

Words in Season



THE EYES OF THE HEART

Time was when to read was a pleasure,
To search out the truth a delight;
Time was when my pen was my treasure
In practise both morning and night.

But though I can read no longer,
And though I can write no more,
Yet now I can think and ponder
As I never could think before.

What though the light may fade from the vision,
And sound fall more dull on the ear,
If truth to the soul's intuition
Stands forth yet more certain and clear.

The letter of Scripture I've tested - -
Its grammar, precision and sense,
But now every line is invested
With spirit and life more intense.

The light of the Father there shining
Is seen in the face of the Son,
The Spirit's effulgence combining
These radiant glories in one.

"I thank Thee, Oh Father," said Jesus
"For so it seemed good in Thy sight,"
And whatever He doeth shall please us,
For we know all His counsels are right.

(Above lines written by Thomas Newberry
after his blindness)

FEBRUARY, 1974

WORDS IN SEASON

Published monthly by Matthew J. Brescia at 33 Lewis St., Hartford, Conn. 06103. Editor: William H. Ferguson, 1314 Bunts Road, Lakewood, Ohio 44107.

SECOND CLASS POSTAGE PAID AT HARTFORD, CONN. AND AT WATERLOO, ILL.

SUBSCRIPTIONS - Please attend to these directly to help us - send all subscriptions to Matthew J. Brescia, 33 Lewis St., Hartford, Conn. 06103 - All other material send to the Editor.

VOLUMES: Bound volumes for 1973 we expect available in January, so order direct from Editor, Wm. H. Ferguson, 1314 Bunts Road, Lakewood, Ohio 44107 - \$5.00 mailed anywhere.

CHANGE OF ADDRESS

Kitchener, Ont.—The address of the Assembly here has been changed to 184 Madison Avenue, South . . . Wm. J. Turner, Corresp.

North Huntingdon, Pa. 15642 — Brother George Graham's address has been changed account of re-zoning to 426 Sherrick Drive here.

REPORTS

Calgary, Alberta — The time of the meeting for Breaking of Bread in the West Hillhurst Gospel Hall has been changed to 10 a.m. - 11:30 a.m.

Deckerville, Mich. — Bro. Geo. Graham was with us for a few weeks lately of Gospel meetings - no one professed but seed sown. He also visited Saginaw, Bay City and E. Lansing.

Garnavillo, Iowa — The Fall Conferences were well attended and a nice number of the Lord's servants present at each. Bro. Neal Thompson gave them a call, also A. Bergsma.

Wisc. — Robert Orr at Blue River recently - brother Paul Elliott at Lynxville, he had some good meetings in St. Paul, Minn., earlier in the Fall - cottage meetings.

Marion, Iowa — Bre. L. DeBuhr and Robert Orr planned Gospel meetings here January 13th, onward as He leads.

Vancouver, B. C. — Brother Harold Paisley had a good visit to Stout, Iowa, Assembly on way home, speaking on "Church Principles" in 1 Corinthians and hoped to commence meetings in Woodland Drive Hall here Jan. 13th, speaking on the High Priest's Breastplate, a precious subject.

Glen Ewen, Sask. — Jas. Ronald and Robert Boyle had three weeks in the Gospel here lately, seed sown faithfully, sorry we cannot report any evident results. Isaiah 55:11.

Pennsauken, N. J. — Conference here reported very good and large. Weather good and a happy spirit prevailed with the good Word. Seven of the Lord's servants present, brother Patrizio there, extremely feeble, says little but seems to enjoy the scriptures. Ministry meeting Mon. and Tues. aft., following. A teen age girl professed after meeting Tues. evening.

New Zealand — Milton and Gore Conferences - good attendance - some wholesome and timely ministry by brethren in these parts and some visitors from Australia.

Wallaceburg, Ont. — Our brethren Jas. Beattie and Metcalf are continuing here with Children's Meetings, Bible Readings and the Gospel - trusting to see further His hand.

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. 66

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* * *

"He that loveth pleasure shall
be a poor man" - Prov. 21:17

YOUTH indeed dreams of uninterrupted pleasure, and sees not the illusion of the charming perspective. Earthly joys are vain indeed. They may leave us; we must leave them. To place our happiness in this, is to build upon the wave, which rolls from under us, and plunges us into the depths of despondency.

"Thrice fools are we who, like new babes in the cradle, know not that there is a kingdom before them." (Rutherford) Should not the heirs of heaven live above the love of earth, having no more sympathy with the sensual devotee; than with the pleasure of the 'sow wallowing in the mire?' For should you be growing in the love of earthly pleasure, you shall be a poor man, indeed; growing indifferent to prayer, heartless and dead to God; fancying shadows to be substance, and despising the true substance as a shadow. Heavenly pleasures will lose their sweetness, as earthly pleasures are relished. 'Certainly the more a man drinketh of the world, the more it intoxicateth.'

Keep then ever before you the emptiness and bitterness of the world's pleasures and the ALL-SUFFICIENCY of your real portion."

Bridges

* * *

"Pleasures are like poppies spread,
You seize the flower, the bloom is shed;
Or like a snowflake on the river,
A moment seen, then gone for ever."

B.

THE MIDDLE EAST

Harold S. Paisley

The enmity between the Arab nations
and the Jewish people: a voice to all.

THE whole world has been turned to the events of the last few weeks taking place before our eyes in the Middle East. Surely God is speaking to the world, and especially to the children of believers as well as to His own, telling out that the return of the Lord Jesus Christ is nearing. May all who read these lines be ready, for coming great events are even now casting their shadow . . . The time is short.

What underlies the tensions, hate and enmity between the Arabs and the Jews? We must go back to Genesis 21, for there over four thousand years ago we can trace the beginnings of what has just threatened the peace of the world of 1973.

In the tent of Abraham two boys were being reared; the one a child of an Egyptian maid, the other the son of a free woman. Hagar's son mocked Sarah's son and revealed his bitter hatred of the heir. What a solemn rebuke to Abraham for his backsliding which was the cause of this domestic disturbance. Sarah demanded that the maid and her son be cast out and disowned. Thus from these far events of Genesis 21 an agelong and perpetual hatred has developed affecting man and nations to this very day.

TWO GREAT PEOPLES

Isaac is one of the great names associated with Israel's history while from Ishmael sprang the Arab people, the direct opposite of the Jew. These two great and interesting people have much in common and yet their future destiny and hopes are in sharp contrast. A consideration of the likeness between the Jew and his Arab half brother is really instructive. The language spoken by both is similar. Both nations are about the same in population, numbering around sixteen millions. From each of them has sprung two great prophets. From Isaac came our Lord Jesus Christ as to His true and sinless humanity, while from Ishmael has come the greatest false prophet the world had ever seen, in the person of Mahomet. From the seed of Isaac has been given through the Holy Spirit the glorious heritage of God's Word, the Holy Scriptures, while alas the only rival the Bible has, the Koran, is the outcome of Israel's descendants as inspired by the power of Satan.

The chief objective of each people is to possess the land of Palestine. Each stakes claim to the land. The Arab desires

to build an empire which would include in its borders the ancient land of Palestine. The United Arab Republic is no doubt a forerunner of this dream of the Arab races the world over. This great claim is revealed in the Koran and is to be founded on bloodshed and the help of God. Thus every Arab believes that one day God will bring the seed of Ishmael into a great empire which shall include Syria, Palestine, Mesopotamia and Egypt. Will this ever be true? According to their sacred book, the Koran, this is the ultimate destiny of the Arab. But what saith the Scriptures? According to the Word of God this cannot be realized as God has placed the title deed of the land in the hand of Isaac's seed and this purpose will be finally enacted by the Lord Himself.

God spake to Abraham the father of the nation over nineteen hundred years before Christ and said . . . "All the land which thou seest, to thee will I give it and to thy seed forever." Genesis 13:15. Again in the great covenant made in Genesis 15, 18:21, God spake plainly . . . "Unto thy seed will I give this land, from the river of Egypt unto the great river, the river Euphrates." Such is the true "Promised Land." Israel has never fully possessed this land yet. Even in the greatest day of their national history, under the reign of Solomon, only a very small part was theirs. The land which they will yet enjoy is about three times the size of France. These precious promises, made to Abraham, were confirmed to Jacob, in Genesis 28:13, 14, to Joshua in chapter 1, 2:4 and also in Jeremiah 33:25, 26. From these scriptures we have confirmed the rights of the land to Israel. The Jew has heaven's support and one day will have the glorious land and also the rightful King Who shall reign from sea to sea.

