to the Word of God. In Luke 4, as he returns to Nazareth where he had been brought up, the multitude in the synagogue marvelled at His gracious words. But when the truth of God was expressed, their marvelling turned to madness, and He is led to the brow of a hill, to be cast over in their hatred and anger against Him. In John 15, the Lord Jesus speaking to His disciples, said how He had come and spoken and thus revealed their sin with the result that men hated Him. The Lord Jesus was hated by men because of His faithfulness to God's word.

DESPISED AND ABHORRED

In Isaiah 49:7 we are in the midst of the second of the four servant songs of Isaiah's prophecy. The first is in Isaiah 42, the second Isaiah 49, the third in Isaiah 50, and the last Isaiah 52-53. In our second servant song we see He is abhorred by the nation because he was the faithful servant of Jehovah. In the eyes of men He died as a failure. In the eyes of men His service was in vain. In the eyes of men His service was small and insignificant, but in Isaiah 49, while the nation may abhor Him, God gives His estimate of His labor and of His service. God gives His promise of a coming day of glory before the very eyes of those who despised and abhorred His faithful servant.

DESPISED AND REJECTED

Isaiah 53 and verse 3 tells us "He was despised and rejected of men." In verse 2 of this lovely chapter we see the Lord Jesus spoken of as "a tender plant"; that which was so sensitive to all that interested God. We see Him as "a root out of a dry ground"; that source of life which could find no sustenance below, but rather sought it from above. As the nation looks upon Him, their confession was that there was "no beauty in Him that they desired Him." As a result, "He was despised and rejected of men." We would suggest that the thought here is that the beauties of the Lord Jesus Christ were not those that the outward eye would see, nor those which the natural man would appreciate.

His beauties were those hidden beauties of the heart, which God Himself alone appreciates in all their fullness and those who are taught of the Spirit are able to appreciate in some measure. But because the Lord Jesus Christ had none of the outward attractions that men look for, He was despised and finally rejected of men.

Men hated Him; men abhorred Him; men thought Him small; men reproached Him; and finally men rejected Him because of His character. Thank God for a day that is coming when the very nation that despised and rejected Him because they could see no beauty in Him, that same nation, as they view Him in a coming day, will confess: "Thou art fairer than the children of men; grace is poured into Thy lips: therefore God hath blessed Thee forever." Psalm 45:2.

Despised and rejected
 Acquainted with grief,
 Oppressed and afflicted
 Esteemed as a thief.

Despised and reproached
 A worm made to be,
 Laughter and mockery
 Surrounding Thy tree.

Despised and made small
 His Word thy delight,
 Despised yet e'er mindful
 Thy precepts were right.

Despised and abhorred
 By nation of men,
 Princes shall worship
 Our tongues will be pens.

Despised and hated
 Yet by us esteemed,
 Chief of Ten Thousand
 Thou blest Nazarene.

I see no one thing in all my past life, upon which I can rest; and am persuaded of the daily and hourly necessity of trusting my perishing soul in the hands of my Redeemer . . . Should you outlive me, and have any influence to prevent it, I most earnestly request, that no epithets of praise may ever accompany my name; such as, "The faithful servant of God," etc. All such expressions would convey a falsehood. May I but be accepted at last, I am sure all the glory must be given to divine grace from first to last. To me belongeth shame and confusion of face.

William Carey Missionary in India

THE OBSERVATORY

Our blessed Lord, when down here, was constantly in the habit of drawing some of His sublime and heavenly lessons from the scenes of nature, and from the every day circumstances of human life.

The observatory, with its telescope pointing to the skies is a most instructive object. It is sometimes to be seen on the roof of a house and used for the purpose of taking observations of the heavenly bodies, in order to regulate watches, clocks and chronometers. We all know how time-pieces vary and how difficult it is to get them to keep the same time. However, the intelligent watchmaker who has an observatory and telescope, with his access to the heavens, can so regulate each one as to make it keep tolerably accurate time. He will daily mount up to his lofty viewing place, and there, far removed from the din and bustle of the world, in the profound solitude of his observatory, and assisted by that powerful instrument which brings heavenly things near to mortal vision, he will scan the vault above—get absorbed in his sublime contemplations, and come down from his elevated position laden with accurate intelligence by which to regulate the things of time. He has been occupied with a scene where all is order, precision and regularity. There is no clashing or confusion up yonder. To the very moment of its divinely-appointed time, will each celestial body arrive at its meridian; and you might see the watchmaker, with the watch or chronometer beside him, in order to compare its movement with some heavenly body, and thus ascertain its usual variation. All, up there, is order. All, down here, is confusion. The former is the only true way to judge of the latter; and hence, when the watchmaker descends from his observatory to his workshop, he is, in no wise, confounded when he looks around him and sees, it may be, no two clocks giving the same time. He has been occupied with the heavens and he knows all about it. He knows that man's clumsy and imperfect machinery can never be brought to keep pace with the orbs of heaven. He must therefore, the oftener, betake himself to his observatory and his telescope. The more he studies the things above, the more accuracy and certainty he will attain in his operations below. There must be constant intercourse kept up between his observatory and his workshop—his viewing place and his working place.

From all this the christian may gather up some refreshing and elevating thoughts. He, too, will need to have his observatory and his telescope pointing up to yonder place, where all is peace, harmony and order. He will require to get up continually, above the strife and confusion of this lower world, and there shut in with Christ and His Word, and with the aid of faith's powerful lens, drink in to his very soul that solid truth which will give precision and stability to all his ways and movements down here. The christian who is much in his observatory will not be unduly

affected by the conflicting opinions which meet him down below. He will attribute them to the fact that man's movements are not in conformity with the laws and ways of heaven—that the prayer, "Thy will be done on earth as it is done in heaven" has not yet been fully answered. But, then, he will seek to regulate his own ways, by communion with "things above." This will be his constant, earnest aim.

Let it be remembered, the believer in Christ is never to leave his observatory or lay down his telescope. For the abiding refreshment and joy of his own soul, for the deep and settled peace of his heart, for his habitual personal holiness, and practical sanctification, for the due ordering of all his thoughts, words and habits, he must be continually abiding IN CHRIST — walking by faith. If this be forgotten all must go wrong. It is all by faith, that mighty principle which brings heavenly realities within the full, clear range of the soul's vision — faith which is "the substance of things hoped for, the evidence of things not seen." (Heb. XI:1)

May the Holy Spirit awaken in our hearts a more intense desire after A CLOSER WALK WITH GOD, and more habitual elevation above the things of time! Should the foregoing lines have, in any measure, the effect of leading the soul in an upward direction, we shall not regret our visit to the observatory.

"Far from these narrow scenes of night,
Unbounded glories rise;
And realms of infinite delight,
Unseen by mortal eyes.

Oh! may the heavenly vision fire
Our souls with ardent love;
Till wings of faith and strong desire
Bear every thought above".

C. H. M.

(Submitted by John McCann of Brazil, S. A.)

USING CHRIST

You are wishing the Lord would use you, brother, perhaps to do some great thing. But tell me this: Are you using Christ? Are you living on Christ, drinking in Christ, learning of Christ — in a word abiding in Christ? It is those who abide in him that bring forth much fruit.

* * *

If our Refiner puts us into the furnace, He can make no mistake; He will not make the fire too hot, or continue us in it too long. While he tries us He loves us, and loves us too well to allow anything to harm us.

MEN WHOM GOD HAS COMMENDED

IN THESE days of bustle and activity in professed work for the blessed Master who has redeemed us, and in these days when excitement and hurry is so often mistaken for fruitfulness, it is well for us to turn aside at times, with prayerful and exercised hearts to His Word, to read the characters of the men the Divine Spirit has commended in its pages.

ENOCH

After the story of Abel, the first commended one is the patriarch Enoch. The testimony concerning him is brief in the extreme, but how it should thrill our souls to hear such a blessed word from the Master's lips, "Enoch walked with God" Gen. 5:22. Oh, brethren, do we fully enter into the meaning of this blessed word. It does not here say that Enoch talked, that testimony comes in quite a secondary place, but the word is, "Enoch walked!" The walk with God involves a good deal not expressed in this verse. It means that if we are walking with God, we are "dying daily," continually re-crucifying, as it were, the flesh, with its desires and affections. And, beyond that, if we are walking in the light of Hebrews 12:29, what dross is there about us? Surely none, for a close walk of communion with God, prevents the wood, hay, and stubble from coming near His child. Truly this should be our place, beloved, for the new and divine nature now imparted to us, will never be satisfied in its cravings and hungerings, till it arrives at that blessed time when communion will flow on uninterrupted for ever, the old nature having once and for all been put off.

CALEB

In Deut. 1:36, we read concerning Caleb, that "he wholly followed the Lord." What a testimony, beloved, for Jehovah to give of His servant in reviewing the 40 years' wilderness experiences. Surely this word should sink into our hearts. Can this be said of us? How mournfully we should shake our heads, and own how sadly we have fallen short of the standard the blessed Master would have us reach! How cheering must have been this commendation to Caleb, to hear such words from His God! It is surely parallel with the "Well done," spoken of by the Lord Jesus in the days of His flesh.

May our lives be such, that in the great day of rewards, we may have this testimony from the Lord, "He wholly followed the Lord;" and truly, that one word will amply make up for any trials we may have sustained through following His steps!

DAVID

The familiar history of David should next come to our minds, and the Holy Spirit's testimony concerning him. What is it? Is it

that he was a great worker? Undoubtedly he was, but even that seems, as it were, overlooked in the face of the one blessed fact, that he was "a man after God's own heart" Acts 13:22. God, who seeth not as man seeth, could look into David's heart, and say, "He followed Me with all his heart." I Kings 14:8.

Oh, brethren, may these truths be practically applied to our hearts, and may our great desire in this "little while" be, that we may receive such a testimony when we reach home!