THE NATION IN DARKNESS

Before this event will be enjoyed repentance must be seen in the nation of Israel. At present no evidence of such a movement is seen. They are in darkness and unbelief, depending only on the art of warfare. God will reduce them by defeat and sorrow and, finally, by the terrible and great tribulation, the time of Jacob's trouble foretold in Scripture. Prior to these days of final dealing of God with Israel, the Church of this age shall suddenly be removed as Enoch was before the flood came.

Should our Blessed Lord return for His own tonight or today the wheels of prophecy will quickly begin to move. The Antichrist, who may be already in this world awaiting this hour, will be manifested and the "Lie" - 2 Thess. 2:11, 12 - accepted by all who have disobeyed the Gospel of God's grace in this present age of grace.

WARNING TO UNSAVED ONES

We would earnestly address ourselves to any who are not yet saved. In the light of the present serious events in the Middle East and the renewed expectancy amongst saints everywhere, we would urge you to have the matter of your own soul's salvation placed beyond all doubt. What pen can write or tongue relate the terrible reality of being caught unawares, and the day of Christ's return find you left without a ray of hope of ever being saved. There are so many children connected with the saints today who are in danger of being left behind, we feel constrained to write in this strain. May all such accept the Lord Jesus Christ as Saviour and Lord and rest in perfect peace upon the Precious Blood that He so freely shed when He died for the ungodly. Will you own your guilt and lost estate? Will you accept the truth that Hell and the Lake of fire will be your eternal portion if you die as you are? Will you accept the sad truth that at any moment the door of salvation may be closed and the Coming of the Lord secretly to snatch away His blood-bought Church at that moment take place as they shall rise to meet Him in the mid air? Do you realize that the Jew and Arab crisis is but a voice from God to your soul to repent and be saved by grace ere too late and while mercy lasts? If your answer is yes to these vital facts, then right now, where you are, turn by faith to the Blessed Lord Jesus Christ and depend alone upon the merits of His Sin Atoning Death on Calvary for yourself. The work of Christ saves the soul . . . "When I see the blood I will pass over you." The Word of God assures the soul . . . "He that believeth on the Son hath everlasting life." We lovingly intreat all of our unsaved readers to come now and rest entirely upon this gracious provision and know the joy of being ready for the Lord's return.

I have written along these lines as it has come to our attention that quite a number of unsaved loved ones are reading "Words In Season." It would be a joy to the editor and his associates and the writer of this article to see even one of those unsaved who read the Magazine led to trust the Lord Jesus Whom we serve.

* * * * *

A little sin is like a little cloud, which, as the poet has said, may hold a hurricane in its grasp. The next sin you commit may have a mighty effect in blighting your whole life. You do not know the streams that may flow from that fountain; for sin is a fountain - not a mere act, but a fountain of evil.

Bonar

HOW IS IT YE HAVE NO FAITH?

William H. Ferguson

THE words of our Lord to His fearful disciples might well be spoken to us today. "Faith" is such a rare "substance" in our day or "ground or confidence" among us. Great profession, much activity, but "little faith." Well might we consider the question . . . How is it?

The whole of our Christian profession is grounded in "faith", as we read in Romans 1:17 . . . "The just shall live by faith." One would almost think faith ended when we trusted Christ - so much is said about God's ways with us then - so little said or known of His ways with us since. The whole pathway of the true believer is marked by faith - faith in the Word of God - our Saviour God - our Blessed Lord - with the working of the Holy Spirit in our lives, or in our public testimony. It takes a bit of storm, betimes, to show how small that faith is. We become fearful, lose sight of our God and are at the mercy of the storm until He has to come in and make His presence and power known. We have known so little of His presence and power among us of late years, as churches of God.

THE REASON

We have been bereft, generally, of men of God, who know God, and leadership has been surrendered to such as have risen to this eminence - if we could call it such - who lack this "faith" and dependence upon God. Assemblies are governed more or less by men who have taken this place, either by succession, or business acumen, consequently we suffer from the lack of faith, coupled with godliness and simple dependence upon God.

We hear much of oversight, we know little of dependence upon God and of true shepherding and feeding of the flock. We have the control of man, little control of the Holy Spirit. We have government but little acknowledgment of the true Lordship of Christ. True! we speak of it, hold it as a doctrine, or tenet of faith, but know little of true subjection to our Lord evidenced by acknowledgment and subjection to His own Word.

WITNESS

Witness the manner in which the Word is set aside for human reasoning and planning:-

Regarding our conduct as becometh saints, both brethren and sisters, as to modesty and godly behaviour.

Regarding the acceptance of the world's concept as to their "set seasons" (Cp. Xmas, New Year activities like

the world, Easter celebration, etc.,) all unknown in the early church and in earlier days of our testimony when all such was rejected as being Romish in character and custom.

Note how partiality rules as to permissiveness - also the carrying out of discipline - internal or otherwise - in a half-hearted manner without the true evidence of real repentance and humiliation as to the harm done the assembly of saints. How often has the whole system of discipline been relegated to a former day, not for our day, with little evidence of the work of God in restoration, coupled with the sympathizing of saints with those under discipline, thus nullifying its effect.

The lack of faith in branching out with the Gospel into new ground, as in the case of men and women of faith. True pioneer work, on the principle of faith, is largely a thing of the past relative to assembly testimony.

So much publicity given to certain aspects of work by letters, or friendships, or partiality, that the principle of faith is set aside in some cases and a constant flow of fellowship in certain quarters discourages this dependence and leaning upon God as well as real exercise of faith on the part of laborers.

Money has been no problem to plans, activities, prospects, buildings, etc., etc., - cp. Rev. 3:17. The latter days of Laodicea are upon us with the "rule of the people" independent of spiritual exercise. "How is it ye have no faith?"

THE GREAT LACK

That fellowship and communion with God which is the result of simple faith is lacking. Where "faith" is not the impelling motive in service or testimony, all else is unavailable. It falls into the pattern of religious activity which many profess is of God yet lacks the divine necessity of "faith." - "The just shall live by faith." Our latter-day prosperity has largely banished faith from our vocabulary. The multitude of activity today is spoken, and written of, as a work of faith but this is, as any spiritual person knows, merely a nomenclature for obtaining money, and is without question a very subtle way of obtaining it for some particular hobby or so-called work of ours. We lack ability to trust God. We lack the ability to go forth and take a definite stand for God and His Word on the principle of faith without resorting to established means of obtaining what we desire, or seem to need. It is our personal conviction that if the inflow of money were stopped, the vast amount of coast to coast traveling, and

continent to continent, would almost immediately cease on the part of the many and, instead, would be manifested men of faith raised up of God and not fitting into the pattern of assembly to assembly and conference to conference, but rather working for God in God's way. While we decry "preaching for money" as characteristic only of the secular systems, do we practise it largely ourselves? It stands to reason that men, but only a few years, would not be able to travel hundreds or thousands of miles in supposedly work for God unless there were those who supported this activity and helped it on. We have no fear in stating that it is not scriptural, nor is it of God. Whence comes it?

Anything out of the ordinary and accepted methods of service is looked at askance if it does not meet with the approval of the ruling element and is unfitting and rejected. How could it be otherwise when human wisdom and understanding takes the place of Holy Ghost work? This has ever been the bane of true work for God and lends itself to perpetuation of things as they exist, leaving little room for the exercise of faith **unless**, and this we say advisedly, the true man or woman of faith is willing to listen to the voice of the Spirit and step out on the Word of God alone in the venture of faith, in all humility, acknowledged weakness, and dependence upon God alone.

IS THERE ROOM FOR FAITH?

We read in Mark 11:22 - "Hold the faithfulness of God" and again in Luke 17:5 - "Increase our faith." In both these cases the underlying thought involves relationship to "our brother" in connection with trespass and forgiveness. The sad lack of evidence of faith here is just another facet of the many involving lack of faith in our God and His Word. How foolish, yea consummate folly, to talk of faith when in such vital relationships as brethren, it seems totally absent. We urge again the question "How is it ye have no faith?"

We hold reputation on a higher pinnacle than faith - we hold success in service, supposedly, to be of more value than obedience to these plain commands of the Word - consequently the Blessed Spirit of God is grieved in our midst and we are "hurting" while some would gladly see us "hurt" as to testimony in order to maintain false pride and self esteem. How long! LORD?

Let us not think our God is an uninterested spectator. Let us not sit on a pedestal of self-esteem and correctness lest the reality of the divine presence of the "ark" in the

midst cause a "Dagon" to fall on his face - 1 Samuel 5:2, 5.