Time would fail to refer to all the holy ones who have been commended by their Lord, but some might be glanced at. Moses is praised for his meekness, Numbers 12:3, and Jeremiah, because he wept for the sins of his people (the godly sorrow that the Lord loves to see in His saints), besides the long list of worthy ones in Heb. 11, whose commendation is briefly summed up in a few words, "of whom the world was not worthy."

May these truths be impressed deeply on our hearts by the Holy Spirit, that we may manifest in our lives, whose we are, and whom we serve, and that at the reckoning day we may receive the reward due to the Lord's faithful ones. The wilderness time is shortening, "the night is far spent, and the day is at hand;" may we, as we stand on the very verge of the Lord's speedy appearing for His loved ones, spend our time here in fear, walking with Him, and ever enjoying the blessed sunshine of His approving smile!

W. W. F.

SUFFERING IN SILENCE

I CAN conceive nothing more painful to Joseph than to be accused of crime of which he was consciously innocent, and visited with punishment undeserved; and yet under that accusation to conduct himself with the quiet, silent, beautiful reserve which he displayed on the occasion. I know not anything more difficult to bear than false accusations, except undeserved punishment; and it needs a great deal of grace to suffer and be silent, and that man will indeed have to be thankful to God who passes through the world without some mud being flung at him. But often when you cannot answer the accusation that is evil by a thorough reply, from want of opportunity, you can live it down; and I believe one of the most effective replies to calumny is living down evil. But it needs a great deal of grace, a great deal of patience, and no little magnanimity to do it. It is only a few heroes in the world, or martyr Christians in the church, who can bide their and their Father's time. Joseph did it. He said nothing: he was satisfied that there was a God who would right what was wrong and avenge his reproach, and bring forth his righteousness like the noonday. He suffered and was silent — that vivid mark of the most exalted Christianity.

From "The Witness of 1887" — J. C.

NEW TESTAMENT WORD STUDY

“EXHORTING”: Hebrews 10:25 —

The word used here for “exhorting” is (Gr. *parakalountes*) and seems to have the following meaning . . . (speaking, probably together of the things of God — to produce a particular effect, especially with the Coming of the Lord primarily before each, and as a warning against the apostacy suggested in the word “forsaking” which really means abandoning a divine position, turning the back upon a truth they had previously professed and seemed to joy in) —

THE DAY APPROACHING: cp. verses 36 and 37. It is worth while to hold to the truth of God against “that day” when there shall be suitable rewards for faithfulness in the “testimony,” even in a day of declension and “forsaking.”

The above thought might suggest the possibility of the raising up of numbers of believers in assemblies who are so aware of the decline that they exhort one another, with the “Coming” before them. We are told in I John 3:3 that “every man that hath this hope on Him purifieth himself, even as he is pure.” This is a “living hope” and in the early days of the testimony the saints were taught by the pioneering brethren to have the “Coming of the Lord” before them constantly so that they were “daily” expecting Him to come. A return of this would solve many problems among us and lead to more faithfulness.

It is encouraging to see some younger (yet mature) believers who seem to have the divine desire to “continue in the things which they have learned, knowing of whom they have learned them.” Such would seek to maintain the divine position with humility and zeal against “the day.” We would encourage all such “keep the banner of truth flying” in spite of the worldliness and decline which would involve the assemblies in the religious world’s concept of “religion.” We also note that the word used for the “*assembling of yourselves together*” is the same word that is used (only twice in the N. T.) in 2 Thess. 2:1. . . “Now we beseech you, brethren, by the coming of our Jesus Christ, and by our *gathering together unto Him.*”

We know that the Thessalonian epistles were the early ones of the N. T., and therefore maintain the thought of “The Coming” as a primary truth to keep before the saints. May we seek to do this more and more “as we see the day approaching.”

Editor

OUT OF BABYLON

Ezra Chap. 3:10 to Chap. 4:8.

The late Jas. Campbell

WE see something very like what we read of here, among God's people in these last days, coming out from the religious denominations of the world to gather in the Name of the Lord Jesus. As long as the people of God were in Babylon, they could not worship Him, they had to come out of Babylon and go back to Jerusalem before they could set up Jehovah's altar and keep His feasts. In Zechariah 4:7, we read that all they did while in Babylon for seventy years, they did it for themselves and not for God; but when they came back to Jerusalem, they set up His altar and laid the foundation of the house of the Lord, and began to worship Him as He had commanded. Ezra shows us the way of worship; Nehemiah, work among God's people, and Esther our relation to the world. The first two our relation to God and one another, the last one our attitude toward the ungodly.

COUNTERFEITS

In Ezra chapter 2, we read of some who came up from Babylon, who could not show their father's house whether they were of Israel. Some may think that no unsaved would leave the sects and come out to where there is no minister to look up to, but this shows that they may. Whenever we take the place, in which we can honour God and keep His Word, the devil will be sure to seek to introduce his counterfeits, as the enemy sowed tares among the wheat. It was the same when the redeemed of Israel came out of Egypt, a mixed multitude came up among them. When the foundations of the temple were laid, some shouted for joy and others wept.

THE EARLY JOY

Some of us remember the shout of joy that went up, when we first saw the truths of separation and worship, and began to gather in the Lord's Name. By and by when we learned something of the glory of the first house, of the Church in its early days as described in the early chapters of Acts, we might well weep. There the Lord's people were all together, all filled with the Holy Ghost, all speaking of Christ, and none counting what he possessed as his own. Where do we see this at the present time? When the ancient men, who had seen the first temple in its glory, looked on the small and miserable house that stood before them, compared with the former house in its glory, they wept, and if we are "ancient men" we also shall mourn and weep over the low condition of assemblies of saints, which profess to take the same place and be subject to the same Lord - and this is surely what we aim at - as

those churches which were in Judea. I Thess. 2:14.

WORLDLINESS

As we look around and see the low condition, the lack of power, the worldliness, we see enough to cause us to weep. But while we have enough to keep us humble, we need not be discouraged; we have "God and the Word of His grace," and in a little while we shall see the house more glorious than ever, when it is complete, Eph. 2:21, and filled with His own presence in glory. Rev. 21:11. But there is another side: "The young men shouted for joy." It was so much better than what they had been accustomed to in Babylon, where they had been born. And surely is the fellowship of saints, in spite of all its weaknesses and troubles, than what some of us were accustomed to in our early days of *Christian life*, when we went to hear a dry sermon read that made us miserable, with nothing of God or Christ in it. There is much to humble us, much unfaithfulness and worldliness; yet it is *better to be where we have "God and the Word of His grace" to correct and humble us, and to restore us when we fail, than to be where that Word is put to one side, and man's traditions take its place.*

FELLOWSHIP

WHAT should so animate and cheer as close and frequent heart fellowship between His beloved people, "that our joy may be full." The days surely are "perilous," and dangerous; and harmful to one's spiritual life, surrounded as we are by increasing worldliness and materialism. Three most precious safeguards are open to us; His precious Word; the secret place for prayer; and the fellowship of kindred saints. I have often thought of, and spoken of what the Word reveals to us of human fellowship. David had his Jonathan; Jeremiah had his Baruch; Paul had his Timothy; our Lord Jesus had His "little flock;" and we, in our day have our fellow-believers, separated from other names, and from the world and its spirit and desires, as Mr. Bellett wrote. He — Jesus — trod the thorny path, rejected, despised, and willing to be nothing in the world's reckoning, until the promised inheritance should come: and through grace we have joined Him on the road. We so often sing that sweet verse,

"Bright with all His crowns of glory,
See the Royal Victor's brow!
Once for sinners marred and gory,
See the Lamb exalted now!"

Surely the blessed morning awaits us; and our hearts tell us that it is near.

W.H.F.

QUESTIONS AND ANSWERS

Question: What about the practice, in some cases, of young women or others using rouge, eye-shadow, as the worldlings, amongst the believers gathered to His Name?

Answer: We are thankful it is not wide-spread among us, but it is entirely out of keeping with the precious Word of God which suggests the very opposite — that is, the retention of the natural beauty which God has given. Simplicity, cleanliness and absence of all artificial so-called “beauty aids” adds to the young believer, singles her out from the mass of “conformists” and is in accord with the Word itself, as in I Peter 3:3, 5 etc., and I Tim. 2:9, 10.

Question: While on this subject what about the wearing of men’s clothing, evidenced in the present day attempt of women to dress like men-trousered suits etc.?

Answer: The above mentioned Scriptures should be sufficient and there is the plain statement of the Word of God in Deut. 22:5. . . “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 an abomination unto the Lord thy God.”

The evident desire of the “world” today to blot out certain definite qualities of modest womanhood is very evident and there is a subtle effort behind all this which we believe is of Satanic origin. It is making way for a society which is engineered merely on a mechanical and numerical system where the distinctions of Christianity give way to the inroads of modern computerized society, with the woman taken out of her place of dependance and forced into a sphere God never intended her for.

All kinds of arguments may be raised in defence of this present-day custom but the plain statement of the Word as to God’s thoughts remains. . . “For all that do so are abomination unto the Lord Thy God.” — spoken to the nation of Israel long ago but let us remember that God’s principles never change, despite man’s attempts to change.

Question: What about women having meetings, leading meetings etc., and seeking to teach professed believers truths of the Word?

Answer: We must turn to the Word again here and we read in I Tim. 2:12 . . . “But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.”

We note that this becomes very prominent in our day, women coming to the front as teachers, seeking to usurp the place of man etc., all being, of course, at variance with the direction of the Word. Some might suggest that this is a good way to get the Word before women in gatherings of themselves etc., but it is just another evidence of women’s dissatisfaction with the place God has given them, the home life, the caring of their children and otherwise forming a “crown of beauty” in the home life. The verse 15 following gives a direct result and exhortation to “continue in faith, charity and holiness with sobriety.”

Here lies the greatest blessing of womanhood relative to the ordinary family i.e. Christian.