Lest any think we take a superior position in writing thus, the writer acknowledges that he is one "with little faith" but with "a Great God." As we look back in this, our fifty sixth year of service in the Lord's work, we have had much occasion to bemoan failure, lack of faith and faithfulness but there has been "no lack with our God." Not a few of our contemporaries in earlier years as we suggested, and carried out, certain ways to reach the perishing in most isolated districts with the Gospel, looked upon such efforts, said it could not be done, even thought it a visionary ideal, but the One Who laid it upon our heart carried us through thick and thin and gave us an insight of Himself and His ways and His precious Word which, otherwise, we would never have had. Even the editing of this Magazine during the past 27 years is the product of early years spent in the solitudes with God alone. We still need God - all other needs are subservient to this for "WITHOUT ME YE CAN DO NOTHING" is the Word of our Blessed Lord Himself.

We close with the words of the great Reformer of Germany 400 years ago—

"It is a great matter to be a Christian, and to have a secret life, hidden in neither this place nor that, like a hermit; nor in one's heart, which is always a bottomless pit; but in the invisible God Himself. What that implies is to live in the midst of the actual world and to find nourishment only in that which never comes to sight except by humbly accepting His Word and listening to it alone."

THE WORD OF GOD

By the late Edmund Allen of Ireland

BEFORE the Scriptures were written, God spake in various ways. He spake to Adam, Cain, Noah, Jacob, Joseph, Balaam and many others. No doubt all these had better memories and powers of recollection than we have today. Life was also longer.

However, once the Scriptures were written the position was different. Joshua was directed to the BOOK OF THE LAW - ch. 1:8, which of course, at that time, meant the FIVE BOOKS OF MOSES. The last one, Deuteronomy, could not have been more than a few weeks or months old at the time as Deut. 1:3 and 31:2 shows. Nor, indeed, was the Book of Numbers long written, as is shown by the reference to the second numbering of the people in chapter 26 and the

death of Aaron as recorded in chapter 33:38. This latter event took place in the fortieth year after Israel came out of Egypt. Although these BOOKS OF MOSES seem to have been in the custody of the High Priest (see Deut. 31:26 - 2 Chron. 34:15); Joshua had access to them seeing he was meant to meditate in them day and night, chapter 18. Perhaps a copy was made out for him as for a king, Deut. 17:18. In both cases we see how importance was attached to the continual reading of the Word of God; in no other way could men of God make their way prosperous and assured of the presence of God with them in the work to which God had called them. This was much needed by Joshua seeing he was responsible for bringing Israel over Jordan and getting them established in the land of Canaan. No doubt he would feel his weakness and the lack of wisdom after the death of Moses. In the past he would have received his instructions through Moses, but now he was cast entirely upon God.

It was the neglect or the refusal to obey these Scriptures by Solomon that led to a divided kingdom - 2 Kings 11:1, 4. This is still the cause of division among the people of God to this day; only by disregard of what is written can divisions come into an assembly at any time. Some would blame those who, in the fear of God and with a conscience void of offence, seek to hold firmly to what is written for being the cause of trouble in meetings. This is impossible and we would search the Scriptures in vain for an example of such a thing. We might as well blame Daniel for refusing to defile himself with a portion of the king's meat, Daniel 1:8, or the three Hebrew children who refused to worship Nebuchadnezzar's golden image, Daniel 3, and so brought themselves into trouble. God gave His Word for the very opposite of this and fitted men of God of His own choice to proclaim it. Ephesians 4, vs., 11, 16 makes this abundantly clear, especially verse 12 - "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The faithful ministry of the Word of God has a stabilizing effect on the people of God and preserves them from being led astray, Eph. 4:14 - Jer. 23:22 - and in no other way can this be accomplished.

The seriousness of turning from what God has taught is seen in Galatians 2 when Peter, fearing that he would be unpopular with the Jewish Christians if they saw him having fellowship with the Gentiles, withdrew from the Gentile believers. Thus signs of division were already manifesting themselves; already Barnabas and others had been carried away by the dissimulation of Peter, verse 13, and the Gospel was in danger of being corrupted, verse 14. The only remedy was the faithful and courageous handling of the truth (of the Gospel which each believed) as Paul did on this occasion.

This recovered Peter and all his followers. Paul did not yield any truth. Neither was there any compromise. There was no suggestion of 'agreeing to differ' as we sometimes hear; but a firm holding of the Word of God and a withstand-ing of Peter to his face, verse 11.

When anything arises which is plainly seen to be contrary to the Scriptures godly men should point this out and stand firmly and graciously on what is written, guarding that good thing by the Holy Ghost, 2 Tim. 1:14, as God enables them.

(Submitted by Wm. J. Nesbitt)

"WHATSOEVER THOU SPENDEST MORE . . ."

Luke 10:35

Matthew J. Brescia

IN considering this verse we do not wish to make any particular comment on this lovely parable which our Lord spoke concerning Himself as the "certain Samaritan" but just to apply this short phrase from it to all our lives and trust this shall be for our mutual benefit.

There is, we believe, a special message here for those who have a definite care as a shepherd or overseer, but again we make application in a broader sense to include every believer relative to our lives as unto Himself.

First of all we must say that all true Christian living must involve SPENDING and BEING SPENT for the Lord. "No man liveth unto himself" and the exercised Christian is constantly concerned with "others." Our Lord Jesus Christ Himself said . . . "I came not to be ministered unto but to minister." None ever "spent" like the Master Who lived every moment of His life down here for His God and for others, and when referring to His Bride, the pearl of great price, the Word bears witness in parable that - "He went and sold all that He had, and bought it."

Would that we all realized more the fact that the Lord expects us to yield ourselves to Him and our lives should be a living sacrifice which involves a daily, yea hourly, "spending."

The Lord makes ample provision for those He saves as witnessed perhaps in the "two pence" He gave to the inn-keeper. But it can be readily seen that this little expression goes beyond this, and the promise further is . . . "whatsoever thou spendest more . . . I will repay." Luke 10:35. The emphasis, we take it, is on the word "more."

WHAT DOES IT MEAN TO US

Brethren and sisters, let us stop now and ask ourselves honestly before God how much we are really willing, above and beyond the normal course of Christian activity, to spend MORE. Much could be said as to spending more "time" for Him - more time in worship, thinking on Himself, pouring out our heart's devotion with thoughts of Himself, not only in the regular meetings of the Assembly for worship but in private devotion and worship during the day or at evening. Could we not have more time in prayer and supplication?

We live in pressing, trying times when many of God's dear people are passing through difficult circumstances. Do we bow the knee at the Throne of Grace and mention their names to our God? Sinners, especially those related to God's people, are perishing in their sins - are we willing to spend more time in prayer privately also publicly at the prayer meeting on their behalf?

What shall we say of more time being spent in the diligent study and meditation in God's Word, sadly lacking in our day in every day living. Daily problems and lesser and greater crises confront us continually and unless the mind is stored and saturated with the Word of God we are apt to "walk in the counsel of the ungodly." The Lord preserve us that we may, henceforth, be willing to "spend more" time with the Blessed Book of God. Our local Bible Readings and ministry meetings would surely reflect the giving of ourselves "wholly to these things."

Just a passing word may help some regarding singing and praising God. We could surely spend more time at that . . . "whosoever offereth praise glorifieth God," and it would be an irresistible testimony to the care-laden world around us if we cultivated a happy, thankful spirit and spent more time, not in complaining, but with a song on our lips, "even praise to His Name."

Then, of course, we could spend more of our talent in His blessed service, in our business, our home, our family, as to self, in spite of increasing demands not only of time but of our talents, little or much as they may be. This definitely involves self-sacrifice but when we consider Him and His sacrifice, how ashamed we are that we do not give more of the first and freshest and best of our talents to Him and for His people. Our minds, our tongues, our feet, our hands, our ALL should be laid out for the Lord Jesus and His Word rings afresh . . . "Whatsoever thou spendest more . . . I will repay."

Just a word as to our means, goods, money, home, cars,

etc., etc. Ah! here again we shrink back so often to our eternal loss in joy and reward. The old economy asked a tenth, but abounding grace ought to make us to abound, like the Macedonians of old in 2 Cor. 8:1, 5 who, even in great trial of affliction "abounded in liberality" and they were willing "beyond their power" to give of their means for God's beloved people who were in need. Beloved Paul states . . . "they first gave their own selves to the Lord, and unto us by the will of God."

By going the "extra mile" - giving the "extra time" and making the "extra sacrifice" coveting the blessed promise from His own lips . . . "Whosoever thou spendest more, when I come again, I will repay thee," we shall delight the heart of our God since it reflects Himself and His Beloved Son.

LESSONS FROM THE LIFE OF KING SAUL

"BUT Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them; but everything that was vile and refuse, that they destroyed utterly." 1 Samuel 15:9.

* * * *

THIS verse, above, gives us a picture of Saul's life. As we first see him in 1 Samuel 9, a young man of whom it is said . . . "a choice young man, and a goodly." He had destroyed the vile and the refuse. Nothing detrimental is said about him. We note, too, his obedience to his father (a rare thing in this day)! We see also his humility before Samuel - "Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin?" chapter 9:21. In chapter 10 we read that the Spirit of God came upon him and he prophesied and in verse 22 we see his humility in hiding among the stuff. Verse 27 notes his restraint when maligned by the children of Belial . . . he held his peace. We next see him following the herd though the anointed king, chapter 11:5. Now the Spirit of God comes upon him and he gains a victory over the Ammonites. We see anew his restraint and humility as he permits none of his detractors to be punished, ascribing the victory to God.

In chapter 13 we see a change. The best of Amalek emerges. The flesh takes over. Verse 9 tells us he offered the burnt offering. He says he "forced himself" thus usurping the priest's office. This tells us he had no heart to offer to the Lord. Samuel calls this foolishness and disobedience, verse 13.

Chapter 14 pictures him tarrying under a pomegranate tree while Jonathan carries on the battle. Next we hear his foolish curse which limited the victory of Israel.

Chapter 15 finds him sparing Agag, the king of the Amalekites (pride, the king of the lusts of the flesh). This was direct disobedience to God's command. The result is his immediate rejection by God so that later he says . . . "God is departed from me and answereth me no more." Chapter 29:15. Samuel reminds him . . . "When thou wast little in thine own sight wast thou not made king?" From that time on we see a rapid decline to jealousy, attempted murder and the substitution of the witch of Endor for the voice of God. His life finally ends in suicide as he leads Israel to defeat.

There is a real lesson in this for the believer. When newly saved we are little in our own sight, so very humble. But as time goes on we may still destroy the vile and the refuse from our lives but begin to spare the best of Amalek (the flesh). We think we can serve God with it, forgetting that our Lord Jesus Christ could say in John 6:63 . . . "The flesh profiteth nothing." Paul could say in Romans 7:18 . . . "For I know that in me (that is, in my flesh,) dwelleth no good thing." Again he says . . . "Make no provision for the flesh, to fulfil the lusts thereof." Rom. 13:14. That is, make no provision to gratify the desires of the flesh, the greatest of these being the desire for self-exaltation.

Brethren! We are in danger of sparing Agag, the king of the Amalekites, the type of pride . . . that last thing to leave the sinner, and that first to return to trouble the saint. We are in danger of exalting ourselves above our brethren. Proud of our service for Christ, forgetting that we can only do that for which God has given us the ability and the means. We may pride ourselves in a superior knowledge of scripture, but knowledge gained by our own wisdom, apart from the revelation of the Spirit, can only lead to error. Any service done in the energy of the flesh, apart from the prompting of the Spirit, is wasted effort. Any ministry given apart from the guidance of the Holy Spirit will have no effect, or a wrong effect.

Do we desire to make a fair show in the flesh, Galatians 6:12? When we "force ourselves" our effort may exalt the flesh but not our Saviour. We are of no use for God until we destroy Amalek completely. God can use NOTHING of the flesh (neither the vile nor the best). We must hew Agag in pieces. Peter says . . . "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." 1 Peter 5:6.

Vern Wirkler of Garnavillo

THE MIND OF CHRIST

IN the divine instructions for the Burnt Offering, the sons of Aaron were to lay the parts, the head, and the fat, in order upon the altar. The head might suggest the thoughts and purposes of the Lord Jesus, the great antitype. It is the Head as well which the apostle seems to be unveiling to us in *Philippians 2*.

A careful reading of this entire chapter would suggest that Humility is the theme:

The Essence of Humility	verses 5 to 8-
The Example of Humility	verses 9 to 11-
The Exaltation of Humility	verses 16 to 20-
The Emulation of Humility	as seen in Paul, Timothy and Epaphroditus-

But it is especially to the Mind of Christ that we would draw attention, and seek by the Spirit to plumb some of the depths of the truly humble mind.

The first thing we see is that the humble mind does not hold tenaciously to what was rightfully His. Satan in a past eternity, and man in the garden grasped for the glory that was God's alone. He Who shared that outward glory that *Isaiah* saw - *John 12:41* - would empty Himself of it. Deity was always His, but the outshining of glory was veiled for a season.

The humble mind denied Himself what could have been His. His accusers said - "He made Himself the Son of God." Scripture says - "He made Himself of no reputation." He could have come into this world and demanded the Glory and Honour due to Him, but He chose to come in the lowly guise as the Man of Sorrows, a stranger among men.

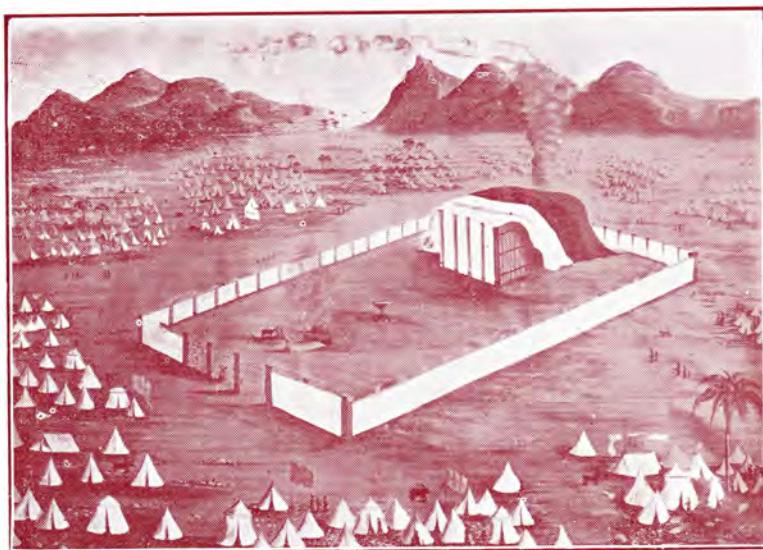
The humble mind took a place He was never obligated to take. He took the form of a Servant - the Servant of Jehovah.

The humble mind of Christ kept expressing itself in greater degrees and displays of selflessness as now He refuses a place of privilege among the sons of men but is made in the likeness of men, and tracing Him further we see that the "Mind of Christ" never considered a moment's self indulgence or self-pity . . . "He was obedient unto death." The thought here is not that He allowed death to be His master, but rather the extent of His obedience would be until His last moment on earth, when He descended willingly into death.

There is still another final test for the humble mind. To be obedient unto death was a great step, but for that death to be the death of the Cross shows us that the "Mind of Christ" never considered anything too great to endure to bring Glory to God and blessing to others.

In considering these precious things let us remember the exhortation of *Philippians 2:5* . . . "Let this mind be in you, which was also in Christ Jesus." A. J. Higgins, M. D.

TABERNACLE MEDITATIONS



AS you will notice in approaching the Tabernacle a wall of white surrounds it. This would speak to us of our Lord's intrinsic purity and His natural righteousness. The hangings of the court were 100 cubits long by fifty cubits wide. The pillars were capped by fillets of silver, speaking of His redemptive work but underneath, hidden, were sockets of copper under each of the pillars supporting the hangings. There would be sixty pillars in all supporting the fine twined linen, socketed in copper - the hanging for the gate of the court was of "blue and purple and scarlet and fine twined linen" bringing before us the way into the court wherein we see the necessity of His sinless humanity and earthly sufferings and sorrow, as well as heavenly character.

But we consider for a moment or two the sockets of copper. The brass of the Bible was in reality copper. The meaning of copper is very instructive . . . it has the meaning of GOD TESTING MAN AS HE DRAWS NEAR TO GOD - it has the thought of judgment connected with it as to draw near to our God in any way not according to His Word and revealed will can only produce untold sorrow and judgment on the one drawing near. Do we realize this as we draw near? We thank God for such scriptures as Hebrews 10:19, 22 where we see how the work of the Cross and the precious blood enables us to draw near "having hearts sprinkled from

an evil conscience and our bodies washed with pure water.” How else could we draw near in worship to His blest presence?

Inside the hanging and gate of the court was the altar of shittim wood, (acacia wood), it was to be overlaid with copper. Again we see this truth, even in approaching the altar of sacrifice that God is testing man in righteousness as he draws near into His presence.