THE ABOVE QUESTIONS are answered as a warning. We are very thankful we are not afflicted much with this sort of thing, but a warning is always welcome to godly shepherds and leaders to "watch out" for trends Editor

Question: Did our Lord Jesus Christ in His One Person have both the Divine and Human nature, and not two separate natures, Divine and Human?

Answer: We tread on holy ground when we consider the Person of our Blessed Lord but we believe both are seen in the Person of our Lord. He was "God manifest in flesh" and man truly also. The Word to Mary by the angel was. . . "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore that holy thing which shall be born of thee shall be called the Son of God." Luke 1:35 —

This divine miracle lies at the basis of all true conversion and his manhood, coupled with His resurrection glory is averred in Luke 24:39. . . . "Behold My hands and My feet, that it is I Myself: handle Me and see; for a spirit hath not flesh and bones, as ye see Me have. . . later "they gave Him a piece of a broiled fish, and of an honeycomb, and He took it and did eat before them." vs. 42, 43.

Thus we see that we shall look upon our glorified Lord eternally, with the marks of the Cross in His Blessed Person. It was in the counsels of God in a past eternity that the eternal Son was chosen to come down to earth to become the Redeemer of men and satisfy the holiness and righteousness of God in His Person — thus making it possible for reconciliation to be made between God and sinful man, since the sinless Son of Man could meet all the requirements of righteousness in Himself and, in His perfect sacrifice, lay the foundation of true reconciliation.

In the words of another . . . "It is unnecessary for us thus to analyse His being. One thing we ought never to forget, our Lord was not a **dual personality**, that is two Persons, Divine and human, but **ONE DIVINE PERSONALITY**, in equal relation to His two perfect natures. . . . "The Word was God. . . and the Word was made flesh and dwelt among us." John 1:1, 14. . . "We must and do insist on the true humanity of our Lord, but without attempting to define how it was produced." (Wm. Hoste).



The strength of the chain is measured not by the strongest, but by its weakest link, for if the weakest snaps, what is the use of the rest? Satan is a close observer, and knows exactly where our weakest points are; we have need of very much watchfulness, and we have great cause to bless our merciful Lord, who prayed for us that our faith fail not.

Spurgeon

PIONEER PAGE

IF we are going to fulfill the command and desire of our gracious Master and Lord in the Gospels, Matthew 28:19, 20 – Mark 16:15 – Luke 24:46, 48, we must be of a “pioneer spirit.”

It has been said – “Every man takes the limits of his own field of vision for the limits of the world.”

When our Lord mentioned the world, it was all-embracing, but the pioneer’s vision is, more or less, confined to, and restricted by, the particular field God lays upon his heart.

1. A true pioneer is a man of vision and a particular field of labor is in his line of vision. He doesn’t deviate, nor desert it.
2. He knows the command “Go ye” and “he goes.”
3. He knows Who has sent him and he knows Who to turn to in the hour of need.
4. He knows he is going amidst hostile influences, not amongst friends. Enemies will surround him.
5. He is willing to spend his all, and be spent, in entering new territory and he looks not to man or assemblies to supply him a “living.” This is a definite mark of a true pioneer.
6. He has confidence in the Gospel to subdue savage hearts or bitter foes.
7. He enters territory for months or years where he is often without earthly companionship or friends, save those whom God raises up in his chosen field.
8. He cannot be running back and forth to an Assembly each Lord’s Day and be a pioneer, else there would be no further development of true Assembly Testimony. The money spent in running to and fro, in expensive equipment, and in needless running to keep oneself before the saints, and to receive their weekly bounty, would “open up” any State in the Union for the Gospel.
9. We adhere to the language and teaching of those men of God of an earlier day, who under God planted the work of God in this land, that the man who has not gone into entirely “new” territory, into the backwoods, or taken his own lodgings, done his own laundry, taken care of himself under such circumstances, paid his own board, has NEVER YET PROVED GOD in His service.
10. This is said in the spirit of “challenge” to any who would have God-given desires to go out into the work of God. It is no easy path.

W. F.

COMFORTING GRACE

"I will not leave you comfortless; I will come to you." -- John 14:18.

BLESSED Jesus, how thy presence sanctifies trial, takes loneliness from the chamber of sickness, and gloom from the chamber of death! Bright and Morning Star, precious at all times, thou art never so precious as in "the dark and cloudy day." The bitterness of sorrow is well worth enduring, to have thy promised consolations. How well qualified, thou Man of sorrows, to be my Comforter! How well fitted to dry my tears, thou didst shed so many thyself! What are my tears, my sorrows, my crosses, my losses, compared with thine, who didst shed first thy tears, and then thy blood for me? Mine are all deserved, and are infinitely less than have been merited. How different, O spotless Lamb of God, those pangs which rent thy guiltless bosom!

How sweet those comforts thou hast promised to the comfortless, when I think of them as flowing from an almighty Fellow-sufferer — "a brother born for adversity" — the Friend that sticketh closer than a brother!" one who can say, with all the refined sympathies of a holy, exalted human nature, "I know your sorrows."

My soul, calm thy griefs. There is not a sorrow thou canst experience but Jesus, in the treasury of grace, has an exact corresponding solace. In the multitude of the sorrows I have in my heart, "thy comforts delight my soul."

"The Faithful Promiser"

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Willmar, Minn. — Assembly had some cheer from recent mtgs. of Bre. DeBuhr and McCullough, about 25 miles N. E. of here.

Calgary, Alta. — Word has come of formation of another assembly here in fellowship with West Hillhurst, evidently result of Children's work going on in that district.

Lakewood, Ohio — The Editor is still hospitalized and may be for a few weeks or so and therefore we seek your indulgence regarding proper reporting. The usual conferences etc. prevail around the New Year, etc.

CONFERENCES

Bryn Mawr, Pa. — Annual Conference D. V. Saturday and Lord's Day Nov. 27th and 28th, with prayer meeting in the Gospel Hall, Summit Ave., Fri. 26th at 7:30 P.M. Lord's servants walking in the old paths welcome in ministry. Correspondent Hugh Kelly, P.O. Box 1116, Wolfville, N. S. — Phone 542-5527.

Hartford, Conn. — Annual conference of the Charter Oak Assembly will convene, D. V. (49 Charter Oak) with prayer meeting Nov. 19th at 7:30 P.M. continuing over Sat. and Lord's Day Nov. 20 and 21. Breaking of Bread at 10 A.M. Servants of the Lord walking and teaching the old paths heartily welcomed to minister. Bible Reading on Saturday morning. Pray for us. Correspondent Matthew J. Brescia, 81 Cobblestone Way, Windsor, Conn. 06095. Telephone 688-2388.

East Boston, Mass. — Annual Conf. will D. V. be held Dec. 4th and 5th with prayer mtg. at 8 P.M. Dec. 3rd in the Gospel Hall, 35 Putnam St. East Boston, Mass. All other mtgs. will be held in the Masonic Temple, 47 Adams Ave., Saugus, Mass. Saturday and Lord's Day. Breaking of Bread at 10 A.M. Correspondent Fred E. Hill, 26 Sheafe St., Malden Mass. 02148. Telephone 617-322-3274. Hospitality extended.

Stout, Iowa — The usual Thanksgiving Day meeting will be held November 25th, starting at 10 A.M.

San Diego, California — Annual conference will be held D. V. in the Gospel Hall, 4646 Twain Ave. commencing with prayer meeting Dec. 31st at 7:30 P.M., continuing over Jan. 1st and 2nd. Usual arrangements will prevail. Corresp. Andrew Hall, 5168 Ewing St. Phone 714-583-3875.

FALLEN ASLEEP

Longport, N. J. — Our beloved sister Jean Gray, formerly of Monticello Assembly, Cleveland, O. has gone home to be with the Lord. A worthy sister, now in His presence.

Cleveland, Ohio — Our dear sister Mae M. Roberts has gone home to be with the Lord. Full details not available to date. She was connected with Monticello Assembly here.

Longport, N. J. — Our dear sister Mrs. Bessie McLeod went home June 21st from Longport, N. J. She had belonged to the Matoaca assembly for many years since her conversion - a useful and consistent godly life. Will be missed.

Clough, No. Ireland — On July 11 we laid away the remains of our dear sister Daisy Alexander. Her mother and older sisters were with the first gathered to His Name at Ballinaloob in 1903.

London, Ontario — Our dear brother Harold Black, aged 76, entered into His presence Aug. 19th. Had been confined to a nursing home for the last fourteen years. Saved as a young man and in assembly fellowship in Newberry where he and his wife continued for many years before their coming to London, survived by his wife and two sons and one daughter.

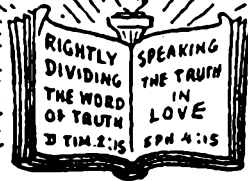
Fresno, California — Our dear sister Mrs. Dorothy Hawthorne, passed away on June 19th. Born and born again in England. For many years in happy fellowship in this assembly. Survived by two sons for whom prayer is asked that they might be saved.

Our dear sister Mrs. Emma Irwin passed away after a long illness July 17th. Born and born again in N. Ireland. For many years in happy fellowship in this assembly. Survived by one son and four daughters. One son in happy fellowship with us here.

On Sept. 18th, our dear sister Mrs. Ellen J. Roney, passed into the presence of the Lord at the age of 88. For many years in fellowship in the Avondale Assembly, Chicago and for the past 21 years in fellowship in the Fresno assembly. Survived by 3 daughters and two sons. One daughter and two sons in happy fellowship with us here.

Words in Season

THE BIBLE FAMILY MAGAZINE



LISTEN — BROTHER

WHEN turns the tide of conflict, and goes the darken'd night,
When flees death's ghastly shadow, and draws the cheering light;

When danger, fear and trial, give place to joy sublime,
'Twill pay my wearied pilgrim, for all that lies behind.