A striking example of judgment in connection with this thought of coming before God in a wrong way is found in Numbers 16 where Korah and his company withstood Moses regarding the priesthood and divine order. Moses said to them in Num. 16:6 . . . “Take you censers, Korah, and all his company.” This they did but they took as censers their fire-pans of copper and we see the immediate and sudden result of drawing near to God in a wrong fashion as in Numbers 16:32 . . . “And the earth opened her mouth, and swallowed them up, and their houses and all the men that appertained unto Korah, and all their goods.” What a catastrophe! What a warning to others!

One thing arising out of this terrible judgment was the fact that the “sons of Korah perished not” and we read much later on in the Word of these sons of Korah and their descendants how God honored them as they refused to follow the rebellious advice and actions of their father and his company - Psalm 84 is a wonderful commentary on their future usefulness and blessing and service for God as “doorkeepers” - see verse 10. God gave them distinctive duties as to the house of God and its treasures as a result of the “fear of God” overcoming the fear of earthly parentage, when it opposed God.

We shall write a little later as to the Laver of copper in the same way - all of such should have a voice to us, testing the reality of what we profess and teaching us also the necessity of a right approach to our God, even in worship or service.

The Editor

* * * * *

BETWEEN our call and the glory there is a long path, and on that long journey there are many failures and falls, wounds, and bruises, tears and fears. We need instruction, warning, exhortation, rebuke; but we also need comfort, the assurance of our absolute safety in the eternal love of God; we need to see the unclouded sky, and to feel that the everlasting arms are beneath us. In this view of “God for us” the whole path of sanctifications not seen, only the bright end appears. “Whom He justified, them He glorified.”

Adolph Saphir

A STRANGE PAPER WITH NEW THINGS

A CASE which occurred recently in the province of Jujuy has interested me deeply, and I think others in reading it may be stirred to a more earnest spirit of evangelization.

A friend handed a four page leaflet with Gospel texts, etc., to a stranger in the train, who received it carelessly and put it in his pocket. Shortly after he got out at his station, and saddling a mule, rode away some 60 miles to his home up in the hills.

At night, turning out his pockets, he found the tract and laughingly threw it to a friend, who glanced at it and passed it on to a companion, who read it quietly and then remarked, "This is a strange paper, with new things in it, but if they are true we ought to look into them."

All three then read the paper together and God's Spirit began to work, convicting them of sin, with the result that together they saddled their horses and rode down to the station to find an Evangelist.

They succeeded and spent a day with him. They all accepted the Gospel, and a month later returned with others for further instruction, with such good effect that today some twenty-four happy Christians gather for worship and mutual help.

Worldly Christians oppose and ignorant ones despise the work of distributing tracts, but certainly they have been one of the most potent instruments for the spread of truth.

"Bread cast upon the waters"

CRYING WITHOUT CAUSE

A little girl was trying to cross a roadway when there was danger through traffic. A gentleman saw the danger and immediately laid hold of her and saved her from being run over. But the little damsel did not seem grateful for being stopped and kept back, for she began to cry bitterly, and to shake herself. She appeared to say by her action . . . "Why do you stop me, I prefer to go my own way?"

How often do children of a larger growth, when the Lord in His grace interposes, resent His action, and would like their own course, when all the time the Lord is seeking to prevent them from going into danger. Let us not rebel against the Lord's interventions, for they are but indications of His loving and tender regard for our welfare.

Selected

QUESTIONS and ANSWERS

QUESTION: What was the doctrine of Balaam as in Revelation 2:14?

ANSWER: The doctrine of Balaam was a very gross doctrine, as Balaam taught it in order to seduce the children of Israel. But it is the thing signified which has to be ascertained. Speaking through Balaam Jehovah had said that Israel should dwell alone, and should not be reckoned among the nations. The fact of the Lord's presence with them separated them, as Moses had said, from all the nations of the earth.

Now it was just this separation from the world that Balaam was seeking to break down when he enticed Israel to unite with the Midianites in their worship and sins. **ASSOCIATION WITH THE WORLD IN ITS PLEASURES, SINS, AND PURSUITS IS THEREFORE THE DOCTRINE OF BALAAM;** and the consequence of its acceptance is the loss of Nazariteship, the loss of separation from evil, and of devotedness to the Lord.

Is it not true that it has, from that day, gone on increasing in numbers and influence until the whole church has become leavened with this pernicious doctrine? E. D. Submitted by Robt. Pike, Sr., of Joliet, Ill.

QUESTION: I would like some information on "the collection for the saints" mentioned in 1 Cor. 16:1 . . . for what can it be used?

ANSWER: In relation to the first part of this question, we must note particularly just what this "collection" was for, and for whom. The word used for "collection" here is only used once in this particular case in the N. T. It was really a "collection" for the poor, and as Paul designates them "saints" he is speaking of the "poor saints" in Jerusalem and Judea, especially Jerusalem. They had suffered much, the loss of earthly goods, etc., etc, under the opposition of Satan - this was God's way of ministering to their need by exercising the hearts of Gentiles mostly, in relation to their Jewish brethren, now "all one in Christ."

The "laying by on the first day of the week" as suggested was the setting aside for the Lord His portion and the "laying in a storehouse or treasure house" that which was the Lord's money set thus aside for His work and people especially. The "treasure house" makes it a very special "treasure" of the Lord's and for Him alone, it could be any special container, or vessel as His own determine, or in any suitable form, but **IT IS HIS** portion and we use that for **HIM** alone. There is, of course, no designated amount in the New Testament, as in the old Israel was required to give a tenth but now it is as God has prospered him.

It is evident in this portion of the Word that there was this special offering for the poor saints, to be gathered up (that there be no gatherings when I come) by the individual believers themselves. It is also referred to in 2 Cor. 9:5 as a "blessing" - this, of course, would be in addition to any other of the Lord's money given to the Lord in the Assembly offering on the first day of the week, we would judge.

We know that the offering on Lord's Day morning is in the nature of it an act of worship or thanksgiving and has, in the proper meaning

of it, the thought of an outpouring to Himself because of the appreciation of redemption with the consequence of an offering of the firstfruits.

As to its use by the Assembly, there are expenses to be met, light, heat, etc, and necessary upkeep which should be the responsibility of the whole Assembly. It is used also for the work of the Lord in the spreading of the Gospel, missionary work and home work, needy saints, etc, as the brethren see fit. Nothing we have mentioned precludes the individual giving of the saints, which is our privilege and brings a corresponding reward and joy.

W. F.

QUESTION: Is the Breaking of Bread left too late in the usual morning meeting of many assemblies?

ANSWER: From observation over the years we have seen this to be very true. It was not thus in earlier days of simplicity and power and godly living, but we are living in a day of activity, little time given to the exercise of soul prior to our coming together to "remember our Lord" according to His Word - Acts 20:7 - and it seems there is a tiredness, and lack of exercise and formality creeping among us. The same ones do the same thing at the same time and it almost seems like sacrilege to change the custom. This is not an evidence of true leading of the Spirit in our worship.

It takes spiritual discernment in the giving out of a hymn-
Likewise in rising to express thanksgiving to our God-

A hymn and a prayer following seems to be a recognized custom often-
When the time has come when "thanks" should be given for the bread,
Someone will give out a hymn, long and perhaps not too fitting-
Consequently the time is gone and the partaking of the memorials

Left to almost the close-

No time for a word from the Book of God and many a morning meeting passes

Without the Bible being opened - this is a shame.

Before the memorials are passed a few short scriptures could be timely-

Always directing us to the Cross-

Afterwards a suitable word of ministry or exhortation sends the saints away

Refreshed in spirit often. This also needs much spirituality to know how and when.

We remember that the "disciplines came together to break bread." Acts 20:7. We do this in remembrance of Himself and His death and "shew His death till He come." Another thought we could express - lengthy giving of thanksgiving or prayer, with the thanks being given at the close of the words, sometimes when one hardly knows that thanks has been so given for the Bread, would seem to be missing the mark. The Lord gave thanks - Luke 22:19 - why should not we do the same without adding too many words to this simple act of remembrance and love?

We must remember that the Holy Spirit guides when we are gathered to Himself thus to "remember Him in His death." Regulations and custom must give way to the leading of the Spirit, or we lose the sense of our gathering. The outflow of praise and thanksgiving, from warm hearts, without too precise arrangements of words, is most acceptable to our Lord and helping us all in the remembrance of Himself.

PIONEER PAGE

THE WORK OF GOD:

It is a noble thing to be engaged in this happy work of God and for God. Of course, it should be uppermost in our minds that we realize what the work of God is and what it entails and then to "work with God" is a wonderful experience to any servant of God who, realizing in humility the vastness of such work, yet would engage in it with an eye to the future and the day of reckoning and manifestation.

We read in Romans 10:15 . . . "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things."

We notice here the importance of "foot work." A little addition is given to this quotation in the original scripture in Isaiah 52:7 - "How beautiful upon the mountains are the feet of him that bringeth good tidings" etc. The "mountains" would suggest height and would tell us that it takes a higher spiritual plane for any to engage in this blessed work. Such must have gotten above the petty strivings of this world and be above the petty and empty things of strife and contest. They must be "alone with God" ere being useful to God and for God.

All true pioneers have known much of the "lonely life" - they have had "desert experiences" - they have been "shut up to God."

A tendency of our day is to rely on companions, and like-minded fellow servants and a sort of union of like minds in service, speaking well of those who are likeminded with us, or favor us in our efforts, etc., and therefore feeling a sort of dependence on each other, rather than upon God. Here again, the man of God, in God's place, is often a "lonely man" but he has the companionship of His God and the godly from time to time. If God so arranges for two men of God to be together, and work together, this is good but be careful the choice is not of one's own.

Many of God's prophets of old were lonely men. Isaiah, Jeremiah, Moses, Samuel, David, Daniel, Ezekiel but God was with them.

Tampa, Fla. — Reports reaching us from here tell of a good and large Conference, with about six of the Lord's servants giving help in ministry, brethren Grainger and Ballhagen continuing after the conference - Sam Hamilton went to San Antonio, Texas.

Windsor, Ont. — The New Year's Day meetings here reported good, a number of brethren giving help. The Assembly here desires the "old paths" of the Word we believe. This is in Partington Ave. Hall.

North Vancouver, B. C. — Our brother Sydney Maxwell completed a week of Bible Readings recently on 2nd Timothy - meetings well attended and refreshing and encouraging ministry for the saints. This was in Fourth Street Gospel Hall.

Cleveland, Ohio — The Editor purposed meetings here on regular nights of the West Side and East Side Assemblies, speaking on the W. S. on "The Patriarchs in Genesis" - using large map of "The Land." On E. S. in Monticello Hall, speaking on the Call and Service of the Levites, using charts of the Tabernacle.

Aredale, Iowa — Paul Elliott and Eric McCullough started here in January in the Gospel.

Ferndale, Mich. — Bro. Paisley's meetings for a week on the Song of Solomon were much appreciated by the saints here and Christians from other assemblies who attended.

Port Alberni, B. C. — We have received change of address of the Lathom Road Gospel Hall as follows . . . Box 1148 - Code (V9Y - 794) . . . "The saints here enjoy the little paper and the articles it contains and we are most happy with the way it upholds the "truths once delivered to the saints") . . . J. C. Hopwood.

Lindsay, Ont. — We are asked to note the Change of time of meetings, as follows: Breaking of Bread at 10:30 a.m. Sunday School 12 noon - Gospel at 7:30 p.m., Thursday at 8 p.m. for Prayer meeting and Bible Reading . . . The Gospel Hall, 5 Howard Ave.

Deseronto, Ont. — Bro. G. P. Taylor reports a real good conference at Picton, usual number of visiting Christians and six of His servants giving help in Ministry, Bible Readings and the Gospel. One young man professed at close of Gospel meeting. He was paying a short visit to Oshawa weekend of January 6th. Our brother V. Davey continued with the Deseronto saints for a visit after the Picton Conference - speaking somewhat of the work in Quebec. Some we know of have been commended to this work but have left for larger fields and may have missed the "leading of the cloud." It is good when one knows the work God has placed in their hand.

Englehart, Ont. — Our brother Ed. Doherty was here with his chart Egypt to Canaan with a local brother, David Rodgers helping. Earlier in the Fall he visited Bolton, Huntsville and Eden Grove and did some country visiting in the country at Eau Claire, helped by Clarence Black. At Restoule a man professed. Nice to see this exercise to work in the cold northern parts in Winter - many seek warmer climes.

FALLEN ASLEEP

Matoaca, Va. — Our dear aged sister Mrs. Maggie Wilson Lockett "went home" Dec. 18th, aged 93. An inspiration to all, she seemed to thrill at the Name of Jesus. Saved over 60 years ago here through ministry of the late Alex. Lamb and for past two years a patient sufferer in Nursing Home - lost both legs through a crippling disease but a shining light to all who came in contact with her. She leaves four daughters, a son and one brother to mourn her loss. Bre. Lamb, J. M. Hamilton, Beveridge, Bradford were of the early pioneers in Virginia.

Bryn Mawr, Pa. — Our dear sister Mrs. Robert Harbison (Margaret Orr) passed into the presence of the Lord Dec. 13th in her 73rd year after a short illness. She and her husband were saved on the same day January 20, 1924 at Gospel Meetings held in the old Reading Room of the Assembly by Samuel and Chas. Keller, baptized and received that Fall and have continued steadfastly since - much missed. Had the joy of seeing others of the family connection reached through writing to them. Survived by her husband Robert, son and family. They have "that Blessed Hope" - Titus 2:13.

Hampton, Iowa — Our dear brother Ernest Kalkwarf "went home" Dec. 13th, aged 77 - heard the word preached many years ago and again in 1961 when he was saved. In Assembly here for some years - will be missed.

Waterloo, Iowa — Our dear sister Mrs. Cornelius Meyer (Viola) went to be with the Lord Dec. 16th. Saved in the early meetings of brother Oliver Smith at Stout, being in the Stout Assembly at its beginning, later moving here and with her husband was in fellowship in Western Ave., Gospel Hall.

Lonaconing, Md. — Our sister Mrs. Christine (Teen) Laslo went home to be with the Lord from the Nursing Home in Oakland, Md. She was 81 years of age and with the Assembly here - attended when able.

Prince Albert, Sask. — Our beloved sister Mrs. Marion Yuill went home to be with the Lord November 28th in her 89th year. In happy fellowship here for 40 years and very faithful in attendance until hindered by ill health - very faithful and loved by all and much missed.

Sault Ste. Marie, Ont. — The Assembly reports the homecall of two of the aged Christians in assembly fellowship in the Gospel Hall . . . Our dear brother Rufus Hill "went home" aged 95 on Dec. 27th after surgery for broken hip - in the assembly here for over 60 years - he leaves two sons and a daughter. Also our brother John Yeaman went to be with the Lord Dec. 29th, aged 89. He had been in the assembly for many years. He leaves three sons.

Parry Sound, Ont. — We have word also of the homecoming of our esteemed brother Leonard Hobourn on Dec. 17th. He had been ill since the beginning of Sept. Aged 67 and much missed by his devoted wife who is left alone. Saved when 21 years old and in the assembly here ever since, often carrying on with 3 or 4 present, steadfast, patient and gentle . . . Bruce Cottrill, 20 Marion Avenue, Parry Sound, Ont. P2A IH5.

Manchester, Conn. — Our beloved sister Mrs. Edith G. Jassie "went home" Dec. 24th, aged 80. Saved about 1910 and, with her late husband James Jassie, were among the original believers who formed the assembly - a godly sister whom we knew well and shared their hospitality in years past, leaving an excellent example for others to follow. Her daughter, Evelyen, who cared for her at home and son, Joseph, have the "Blessed Hope" as does her sister Mrs. Guthrie in the Assembly here. Much missed.

Midland, Ont. — Our aged sister Mrs. Herbert (Betty) Woolley went home to be with the Lord Dec. 28th, aged 83. Saved many years ago in West Toronto and bore a consistent testimony, always cheerful and showed interest in the Word. Leaves her husband, a son and two daughters who mourn her loss.

Words in Season

THE BIBLE FAMILY MAGAZINE



IMMANUEL

LIKE man He walked,
Like God He talked;
His words were oracles,
His works were miracles.

Of God the true expression,
Of man the finest specimen;
Full-orbed humanity,
Crowned with Deity.

No taint of iniquity,
No trace of infirmity:
ECCO HOMO! behold the Man,
ECCE DEUS! behold thy God.
Veiled in flesh, the Godhead see,
Hail. Incarnate Deity.

Author Unknown

MARCH, 1974

WORDS IN SEASON

Published monthly by Matthew J. Brescia at 33 Lewis St., Hartford, Conn. 06103. Editor: William H. Ferguson, 1314 Bunts Road, Lakewood, Ohio 44107.

SECOND CLASS POSTAGE PAID AT HARTFORD, CONN. AND AT WATERLOO, ILL.

OUR SUBSCRIPTION RATE - \$3.00 a year - Order direct from Matthew J. Brescia, 33 Lewis St., Hartford, Conn. 06103.