'Twas dark the night, and often the lamp of hope burned low,
But ne'er did our good Captain allow a note of woe;
But cheering on through darkness and helping on through pain,
He cleared the path before us and whispered words of gain.

This is not all the story, the conflict's not all o'er,
The foe, though sorely stricken, is powerful as of yore;
The snare, the pit, the anguish are on our pathway still,
But listen! Christian soldier, God works His sovereign will.

And battles, conflicts, dangers, but bring Him close to hand,
To show His power, to feel His touch, to help us gain the land;
He promised not a pathway of ease when us He called,
But joys forever, brother, at home at His right hand.

W. H. F.

(Written in the backwoods, August 1932)

DECEMBER, 1976

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ADDRESS CHANGES — CORRESPONDENT etc.

Villanova, Pa., 19085 —William M. Parks, 1714 Balsam Lane., for the Bryn Mawr Assembly. We regret very much our failure to give bro. Park's street address in last month's issue - also the transposing of the Correspondent's name for the Avonport N. S. Assembly for Bryn Mawr, but we feel most would readily recognize an error existed.

North Vancouver, B. C. Corresp. for the Assembly here is Mr. Allan D. McCurrie, 200 W. 23rd. St., North Vanc. B. C. V7M 2B3 - Phone 988-9940 -

REPORTS

Brandon Man. — About six of the Lord's servants present lately at their Conference. We heard bre. Boyle and Robertson were in a schoolhouse in Carnduff, not many visitors (strangers) coming.

Cleveland, Ohio — Recent conference here well attended and profitable ministry reported, thirteen of His servants present to help, brother Alves remained for a few meetings on E. S. and W. S., the latter also having a visit from John Norris for three nights.

McKeesport, Pa.— Bre. Ed. Doherty and Gustafson had a few weeks of meetings here recently with brother Alves joining for Lord's Day afternoon ministry meeting.

Hickory, N. C. — Bro. Eric McCullough was to join brother MacLeod here for Gospel meetings Oct. 24th. We can help in prayer.

Calgary, Alta — We have been asked to announce the formation of a new Assembly here in the Huntington Hills district commencing Nov. 7th. D. V. Correspondence for this may be addressed to Clifford Lock, 739 64th. Ave., N. W. T2K OM3, or James Robinson Glendale Road, R. R. 2, Cochrane, Alta TOL OWO — This is in fellowship with the saints gathering in the West Hillhurst Gospel Hall.

France — Our brother Dennis o'Hare continues in his district around Perpignan. He states . . . "On Lord's Day we are finding in recent weeks a number of newcomers have come along to the regular Gospel meeting. We normally go out for an hour before the start of the meeting into the streets to give invitations and bring people in. "He also is continuing his visitation of the mountain farms and villages seeking to bring the "good news" to those who need to hear it. Pray for this field our brother, with wife and family, have chosen as a field of labor.

Palm Springs, Calif. — Recently we had the joy of baptizing and receiving into fellowship a dear sister. Her husband is indifferent to spiritual things, pray for him. We welcome to this small assembly preaching brethren walking in, and teaching, the right ways of the Lord, men who hold divine principles in their proper perspective.

Welland, Ont. — Our bro. John Gray had his tabernacle here with suitable ministry.

Clinton, Ont. — Recent conference here, also at St. Thomas reported encouraging. Bible Readings at both helpful and timely.

London, Ont. — Bre. Alves and Maxwell gave practical ministry here. Attendance good. Our brother John Gray also visited the small assembly in Sudbury in North Ont., also Strongville.

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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* * * *

"MY GUESTCHAMBER" (Literal)

Mark 14:14

What an honored place and Guest!

It is not ours!

It is not owned by The title builders!

It is not the Assembly's!

It is not owned by a group!

It is a "large place."

It is graced by the presence of the Heavenly Guest.

Do we appreciate Him and His presence?

Do we show it by our attitude?

NO CONVERTED YET

YOU could not have found a more respectable person in all the town than Mrs. She was rather extra, as they say. She paid great attention to "religious ordinances," read her Bible regularly, and had quite a number of "good" books, some of which I remember having got from her on loan many years ago. Well, she was pursuing the even tenor of her way (everybody about her thinking she was on the straight road to heaven), when the Lord commenced to save souls among us. Quite a number were converted, and among others the Lord laid hold of me, and I was enabled to sing from my heart

"I know my sins are all forgiven,
And I am on my way to heaven."

I was generally supposed to be a very moral young man; and as I was only one of several most "exemplary" people who had been saved, not a few "religious" folks were beginning to wonder if they had ever been born again; and, to keep pace with the times, they were doing a good bit more religion than usual. Things were in this condition when one night, at a friend's house, a few of us gathered round the table to look into God's Word a little; and who should I find sitting next to me but decent, moral Mrs. Of course, I thought she was "all right;" and, as opportunity offered, I talked to her as if I understood she was saved and bound for glory. But I had not talked long to her before she interrupted me by saying, "I want to tell you something. Do you know this?" she said. "I'm twenty years a member o' the kirk; and I have read this Testament five times over; and I'm no converted yet." I was thunderstruck. Being young in the faith, I had taken it for granted she was saved. But I was mistaken. Religion is no substitute for Christ. Respectability and morality count for nothing as long as a sinner is not born again. The Spirit of God had convinced her mightily of sin. She seemed to think she had been the greatest sinner in the world. With the little time at my disposal I pointed her to Jesus. Soon afterwards the Lord gave her liberty through a word spoken on that text, "Escape for thy life; look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed." Gen. 19:17. And from that time she has given a humble and clear testimony to the power of redeeming love. Mrs.'s case was to me a remarkable illustration of the mighty difference there is between the two questions, are you RELIGIOUS? and are you BORN AGAIN?

BURDEN-BEARING

Romans 15

Wm. H. Ferguson

ONE of the key words in this chapter, I think, is found in the first verse: "Ought to bear," and a fitting subject for the chapter would be the above.

We dread BURDENS. Our life today in the twentieth century seems to be made up largely of trying to get rid of burdens which our fore-fathers and others carried for years and all kinds of methods are resorted to for this purpose. In the things of God it is just as much a matter of concern to us at times to get rid of certain burdens, but twentieth century methods cannot be applied here, and although the burdens God gives us to carry seem heavy, nevertheless He wants us to carry them. There are certain unnecessary burdens which we often carry that we should cast upon the Lord, Ps. 55:22. To cast such burdens off, strength is needed and is to be obtained by "waiting on the Lord" — Isa. 40:31, etc., but I would like to consider some burdens the great apostle carried himself and his example we should emulate.

INFIRMITIES OF THE WEAK

One of such burdens we read of in this chapter is "the infirmities of the weak." We will always have the weak with us, spiritually as well as physically, and it is in this spiritual sense I would speak. In uncivilized tribes they get rid of the old and weak, very often in a quick manner. There is not much room for such in the busy world of today, but they should always have a place in our hearts and the weak amongst God's people should have our special care. In dealing with them we will need tenderness and wisdom as well as strength from the Lord, but it surely is well pleasing to Him for us so to do. Amongst the Lord's people everywhere some, without doubt, are found who do not make much progress, who do not seem able to grasp certain truths and who, sometimes, we would judge are an annoyance, but God would have us bear with them and seek to gently lead and instruct them in the ways of the Lord.

THE REGIONS BEYOND

In verses 16 to 20 we have the burden of carrying the Gospel to the regions beyond. This is a burden not carried by many, as it should be today. There is a growing tendency amongst God's people generally to forget our obligations to the world at large, beginning at home and reaching out to others. We do not need to expect the conversion of the world — however we should strive for its "evangelization." The great apostle ever had the "regions beyond" before him. We have responsibility personally in regard to this and if unable to carry the gospel personally we

should seek to help in whatever way God has fitted us. In verse 24 he speaks of his intended journey to Spain. Spain at that time would be the end of the world (that was known then) and so the ever-zealous and true-hearted servant would not be satisfied short of that goal. It is evident he did not take that journey, but without doubt he will get reward for it at the "Judgment Seat of Christ," since all the things that were in our heart to do for Christ will then be rewarded, though through force of circumstances we were not able to carry out those desires. What a comforting thought this is to many who would but are not able.

CARE FOR POOR SAINTS

Verse 25 and 26 give us another burden he was carrying – that of having a care for the poor saints. "The poor ye have always with you" and God gives a rich reward to those who are interested in His poor. "He that giveth unto the poor lendeth unto the Lord and that which he hath given He will pay him again." What a pity when those who have this world's goods in abundance neglect their responsibilities to the poor. The apostle was forward in having this care for the poor according to his confession in Gal. 2:10. Never be afraid that anything given to God's poor will not be acceptable to Him or go unrewarded.

BURDEN OF PRAYER

These burdens we have been speaking of, the apostle carried himself and did not ask others to carry them, though we might well follow his example, but now from verse 30 to the end he speaks of a burden in which they can have a share and that is, the burden of prayer. How few of us today know anything of the burden of prayer? A few words spoken into the ear of God, very often without much exercise, very often to satisfy the conscience, very often neglected altogether – what a substitute for real prayer. The apostle was a man of prayer. He made a burden of it. Like his Master, he knew what it was to spend much time in secret and herein lay the secret of his remarkable fortitude in the immediate presence of danger and even death. Acts 27:2; 2 Tim. 4, etc., and this was also that which gave him his consciousness that he was in the path God would have him to be in and gave him peace of mind. We can have no peace in our minds, we can have no strength for the conflict with enemy all around us and within us, unless we spend time in secret with God our Father. Nothing will take the place of this and a prayerless life is a fruitless life no matter how much seeming success there is. It is a transitory success, effervescent and short. We must pray. If we will not, God (if there is the bond of relationship) will bring us to the place where we will have to pray. May the Lord give us grace to carry this burden of prayer as well as the others mentioned and seek to remember in our prayers others who are seeking to carry the Gospel to the perishing at home and abroad, that doors may be opened of the Lord and that

grace may be given to enter the conflict with the assurance that "If God be for us, who can be against us?" We are living in a day of a weak Christianity compared with that of former days. The spirit of the martyrs and sufferers for Christ's sake seems to be vanishing entirely. May we remember the fleeting character of life and the eternal glory which may be ours if we should prove "faithful unto Him." No one feels that the Lord's people have ceased to pray for him quicker than the one who is out in the enemy's territory seeking to carry the Gospel to the needy, away from the fellowship of the saints. God has so ordained that we cannot very well get along without each other — let us "strive together," vs. 30, and so share together in that day when all will be manifested and all done for Christ will be rewarded.

TWO SIDES OF BURDEN BEARING

We have been considering the burden-bearing relative to some who require this, now we would mention briefly the other side as in Galatians 6, verses 2 and 5. In the latter verse we read ". . . For every man shall bear his own burden." This is in the sense of RESPONSIBILITY and this we would point out briefly:

RESPONSIBILITY OF THE EVANGELIST

His is the burden of carrying the wondrous message to those who have not hitherto heard it and involves considerable exercise of heart, self-sacrifice and the devotion of stewardship to His Lord and Master Who sends him, as the apostle said. . . . "Woe is me if I preach not the Gospel." I Cor. 9:16 with the following verse. . . "If I do this thing willingly, I have a reward" and the further thought is "I have to do it anyway" but he would rather do it with the willing, subjective heart, self-sacrificing, that he might gain the reward. Such is the responsibility of any true evangelist.

RESPONSIBILITY OF THE SHEPHERD

His is to care for and "feed" the flock of Christ — to warn against the enemy and protect the flock, also to lead them into the green pastures of the Word. Like the old Canadian farmer, who used to do a bit of preaching in lower Ontario used to say. . . "Tether them by their teeth" — I remember visiting our aged brother Samuel Martin of Bryn Mawr for many years, in recalling former days said to me of our father's preaching which he remembered well, as following. He recalled his words "FILL THEIR MOUTHS." Good feeding, teaching, preaching after this nature is the characteristic of the true Shepherd, or under-shepherd.

RESPONSIBILITY OF THE TEACHER

His is to "unfold the truth as to the Person and work of Christ, seeking to unfold precious things concerning HIM." This will lead the saints to the acknowledging of His LORDSHIP and AUTHORITY relative to the ASSEMBLY. Preeminently the heart is only deeply affected when HE is the object of the heart. The bride states in the Song of Solomon and cries out. . . "I sleep but my heart waketh, it is the VOICE of MY BELOVED." Nothing can reach the heart and cheer us like hearing HIS voice. This is the definite responsibility of the TEACHER.

RESPONSIBILITY OF THE FLOCK

This is to give heed to the voice of the Shepherd and the Teacher — since herein lies the safety of the people of God. Such subjection to the Word and Truth of God is an evidence of the Spirit's work in the souls of His own. This is the apostle's subject in I Corinthians, chapter 2:1, 16 and is well worth a careful reading and study.

And so we close this article with the thought of the double aspect of BURDEN BEARING as it affects ourselves relative to others, also reminding us of OUR OWN RESPONSIBILITY, which is two-fold.

THE ADVOCACY OF CHRIST

"IF ANY man sin, we have an Advocate with the Father, Jesus Christ the righteous." 1st John 2:1. Advocacy is the divine means, by which to meet individual failure among Christians, and to restore communion and rest of soul when lost or interrupted. The gracious ministry of our risen Christ is founded upon His work of "propitiation," completed once and forever, and upon the glory of His person, as the "righteous" One, ever abiding in the presence of God.

Priesthood is with God and to preserve from falling; Advocacy is with the Father and to restore when fallen. In the former I am regarded in my place as a saint, in the latter I am recognized as a child. In answer to the advocacy of Jesus Christ with the Father, the Holy Spirit uses the Word of God in dealing with the soiled conscience, convicting of sin, and thus leading the erring child to true and hearty confession of sin: the fruit of this double work, — Christ on high, and the Spirit here — resulting in full and happy restoration of soul, and the re-enjoyment of fellowship with the Father and the Son Jesus Christ. It is well to bear in mind that the position of "child" is a fixed and eternal one, but the sense and enjoyment of it may be lost for a time, and which it is the object of "advocacy" to restore.

From "Our Record" 1907.

THE CHRISTIAN AND THE WORLD

Read John 15:19; John 17:6-14-16 and Gal. 1:4

Part II

George Graham

The Christian and the Religious World

Religion goes back to man's beginning after sin had entered by man's disobedience. Sin separated man from his God. God instructed man as to the way back to his God. It was on the ground of sacrifice and blood shedding. A life given in his stead (typical of the death of Christ). Cain, the first man born into the world, refused to come to God in God's way, devising a way of his own. We are warned in the Word of God about the way of Cain. Jude 11. It is the bloodless way; it is the way of self-will and rebellion against God. From the days of Cain until the time of Abram (approximately 2000 years), men had turned away from God and had turned to idols. Joshua 24:2. In Romans 1:23, we read that they changed the glory of the uncorruptible God into the likeness of men, beasts and creeping things; thus, the creature was worshipped and not the Creator. Consequently, they changed the truth of God into a lie. What a condition of things! Think of the consequences as revealed in Romans 1:23-32.

It was out of this condition of things God called Abram and of him He built a nation known as Israel. To that Nation (separated from the nations of the earth) God gave His Word. Romans 3:2. Israel was favoured above all nations with God's presence in their midst — first in the Tabernacle and then the Temple. As the result of sin and wilful disobedience, God left the house of God in Jerusalem. Ichabod was written over it, Ezekiel chapters 9 to 11, and eventually it was razed to the ground. After the Babylonian captivity and the reviving and restoration spoken of in the books of Ezra and Nehemiah, until we come to the New Testament gospels, we discover that a system of things had been developed called "The traditions of the Elders." What God had given in revelation to His people had been prostituted by this system, so much so, that in the days of the Lord Jesus these traditions had superseded the Word of God. Paul, writing to the churches in Galatia some years later, spoke of it as the Jews' religion. Gal. 1:14. It is commonly known as Judaism. That system crucified Christ. As the result of the death and resurrection of the Son of God, God is now taking out of the world (both Jew and Gentile) a people for his name. That people is called "The Church" Matt. 16:19, the ekklesia, the called-out ones. To that people, God gave His Word to guide as to gathering, order, etc. Since then, the minds of men have changed that condition of things. This began with Constantine, the Roman Emperor, early in the 4th Century, and developed into a vast religious system known as the church of Rome. During the Reformation period in

the days of Martin Luther, early in the 16th century, many were delivered from that dark system but never got back to the Word of God. In this our day, the ecumenical thing (The World Church) what we hear so much about is getting back to Rome. That thing is called Mystery Babylon in Rev. 17:5; it is also called the great whore, verse 2.

In the meantime, during the last century there was a real movement of the Spirit of God and men saved by the grace of God, through the reading of God's Word, had revealed to them the scriptural way of gathering for His people. In obedience to His Word, they so gathered in various places at the same time proving it was a work of God and not the result of some organization by men. These companies are spreading all over the civilized world and seek to carry on in testimony according to the Word of God. These companies of christians have gotten back to God, His Word and first principles. It is not something new, but getting back to God and His Word. This is something altogether apart from religion. Organized religion is the product of man. Christianity is the product of the Spirit of God and the Word of God. Many of God's people are still enslaved in that religious system known as Christendom. What is my responsibility as a true child of God? It is to hear the Word of God and obey it. God says, "Come out from among them and be ye separate and touch not the unclean thing." II Cor. 6:17. Some prefer to remain in the system as it gives them a wider field of service, but the scriptural position is outside it altogether, outside the camp, outside to Himself. Heb. 13:13. It will bring reproach, but the reproach is His. What a privilege we have!

The religious system, Christendom, is headed for destruction. It is represented by a woman sitting on a scarlet-coloured beast. Rev. 17:3-6. The beast is the political power and the woman, the religious system, is viewed as exercising authority over the political system. We see this developing before our eyes. In the closing of the chapter, we see the destruction of that vile and dark system that has deceived multitudes — verses 16-18. We read that God hath put it *into their hearts* (that is the political system or power) to fulfil His will — verse 17. As the fall of the system is announced in the opening of Rev. 18, the call of God is heard again, verse 4, "Come out of her, my people."

May the Lord give us grace to continue in God's simple way, outside the camp, seeking to honour Him, irrespective of the cost until we see His blessed face.

WHERE YOU ARE — You have a work to do for Christ where you are. Are you on a sick bed? Still you have your work to do there as much as the highest servant of Christ in the world. The smallest twinkling star is as much a servant of God as the mid-day sun. Only live for Christ where you are.

R. M'C.

A LITTLE GIRL'S SONG

IT WAS evening and Mr. Brown's saloon was filled with a noisy lot of men, when suddenly above the din, a sweet childish voice was heard through the thin partition, singing:

"Take the name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you,
Take it then where'er you go."

"That's my little daughter, Bessie," said the proprietor. "I don't take such stock in such things; but she has a praying mother."

"Better hush her up, Brown; she'll hurt your business," said a red-nosed man.

The sweet little singer continued:

"Take the name of Jesus with you,
As a shield from every snare,
If temptations round you gather,
Breathe that holy name in prayer."

A young man standing at the bar, resolutely set down his glass and left the room.

"What's the trouble, Will?" asked his companion, who followed him out.

"Trouble enough," he answered — "I have a praying mother at home, Tom, who has been all my life praying for me, and I had forgotten till just a little while ago that song recalled it all. I am lost, for ever lost."

"Not if that song is true, Will. I had a praying mother myself, and God knows I loved her, though I have never tried to follow her counsel."

"What is there in the name of Jesus to save?" Just as if in answer, the sweet childish voice reached their ears: —

"Oh, the precious name of Jesus,
How it thrills our souls with joy!
When His loving arms receive us,
And His songs our tongues employ."