VOLUMES FOR 1973 W.I.S. - \$5.00 postpaid anywhere - order from Editor, Wm. H. Ferguson, 1314 Bunts Road, Lakewood, Ohio 44107.

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Forest Grove, Ore. 97116 — Mr. Frank H. Goff, 2242 B Street for the Assembly here.

Venezuela — Neal R. Thomson, Apartado 1243, Santa Rosa, Maracay.

REPORTS

Marion, Iowa — Meetings of bre. DeBuhr and Orr have been good with a little blessing so far.

Maitland, Nova Scotia — Brother McIllwaine, Sr., is having meetings here at last report, on the North Shore.

Forest Grove, Ore. — Bro. Alves had two weeks here recently on the Tabernacle, using model - meetings well attended - the Lord has blessed his labors here during the years.

Moonah, Tasmania — "I feel for those, some issues back, who went around the radio dial looking for crumbs - there is the Gospel but no Assembly truth, or truth as to the ground of gathering or the Second Coming or any such. At the moment we are awaiting a visit from our brother Hubert Kimber which will make it twelve months since we last saw him." K. A.

West Chester, Pa. — The Bible Readings in the home for the younger here continue. We distributed 1400 calendars, with Scriptures, two weeks ago throughout the Bryn Mawr area. About 16 went out on a Saturday afternoon. As many were distributed in Camden and Pennsauken, also some in Barrington - well received - we pray His blessing on them. Bryn Mawr assembly has had some additions this past year, mostly the result of meetings in this district, as well as in the Hall in Bryn Mawr.

Vancouver, B. C. — Our brother Harold Paisley gave a visit to Port Albernie on the Island for a week. Prayer requested for the wife of brother Koehle of that assembly who was seriously injured in a car accident in which the boy of 13 was instantly killed, also the little girl injured of three years, that they may be raised up and our brother comforted in this serious time. In Woodland Drive Hall our brother had his chart on "The High Priest's Robes" recently - we are sure to the profit and help of all who attended. The boy, Philip, mentioned above was saved and recently baptized, now with the Lord.

Joliet, Ill. — "Yes, dear brother, how little we plumb God's way for us. His ways are past finding out but He can make His footsteps known - Psalm 77:19, 20. Children's meetings are good, about 40, also the Nursing Home and Jail - some coming to our Gospel meetings also." R. P. Sr.

Livonia, Mich. — Recent meetings of brother John Norris were enjoyable and profitable ministry given with a practical character on 1 Cor. chapters 11 to 14, also ch. 15. Nice companies attended. Stark Road Assembly, Alex. Stewart, Corresp.

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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MARCH, 1974

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A SWARM OF BEES WORTH HAVING

B patient, B prayerful, B modest,
B wise as a Solomon, B mild,
B meek as a child; B loving,
B studious, B considerate, B kind
B sure you always keep others in mind.
B cautious, B thoughtful, B trusting, B true,
B courteous to all men, B friendly with few,
B temperate in argument, B hateful of crime,
B careful of conduct, of money, of time.
B cheerful, B grateful, B hopeful, B firm;
B peaceful, benevolent, willing to learn.
B courageous, B gentle, B liberal, B just,
B aspiring, B humble, because thou art dust.
B honest, B holy, transparent, and pure,
B dependent, B Christlike, and you'll be secure.
B penitent, circumspect, sound of the faith,
B active, devoted, B faithful to death.

Author unknown—

(Submitted by Harold Paisley)

* * *

ROMANS 12 -- 14/19

"Vengeance is Mine, I will recompense, saith the Lord." We are to leave that to Him - His present dispensation towards men is one of grace. He is not cursing, but blessing; and this is the character of His called and divinely taught ones. If men persecuted Paul, it reminded him surely that he had been a persecutor.

The earthquake woke up the jailor, but what broke him down was the spirit of grace and blessing in Paul - he had cast them into the inner prison and secured their feet in the stocks, and yet Paul called out with a loud voice, saying - "Do thyself no harm." That broke him down, and he said, "Sirs! what must I do to be saved?" It is as much as to say, I should like to be such a man as you are. C.A.C.

THE CONVERSION AND DYING TESTIMONY OF ANDREW FRASER

IN many parts of the British Isles, United States, and Canada the remembrance of Andrew Fraser, a devoted servant of Christ, is fondly cherished by those with whom he came in contact during his years of service for his Master. When he fell asleep in Jesus, very many felt that they had sustained a great loss, and yet rejoiced in the assurance that, for him, it is now "far better," Phil. 1:23. Death, for an unsaved one is indeed gloomy and hopeless; but for the Christian its sting is gone, and he can meet it joyfully. Would that all who read this were ready for its summons - ready to enter eternity with gladness. For more than twenty years of his life Mr. Fraser was "ready."

In the year 1874 whilst at a school in Dublin, Ireland, preparing for the work of a teacher, he was induced to attend the evangelistic meetings of Mr. D. L. Moody, who was then in that city. The word of God reached his conscience, and though before this time he had been quite "religious," and had even conducted family prayers at his home, he began to realize that, in spite of all his fancied attainments, he was A LOST AND GUILTY SINNER in the sight of God. An important discovery, surely! And might we ask, reader, have YOU ever made this discovery regarding yourself? How many, alas! there are who are going on from day to day and from year to year content with being moral and religious to a certain extent, but have never as lost sinners come to Christ and found peace through believing. God's Word says distinctly that "all our righteousnesses are as filthy rags." Isa. 64:6.

Mr. Fraser became so exercised about his soul that he carried a Bible with his other books into the schoolroom, and occasionally seized an opportunity to read it. The Spirit of God pressed specially on his conscience one passage of Scripture - Isa. 43:23, 24. As he read the solemn charges there, made by a Holy God - amongst others, such as these, "Thou hast made Me to serve with thy sins; thou hast wearied Me with thine iniquities" he became still more troubled, and doubtless, like the Philippian jailor, Acts 25:30, the cry of his heart was, "What must I do to be saved?" But deliverance was near and one day as he read and pondered the twenty-fifth verse of Isa. 43. "I even I, am He that blotted out thy transgressions for Mine own sake, and will not remember thy sins," the light of the gospel streamed into his soul. He saw that God, in wondrous grace, could forgive him, a guilty sinner, because of what Jesus had done for him on the Cross. In simple faith he took Him

at His word and was saved and today, reader, if you take the place of a poor, hell-deserving sinner and look away by faith to Jesus, Who died for you on the Cross, you also will be saved for eternity. The hymn says truly:

"There is life in a look at the Crucified One,
There is life at this moment for thee."

Mr. Fraser was now, for the first time in his life, able to serve and please God. His life proved the deep reality of his conversion. For about fifteen years before his death he was constantly occupied in the Lord's work, and visited many places, ministering the unsearchable riches of Christ to saved and unsaved. He was especially a man of prayer, and spent much time interceding for others at the throne of Grace. In the year 1893 he was compelled to leave the North of Ireland for California, in order to stay the progress of consumption, which had fastened itself upon him some time before. After reaching the Pacific Coast he spent a short time in the neighborhood of San Francisco, and then removed south to Los Angeles, where he lived and labored, as health permitted, until called home.

Those who had the privilege of being with him during his closing days will long remember the calm and triumphant testimony which he bore, even amid much suffering. For him death was indeed a home-going, and he calmly and joyfully waited for the last moment. He could truly say:

"Farewell, mortality; Jesus is mine!
Welcome, eternity; Jesus is mine!"

The night before he died he had a marked change for the worse, and as he lay in a partial stupor, his friends, who were standing around his bed, felt that the end must be near. One of them asked him the question, though scarce expecting an answer, "What about Jesus?" and in a low voice he said, "Altogether lovely!" Later on another asked him, "Would you like to exchange places with me?" He smiled and said, "I would rather go home." Still later he was asked, "Are you happy, Brother Fraser?" and he whispered, "I'm content, and satisfied, and quiet."

* * * * *

Because our Saviour's reasoning was unanswerable, "therefore the Jews sought again to take Him." When men are convinced against their wills, when the heart struggles against the head, it usually happens that they turn persecutors. If they cannot answer holy arguments with fair reasonings, they can give hard answers with stones.

MY LORD AND MY GOD

John 20:28

Wm. H. Ferguson

THESE, of course, were the words uttered in simple and devotional faith when Thomas, who had doubted the former message, realized the presence of that Blessed One in the midst and bowed his heart accordingly before the Risen Christ.