The young men walked silently down the street together.

"I can't give up drink now," said Will, clasping his hands in mute despair.

"Oh, Will, let us break away from it altogether! It is destroying our lives."

"If I only could! O, if I only could!"

"But if that song is true, we need not despair. The dying thief was saved on the cross, and we haven't got that far yet."

Come to my room. I have a Bible there in my trunk that mother gave me."

Together the young men entered the room and read from the long-neglected book - "Whosoever will, let him come" - "Ho, every one that thirsteth come," - "I came not to call the righteous but sinners to repentance." What new and wonderful meaning the words had. How they thrilled the hearts of these two young men with hope and courage.

"Though your sins be as scarlet" - "That describes me" said Will. "But read on, read on," - "They shall be as white as snow."

Three weeks later in a quiet home far from the city, a sad faced mother was busy at her work. "It is so long since I heard from Will, she sighed. "O God, preserve my boy, and save him."

"Here's a letter for you," said a cheery voice at the door. "From Will" she said with thankful heart as she opened the letter.

"Saved! My God I thank and praise Thee" she cried as she read the letter. "And my faith was so weak. I will not doubt again, but rest in the certainty of Thy words."

Little Bessie, the saloon-keeper's little daughter, did not know the wonderful effects resulting from her song, but Will and Tom when they passed by the saloon, often thanked God that the proprietor had a praying wife, who taught her little daughter to sing of Jesus and His great salvation.

From "Assembly Annals"

By Dr. H. A. C.

A NAME

"Let us make us a name." Gen. 11:4.

"God hath given Him a Name." Phil. 2:9.

MAN'S natural heart, character, and inclination had in no way been changed by the overwhelming water judgment that had overtaken the world. If a sobering influence had thereby been brought about for a time it was soon thrown off, and man plunged further along the path of separation from, and independence of God. This is plainly and simply told out in the few words in Genesis 11:4. He wants to be admired. Pride and ambition have ineradicable roots in his whole being. How often do we hear such words as these, "He has made a name for Himself in the world." How proud he is who succeeds in doing that, whether in the political, religious, or business world: and that is just what these early rebels against God intended doing. Their idea was to become celebrated, famous, consolidated, and well known. In our day this is just what the heart of man craves for. Who but the Spirit of God could have drawn, by a few masterly strokes, so correct a picture?

Let us ask ourselves whether we, who profess to be Christ's, and with Him outside the camp, have not very often distinct traces

of this sketch upon us? Rome, in the religious world, has this spirit in the fullest measure. And down to the smallest denomination something of it is to be found. Let our church buildings be of beautiful imposing architecture: Let our preaching be eloquent and learned: let us have something men can admire: at all events we will make ourselves a name, and adopt high-sounding titles.

God in merciful judgment came down and restrained the schemes of those floundering builders on the plains of Shinar. He overturned their vain imaginings. In infinite wisdom he stopped them, so simply, by confounding their language. The solidarity of man, about which he was so enthusiastic, was suddenly destroyed. What irony is here! They wished to make themselves a name and they got a name, "Babel," which means confusion. And men can't get rid of it; it sticks like a leech: and the most magnificent capital of man's greatest empire was called "Babylon."

It is confusion still, to be eventually eternally confounded. The name is indelible. The apostle reads it clearly upon the head of the harlot arrayed in purple and scarlet. Rev. 17. He had the mind of Christ and so could distinguish what was printed there; although even he marvelled with great admiration. How few, even amongst believers, see that condemning name upon man's boasted worldly-religious systems! Their eyes are dazzled by her splendor instead of being anointed with the eyesalve of Him whose eyes are as a flame of fire. Yes, those primitive men wished to make themselves a name: and they received one that they had not anticipated: one that has lasted all these centuries, but will be destroyed finally, the religious part first, then the political at the appearing of the great God and our Lord Jesus Christ. "With violence shall that great city Babylon be thrown down, and shall be found no more at all. Rev. 18:21.

Can we read the name clearly upon all the great swelling ideas of men, whether in the political or religious world? Or are we so glamoured by the vision of what man has set himself to accomplish that we would be disappointed if the Lord came for His own now, and upset all men's schemes of world-advancement? What those men, after the flood, intended doing is just what is becoming so prominent in these last days of unions and confederations. The wheel is back to the starting point, and Babel, confusion, is stamped upon it.

Let us turn our gaze from this sickening spectacle of pride and rebellion to look upon the Man in whom Jehovah is well pleased, whom He calls "My Servant." He made Himself of no reputation, although His name is as ointment poured forth, filling the lowly heart of faith with divine perfume. How different from the stench of Babel's foul miasma! He seeks nothing for Himself: has no desire to make a name. He does not sit upon a gaudy beast, but humbly rides upon an ass's colt. The religious leaders ask superciliously, Who is this? His name is brandish with shame in three tongues over His cross of suffering and ignominy. The

contrast between life and death, light and darkness is not greater than between Him and poor, proud, fallen man. What man grasps with eagerness is what He turns away from; it has no attraction for His heart. Let us look long and lovingly at Him, so that we may be changed into His image. Because he sought no name for Himself, God hath exalted Him, and given Him a name which is above every name. The world's manix is that we must make the best of ourselves, but He made nothing of Himself.

Having these two pictures before us, drawn by the Holy Spirit, let us ask ourselves which attracts us most? After which are we going to model ourselves? We profess to be Christ's: and are quite willing to be saved from wrath eternal by Him: but are we willing to take our Lord's estimate of man and all his so-called noble aspirations? In His presence; changed into His likeness, we shall see branded upon all man's high flown schemes, inherited from Shinar's plain, that fatal word "Babylon." Do we see it? Do we see that the end of it all is confusion? That finally, under the coming man of sin, when it looks as if man's ambitions were at last to be realized, that it is just the ripening of the vine of the earth, to be hurled into the winepress of the wrath of God? Then will He appear, who has a name written that no one knows but He Himself; and His name is called the "Word of God:" and on His vesture and on His thigh a written: "King of kings and Lord of lords."

Ah! He is the One who was of no account on the earth: whom they mockingly called "a king:" and He is going to write His new name upon the overcomers of the church of Philadelphia: for they have not denied His name. They too rejected the thought of making a name for themselves here below. The question for each is, Am I content to be like Him here: to be associated with perhaps only a few despised brethren, who are following a despised Lord: to be a nameless Assembly of saints: to have no name in earth's politics? The more truly we follow Him in these matters, the more will He rejoice in that day to write upon us His glorious name. The world cannot understand our nameless position, nor our ambitionless mind, but neither did it understand Him; and it is enough that the disciple be as His Lord.

How easily we get influenced by the spirit of the age, and desire to be of some account; to make ourselves a name, instead of warring with spiritual weapons to cast down, in ourselves, imaginations, and every high thing that exalteth itself against the knowledge of God; and bringing into captivity every thought to the obedience of Christ, 2 Cor. 10:3-6. Jacob humbled, lame and helpless at the feet of the one whose name was not divulged, received a beautiful new name — "a prince of God."

May we then, by His grace, resist the natural tendency of our hearts to be something in this world, that Christ may be

formed in us; that His mind may take possession of our whole being. In thus following the lowly One rest is found for the soul; rest from all ambitious schemes, and strivings for greatness. He had none. Now He is highly exalted. In that day He will exalt His own; and that is enough for our hearts.

The late F. Butcher,
Bratislava, Czechoslovakia.

NEW TESTAMENT WORD STUDY —

Titus 2:2,3 . . . "BEHAVIOUR"

BEHAVIOUR (Gr. *katasteema*) It would seem that "behaviour" in these two verses, mentioned includes not alone the aged women of verse 3 but also the aged men of v. 2 and seems to have the following meaning: (the outward bearing, including the gait, the posture, expression of countenance, dress etc.,) and involves the idea of calmness, the personal appearance.

THE CHRISTIAN ASSEMBLY

Thus there would be the characteristic seen in such, a pattern by older brethren and sisters which should affect the whole assembly. Thus the attitude of the older in any assembly would have these characteristics and be a good example to younger men and women to follow. The "world" is very "style-minded" these days. In fact the economy is based upon the changing styles of dress, cars, furnishings etc., to keep things rolling. Against this tendency of the world's economy is the well-established and consistent life of the stable believer, particularly the aged, who must show that good example of demeanor etc., which will be noticeable and copied, more or less.

This does not mean that the younger should dress like the older people but such appearance and demeanour will show to the younger that the world's concept is neither necessary, nor fitting, for the Christian.

THE LORD'S TABLE

Loud clothing, when we meet together to commemorate His death and suffering would be out of order altogether for either brethren or sisters. Showy clothing is detracting from the purpose of our gathering and causes the eyes to wander, if not the heart. Hence this exhortation.

Editor

KEEPING THE DEW OF SPIRITUAL LIFE

Read Psa. 110:3; Joshua 14:11; Hosea 7:8-9.

The late James Campbell

IT was said of the Lord Jesus — “Thou hast the dew of Thy youth,” and of Him only can it be said fully. When we were saved, we were all of full value according to age, Lev. 27 so to speak; but some, soon after their conversion become prematurely old, like Ephraim, having gray hairs and knowing it not. It is easy enough to lose the freshness and vigour of spiritual youth. “Ephraim hath mixed himself among the people,” that was the cause of his decline. “Strangers hath devoured his strength.” When the children of God get away in heart from God, and become mixed up with the ungodly, they soon lose their strength, as Samson did. Solomon was called old at the age of fifty-one; when he allowed his wives to lead him away from God into idolatry, he soon lost the dew of his youth. David waxed faint on the field of battle, and had to be succoured by Abishai slaying the giant who threatened to overcome him. So the children of God, who trifle with sin and get into the world, lose their spiritual power, and become helpless and weak as other men.

SOME CONTRASTS

In striking contrast to these sad cases, we read of Moses, the man of God, at the age of one hundred and twenty years, having the dew of his youth. “His eye was not dim, nor his moisture fled.” Deut. 34:7, margin. Caleb who followed the Lord fully, was a warrior at the age of eighty five. He could say, “As yet I am as strong this day, as I was in the day that Moses sent me; as my strength was then, even so is my strength now, for war, both to go out and come in.” Josh 14:11. In Psa. 127:4 we read, “As arrows in the hand of the mighty, so are the children of youth.” There is a special word here to those who preach the Gospel. If we are abiding in the dew of youth, walking in the Spirit, and preaching in the Spirit, then those who are saved through our ministry will not be sickly, but strong and healthy children, whose lives will be an honour to God and a blessing to His people.

STRANGE CHILDREN

The “strange children” who are brought in among God’s people, and the weak and sickly ones who are such a care to those who seek to care for the saints, are mostly to be accounted for by the condition of those who are preachers. In Isaiah 11:31, we learn the secret of renewing our strength is by waiting upon God, being much in His presence, and so keeping upon terms of intimacy with God, as to be getting continual fresh supplies direct from Him.

"BE COURTEOUS"

1 Peter 3:8

IN THESE days of hurry and nervous strain, and of many demands upon time and strength, one is apt to lose sight of the necessity for cultivating those graces which may be regarded as the "lily work" of the Christian character. In the apostolic injunction, "Be courteous", we see that the grace of courtesy is a necessary part of the equipment of every child of God. And yet how very often among even the most devoted Christians, this grace is practically absent. The lack of it is very often not even recognized and if it be too obvious to be disregarded, it is the custom to describe discourtesy as merely "manner," or to find other excuses for its absence, which are equally futile.

Courtesy plays a large and very important part in the economy of the Christian life, and its influence cannot be over-estimated. The little courtesies of life, including courteous manner, courteous speech, courteous habits, all of which are merely personal translations of the Golden Rule, have a greater effect upon one's fellows, and do more to recommend one's Christianity, than is generally realized. An earnest follower of our Lord, with a burning desire to win souls for Him, or a Christian greatly desirous of glorifying Him by life and by lip, may hinder, or even spoil, his or her work by the discourteous word or action, and may create an adverse impression which can never be dispelled. The hasty reply, the abrupt word, the curt greeting, the impatient manner, the unanswered letter, the broken engagement, the grudging interest, are all trifles perhaps in the life of a busy man or woman whose days are filled with services for God, but they are trifles which tell, they are the spoiled "lily-work" in the "temple of the Holy Ghost"; they are "little foxes that spoil the vine" of a fragrant Christian life. We must ever take time to be holy, and should we not also take time to be courteous, for one should be the complement of the other. The excuse is sometimes made that good manners are a natural gift, and cannot be cultivated. But is it not true that good manners spring from heart culture, and being so, is it not in the power of every Christian to claim the help of the Holy spirit to overcome natural deficiencies in this direction, and to cultivate that sweet courtesy which should flow naturally from the spring of the love which has its source in the love of God Himself?

"Be courteous" is the inspired command, and failure to manifest this Christian grace is disobedience to the Divine will.

Extract

QUESTIONS AND ANSWERS

Question: In the 22nd Psalm we read His words. "My God, my God, why hast thou forsaken me?" We read in John 8:29. "He that sent me is with me, the Father hath not left me alone." Again we read in John 16:32 referring to His own, He said, "And shall leave me alone, and yet I am not alone, because the Father is with me."

Answer: In regard to Psalm 22, we must look at the Godhead in the true sense. We know that as a "righteous God" God must turn away from His Son, as the "Sin-Bearer", hence the language of verse 1.

But, as His Father God never forsook His Son. He upheld Him in His hour of sorrow with such words as Psalm 45 "Thy throne, O God, is for ever and ever." And Hebrews 1:9-12 again we read "Who through the eternal spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God."

You tread on "holy ground" and fall back on the Word of God, in all human reasonings.

Question: In the case of one having to be "put away" for any of the sins of I Cor. 5:11 (drunkenness being one of such) must there be a complete restoration ere such a one is received back into the "fellowship of the assembly?"

Answer: The answer to this must be emphatic and clear. Otherwise the testimony of the assembly is clouded and spoiled before the world. A half-hearted restoration or one marked with mere departure from the evil without total abstinence is not a real repentance. Drunkenness is one of the sins of the flesh coming under excommunication equally with the others mentioned there, so we must not treat it lightly. Let there be a complete forsaking of this evil thing with a rectitude of life to show reality, otherwise the discipline is broken down and nullified. Thus aim at any social or friendly contacts during the excommunication all tends to break down godly order. All who do so share equally the blame for the "breakdown."

We are living in days of laxity and such is a source of weakness and lack of power among us.

ONLY BELIEVE

"Only believe!" To me, in many an hour of darkness and extremity, has come this loving mandate, as from the lips of Immanuel Himself. I love the name, Immanuel, for in it I read the two natures of Jesus — God, with divine authority; and Man, with human sympathy. In both these natures He speaks to me when above the fierce clamours of the tempter, I hear that wondrous voice, "Only believe!" I have stood where floods of tribulation have rolled before me and behind me. Even then I have heard His blessed voice, "Be not afraid; only believe!" and, lo! the waves have parted, and I have gone over dry-shod.

A PRAYING MAN

"I AM looking for a young man to take care of my cattle," said rancher Smith to a friend whom he came across in town. "Do you happen to know of a good one?"

"Yes, I do," was the reply. "Do you see that young fellow across the street? He is looking for work, and I know he is a very decent fellow; go and speak to him before someone else engages him." Rancher Smith did so.

Half an hour later he fell in again with the same friend who inquired, "Well, have you settled up things with the man?"

"No!" said Smith gruffly. "The fellow seems a very decent chap as you said, and he has a good recommendation from his former boss."

"Then why didn't you engage him?"

"I was just going to," replied the rancher, "when the fellow said, 'there is one condition, sir, that I must be sure of before I come.'"

"What is that?" I asked.

"I must have my Sunday evenings off so that I can go to gospel meetings at Morrison."

"Bother you and your meetings!" I replied, "What do I care about that? If you are going to put your religion before my cattle, you are no good to me. And I came away and left him."

"You made a mistake there!" said his friend. "Depend upon it, that's a good man; go back and hire him."

So the two ranchers returned to the young man, and before long things were settled up, and the "one condition" was granted.

Four months later when the cattle buyers were going around, Mr. Wallis, a butcher and also a special friend of Smith's, came to the farm to see Smith's stock.

"I never saw your cattle in such fine condition before. They are certainly the best I have seen this season." said Wallis.

"Ah! yes!" replied Smith, "Well, you see they are prayed for every morning."

"Prayed for!" exclaimed the butcher who was a totally irreligious man. "Whatever do you mean?"

"I have a man now who prays for the cattle every morning. He prays for me too," said the rancher, rather shamefacedly. "If you like to come down to the barn tomorrow morning, before he gets there, you can hear him for yourself. I tell you he is worth listening to."

So early the next morning the rancher and the butcher hid themselves away in the loft above the cow stalls. Soon they heard James come whistling across the barn yard. At the sound all the cattle started to low in loud, welcoming tones.

"Good sign, that!" said the rancher softly.

"It is so," whispered the butcher. "They like him."

James proceeded to fill the mangers with plenty of fresh alfalfa hay. When he had finished and all was silent, except for

the noise of the cows chewing, James knelt down on a sack and prayed aloud.

"O! Lord," he said, "I thank Thee for the rest of the past night, and for good health and strength for another day. I pray Thee to help me do a good day's work for my boss, and I ask Thee to bless the cattle and grant that they may all do well. I pray Thee to have pity on my boss, and on this ungodly butcher. O! save their precious souls. For Jesus Christ's sake. Amen."

The prayer was spoken in most reverent tones, but it was evidently offered to Someone whom James felt to be near at hand. It's effect upon the unaccustomed ears of the "ungodly butcher" was surprising. His eyes filled with tears, and his voice shook, as looking round uneasily, he whispered, "Is God here, Smith?"

"I suppose He is," answered the rancher. "James thinks so anyway."

That morning prayer was answered. The hearts of both men were deeply touched by it, and soon the seeking Saviour was found by the seeking sinners.

The change in the conduct of the butcher, who had been a heavy drinker and profane swearer, was the more marked of the two conversions. It was the cause of wonder among his large circle of acquaintances and business connections. It was an eminent testimony to the power of God "to make the foulest clean."

"Come now, and let us reason together, said the Lord: though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool." Isa. 1:18.

"For He is kind unto the unthankful and to the evil." Luke 6:35.

"That in the ages to come He might show the exceeding riches of His grace, in His kindness toward us through Christ Jesus." Eph. 2:7.

Selected

I'VE A FRIEND WHO CAN HELP

A YOUNG man, whom we shall call Clayton, in one of the cities of the United States, became rapidly and marvelously successful in business. Riches were his, and then a beautiful home, with a choice wife and a little flaxen-haired girl whom he idolized. They were always together. He loved her to the limit, and dreamed of her future.

Suddenly, one dark midnight, death entered that haven and carried out his much-loved girl. In his overwhelming grief, death almost claimed him.

A few weeks later the black-robed angel stood again on that same threshold, and his wife was gone!

In his despair, and almost loss of reason he sold his home and his business, arranged his affairs, and disappeared. He went hardly knowing whither, but just determined to travel and get away, far from it all. He went around the world, into almost every part of the earth.

Some years passed by, when he found himself on the Hawaiian

Islands. After a brief time elapsed, the United States government offered him a position, which he accepted. He was successful in it, and then they gave him a more responsible one, and then still better.

At this time a message came from Washington, asking him to make all arrangements to entertain ex-President Taft, to show him around the Islands, and to give him all that could be given **him for comfort and information and pleasure.** This was done, and he received emphatic appreciation. Then another message came, asking him to do the same thing for another great American—William Jennings Bryan. This program was also arranged and carried out, just as successfully and satisfactorily.

When aboard the boat conveying Mr. Bryan around the islands, the first evening, very early, Mr. & Mrs. Bryan excused themselves and retired to their stateroom.

Afterward, Clayton and other friends on deck heard Mr. Bryan reading the Bible and, together with his wife, kneeling in prayer. The listeners laughed, mocked and sneered.

The second night the same thing occurred. When the rest of the party disappeared for the night, Clayton stayed alone on the deck, and toward midnight stood at the rail in the moonlight. He was looking down into the water, considering the question of ending his wretched life and getting out of a dark and cruel world — for him a godless world.

Suddenly he heard soft footsteps near him, and turned to discover his great guest standing by his side, only partially dressed and in slippared feet. Mr. Bryan placed his hand kindly on the arm of his new acquaintance, and said: "I have been watching you ever since we started, and I know something is troubling you; and I want to help you."

The troubled man replied, "You are right, sir, but you cannot help me; no one can help me."

Mr. Bryan said, "You must tell me the story anyway." The request was so tenderly and sincerely made that Clayton could not refuse. He related the sad experience of the recent years. The great man placed his arm about him and said: "I have a Friend who can help you."

"What do you mean?" was the reply.

"I have a Friend who will be your Friend, and He can help you."

"And," said the man afterward, "before I knew what was happening, he was on his knees, and drew me down by his side: then came a prayer passing anything I ever heard, and tears mingled with the words. It came from the depths of his big heart, and reached like a flash the heart of God. That night, on the deck of that boat, he passed me over into the keeping of Jesus Christ as my real Friend; and I have been there ever since, and have lived in a changed world." Selected

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Stout, Iowa — Some brethren from this area were exercised about renting a building in Nebraska where some interest had developed — we can help in prayer for such.

Clyde, Ohio — Saints here were expecting a visit from Jas. Smith who has been in the Jackson area lately.

Lonaconing, Md. — "One of our former S. S. pupils has professed Christ as her Saviour. Now married and has a small family, prayer is requested for her husband — they rejoiced to see God's hand." Geo. Graham also had a week of ministry with them lately, to profit.

Cleveland, Ohio — Saints of Monticello Assembly felt the recent conference, though perhaps not as large, was very profitable as to ministry — Sydney Maxwell was giving them a visit for a few nights later.

Sarnia, Ont. — Saints here rejoiced to see His hand in recent tent meetings in Lake Shore amongst some who had been the subject of many prayers. Their desire is to see those who profess led on in His ways and "going forth-unto Himself."

La Crosse, Wisc. — The Lord gave help in the recent conference, three visiting preachers and local brethren from the district sharing in the ministry.

Terryville, Conn. — Recent Conference considered good and helpful. Bre. Dobson and H. Alves with local help shared in the ministry. The latter went on for short visits to Hartford, Manchester, Conn., and Boston, leaving for home d. v. Nov. 8th., from Boston.

Manchester, Iowa — Recent conference good, with some practical ministry — about six of His servants shared in the ministry.

Orsono, Chile, S. A. — Pray for our brother, faithfully seeking entrance for the Gospel far removed from other laborers or assemblies. "One of our greatest needs, we feel, is a fellowlaborer in this isolated region." Ernest L. Moore, Casilla 338, Osorno, Chile. S. A.

Hantsport, N. S. — A note from our aged brother L. K. McIlwaine tells us of a striking case of conversion in their field, a young married woman.

Owen Sound, Ont. — Bre. Brian Owen (Antigua) and W. Metcalf saw a little blessing in recent meetings here.

Wallaceburg, Ont. — The recent one-day meeting here was a time of blessing and joy to the saints of the district.

Tampa, Fla. — Monthly ministry meetings first Lord's Day of each month beginning in December, D.V.

CONFERENCES

Tampa, Fla. — The annual conference will be held, D.V. in the Gospel Hall, 12704 Marjory Ave., Dec. 25th and 26th. Prayer meeting Dec. 24th at 7:30 p.m. Corresp. Chas. L. Trask, 1405 Bearss Ave., Tampa, Fla. 33612 — Tel. 813-961-0406.

Seattle, Wash. — The Annual Conference at West Woodland Gospel Hall, 516 NW 56th St. will be held D. V. Jan. 8th and 9th. Prayer meeting Friday, Jan. 7th. d.v. at 7:30 p.m. Breaking of Bread at 10 a.m. Usual hospitality extended. Correspondence may be directed to Felix Hostynek, 923 NW 60th., Seattle, Wash. 98107.

OTHER CONFERENCE DATES: See last month's issue.

East Boston, Mass. — Dec. 4 and 5, with Prayer Mtg. Dec. 3rd. at 8 p.m. in the Gospel Hall 35 Putnam St. East Boston. Corresp. Fred Hill 25 Sheafe St., Malden, Mass. Phone 617-322-3274.

San Diego, Calif. — January 1 and 2 in the Gospel Hall 4446 Twain.

Pennsauken, N. J. — Our annual Conference will be held D. V. in the Gospel Hall, 6530 Caroline Ave., commencing with Prayer Mtg., Fri. Dec. 31st. at 7:30 p.m. Meetings will continue through the weekend Jan. 1st. and 2nd. Usual arrangements will prevail and visitors welcomed. Correspondence to Charles Strom, 4763 Poplar Ave., Merchantville, N. J. 08109.

FALLEN ASLEEP

Midland, Ont. — Our dear brother James (Jim) Crawford was buried here October 16th. We are without further details yet. Well known throughout Ontario, correspondent of the Assembly here for years, hospitable and kind, we shall miss him. He was a brother of Norman of Jackson, Mich., and leaves his widow (Grace) and a son and daughter. We live in a changing scene but our Lord Jesus remains the same, Hebrews 13:8. He was aged 70. Later word from Norman states he was saved at meetings of Nugent and Gillespie in Toronto Oct. 29th., 1924.

Deckerville, Mich. — Our dear brother Clinton Twiss was called home suddenly Oct. 7 in his 62nd. year. In fellowship in this assembly for over twenty years and will be missed, quiet and consistent in testimony. He is survived by two daughters.

Arlington, Wash. — Our dear brother Daniel Rollins was called home to be with the Lord Oct. 13th. - saved in 1929, in the Assembly for many years. Quiet and consistent he loved the Lord and His people - for past three years confined to bed faithfully attended by his wife. Pray for the family, some not saved yet.

Hartford, Conn. — The Charter Oak Assembly recently saddened by the homecall of the following esteemed members of their company: Bro. JOHN PERSANOWSKI, aged 79. Saved in 1923 - good and faithful in witnessing and a good testimony among friends and neighbors. Our beloved sister KATHERINE BRESCIA (Mrs. Joseph) aged 73, saved in 1925 and in the Assembly over 50 years. An ardent tract distributor - the Gospel was her constant conversation - like Mary - "she hath done what she could." She "went home" October 18th. Our brother Perzanowski "went home" October 6th. We also miss our dear brother MARTIN DESANTIS who was aged 73 - saved in 1935. A steady brother, elder, Gospeller and always in his place in the meetings. We visualize him yet in his humble, godly demeanour. Took part in prayer the Tuesday night, and was at home with the Lord the following morning, Oct. 20th. All of above survived by their spouses and all leave sons or daughters still unsaved. Much missed.

Toronto, Ont. — Our dear sister Mrs. Margaret Woodward "went home" Oct. 7th., aged 92. Saved in 1905 at Torrey and Alexander meetings and lived 71 years to prove it. Received into South Broadview assembly, in the last 18 years in Lansing assembly here - godly and faithful, rarely missing a meeting.

Willmar, Minn. — Our dear sister Mrs. Roland (Judy) Ekstrand "went home" Oct. 12th., aged 36. Her cheerful attitude though suffering was an inspiration to many. Saved Jan. 4, 1958 in her own room through John 3:16. In happy fellowship here though living in Hinckley some 130 miles distant. Survived by her husband and two teenage children.

Longport, N. J. — Our dear brother Jim Christa "went home" to be with his Lord this morning, October 26th. His dear wife who just got home from hospital the day he passed away could well have our prayers. We knew them well (from the Akron Assembly) where they were in fellowship for years, much respected. We visited them at the last Anniversary meeting here. Our friends in Longport Home have had the privilege of caring for some of the noble of God's heritage. The Lord bless them for this work. Funeral service held in Akron, Ohio.

Toronto, Ont. — Our beloved and esteemed brother Percy Hannah "went home" Oct. 9th., aged 87. Saved in Bancroft as a boy of ten. His good testimony earned him the respect of the many who knew him, a shepherd for years in the Birchcliffe Assembly - his godly example shall be missed. Remember in prayer his widow who is not well.

Bryn Mawr, Pa. — Our dear brother Robert Beattie was called home suddenly Oct. 19th., aged 77. Of late years he had been living in Ventnor, N. J. He was saved in Ardmore in 1944 and in fellowship in this assembly for past 25 years until moving to Ventnor. Quiet and unassuming, showing kindness and considerate towards others, he shall be missed. Survived by his widow, the former Elsie Loane, two daughters and two sons, prayer for the younger son desired that he might be saved.

Toronto, Ont. — Our beloved brother Mr. Robert Jess "went home" (date not given) aged 86. Saved years ago in Ireland and in fellowship first in Broadview Hall and when Pape Ave. Assembly was formed, he was among the first brethren to help in this — faithful and consistent in the Assembly. His widow survives, also a son and daughter. Titus 2:13.

Mesick, Mich. — Our esteemed, aged sister Mrs. Fred (Elizabeth) Mehl was called home to be with the Lord August 1st., from the Gospel Hall Home in Longport where she has been for a number of years — she was 93. Remember in prayer our brother, thus bereft, in our prayers. Interment was here.