These words can only be applied today, or at any time in the Church's history could they be rightly applied, save to the Lord Jesus Himself. I am well aware that many have thought differently and, by deception, have granted these words to a mere mortal, that same mortal man willingly accepting the homage to which he was not entitled by any scriptural authority and leading to mere human worship.

In the French language the words are quite significant, as follows:

“Mon Seigneur et mon Dieu!”

From this has come the title which many acknowledge in the religious world . . . “Monseigneur.” An old brother in Buffalo some years ago, an old soldier but a very hearty and devoted Christian worked as a guard latterly in one of the large Banks of that city - one day, while waiting for the bus downtown, the so-called Monseigneur drove up and offered him a ride downtown. The aged gentleman accepted graciously. Later the man of the cloth said to him “Don't you think it was quite an honor to have the 'Monseigneur' do this for you?” The aged Christian simply said, “I acknowledge the Lord Jesus as 'my LORD' the only One Who can have that title.” We would that many Christians would see the truth of this and act accordingly when the honor of the ONE LORD is at stake.

ACKNOWLEDGMENT OF LORDSHIP

This is a most important truth and characteristic of those who have been so instructed by the Holy Spirit through the Word of God and ought to be very definitely in evidence in relation to all our attitudes relative to the churches of the saints, and in other matters also pertaining to His honor. We fear very much that this blessed truth is lost sight of and, at times, willingly ignored when we accept other “lords” over us.

One or two examples come before us in this connection which should illustrate how prone we are to acknowledge that which God has never asked us to countenance. I think of Isaac in connection with the blessing of Jacob in Genesis

27:1, 40 when he granted the blessing to Jacob in this chapter, verses 27, 30. Note the words . . . "Let people serve thee, and nations bow down to thee: be lord over thy brethren," etc. Later on when Esau realized what had taken place, though he had no love for the birthright in the first place, he cried out for a blessing but the words of Isaac, under the direction of the Spirit of God, were adamant . . . "Isaac answered and said unto Esau, Behold I have made him thy lord, and all his brethren have I given to him as servants etc." v.37 — thus settling this matter for ever as recorded in Hebrews 12:17 . . . "For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." (Found no way to change his father's mind — margin).

But let us pursue the story several years later — after the return of Jacob from the house of Laban where he served these twenty years, on his way back to the land of promise, realizing the meeting with Esau, and note how Jacob failed to realize the true meaning of the blessing of God through Isaac, his father . . . Genesis 32:6 states "The messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid and distressed etc." Note further in this chapter in verse 18, as he sent the rich present to Esau, he told his servants . . . "it is a present sent unto my lord Esau." And as the meeting took place later, amidst a temporary reconciliation (for it was only temporary — Esau NEVER forgave Jacob), Esau asked the question "What meanest thou by all this drove which I met ? And he (Jacob) said . . . "these are to find grace in the sight of my lord" and later, in verse 14, Jacob says . . . "Let my lord, I pray thee, pass over before his servant: and I will lead on softly etc. , " Thus Jacob, in an hour of weakness, reverses the blessing of Issac and becomes a servant to Esau and acknowledges him as his lord. Truly human weakness, not too infrequently, reverses God's order and mere man is given a place which God never intended he should have . This is merely an illustration but it makes clear the possibilities of lack of faith and dependence upon God's Word and divine authority.

A FALSE SITUATION OF CONVENIENCE

As we look at 1 Kings 18 we see Elijah, who stood firmly for God in a day of apostacy, hunted all over the country by Ahab, but hidden by God by the brook Cherith, and later in the widow's house in Zarephath, coming boldly to meet Obadiah, the governor of Ahab's house. Obadiah professed the fear of God, which he evidently had, but his

associations with Ahab and Jezebel, that wicked pair, forbade that fellowship and intercourse which one would expect between two who professedly stood for God. Obadiah's part did not rise any higher than to provide for the hundred prophets, hiding "them by fifty in a cave, and feeding them with bread and water." As he met up with Elijah, the hunted prophet, he fell on his face before him. There was no spirit of faith here but an excuse to save his own skin and he reiterated what he had done for the prophets by hiding them etc. But Elijah, the man of God, who could not see his way clear to acknowledge on equal ground of faithfulness to God such craven attitude, said . . . "Go tell thy lord, Behold Elijah is here." Thus Elijah presses home the matter of evil association without taking a stand against it by showing Obadiah he was acknowledging the wrong lordship altogether. He pleads again in chapter 18:14 . . . "And now thou sayest, Go tell thy lord, Behold Elijah is here: and he shall slay me." Wasn't that a queer "lord" to acknowledge? And yet we find the same circumstances today often when we see professed believers acknowledging a system which would immediately turn against them if they failed to subscribe to its tenets and its aims. Truly the thought of "Lordship" as referring to the only "ONE LORD" is lightly set aside for convenience and to escape reproach and persecution.

The relationship between the man of God, Elijah and Obadiah, the fearful governor, was strained and how could it be otherwise. It is the same today - we acknowledge all who really are born again but their associations often preclude the possibility of enjoying that fellowship and relationship without surrendering the truth of God, and this the faithful man or woman is unwilling to do. It is not a question of refusing to acknowledge the truth of the "ONE BODY" but it is the corresponding truth . . . "How can two walk together except they be agreed?" The R. V. states "except they have made an appointment. "Also the Septuagint is interesting - "Shall two walk together at all, if they do not know one another?" or if they do not know themselves?

A DOUBLE LORDSHIP

This has been a plague amongst the churches, down throughout "Church history" and it is a very subtle and evil thing. Too many have seen precious truths from the word of God, these are costly, they often bring much reproach and enmity from the world and professed friends. They have "weighed" the matter and although, doubtless, acknowledging that there is only ONE LORD, they succumb to the other lordship of prestige, moneyed interests, or temporary fame, fleeting though it be, and lose the sweet and precious fellowship which should characterize the true servant, or

servants, as they pursue their rather lonely course in the midst of great declension and departure from the faith and the truth of God relative to the Church's position in relation to the world, i.e. one of separation from its ecclesiastical claims and its ecumenical spirit of deception. Many otherwise mighty men have fallen here. Matthew 11:29 comes before us in a timely way here. . . "Take My yoke upon you and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy and My burden is light." So said the "truly lowly ONE" our Blessed Lord Himself. We read again in Prov. 11:2 . . . "With the lowly is wisdom." Again in Prov. 16:19 . . . "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud."

The hour is late, but not too late to take a definite stand for God amidst the fast corrupting influences of Christendom and its Christ-dishonoring methods and associations and queer bedfellows — and seek to "go forth unto Him without the camp, bearing His reproach." Hebrews 13:13. By this we do not mean an untimely glorying in "position" without corresponding spiritual "condition of soul" in the sight of God but a fresh realization of what God requires as to proper associations and relationships relative to the testimony He has committed to us to maintain in weakness, but we would trust, in reality and faithfulness to Himself. We should welcome all believers who see the truth of Christ as Lord in the midst of His gathered people and maintain a happy condition of "feeding of the flock of Christ" with suitable ministry and fresh manna gathered daily. There are too many "stale sermons" on the rounds, too much activity to enable the true shepard to have the suitable food for the lambs and sheep of the flock.

May we afresh realize the truth of Ephesians 45 . . . "There is ONE LORD." This precious truth grasped afresh could revolutionize many lives and cause a return to first principles governing our fellowship together. It would also do away with the trappings of the religious world, its music, its choirs, its socials, its religious movies, even its present day trend to countenance worldly "weddings" with many worldly attractions as if such made the wedded bliss more perfect. Not without fear of departing from the simplicity of Christ can we countenance the present drift away from the simple, unencumbered plan of God for His pilgrim people, passing through the world as sojourners, I Peter 2:11. The Christmas and New Year "parties" with their religious trappings would give way to godly exercise and confession in the presence of God, individually and collectively in the assemblies. "It is not the wind, but the set of the sail, that determines the course we take."

THE FOOD OF THE MIGHTY

Harold S. Paisley

Paul by the direction of the Holy Spirit wrote to the assembly at Corinth; "For I would not have you to be ignorant how that our fathers were all under the cloud and all passed through the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual rock that followed them and the Rock was Christ. Howbeit with the most of them God was not pleased, for they were overthrown in the wilderness" (1 Cor. 10: 1, 2 R. V.).

The blessings and honour given to God's people of old were many, yet they failed to appreciate them and fell by the way. These things were written for our learning and for our example to the intent that we should not lust after evil things as they lusted, nor murmur as they did and perished by the destroyer. Our God is jealous for the true affections of His Own in every age and will deal in judgment if departure from His death is continued in, without repentance. "Wherefore let him that thinketh he standeth take heed lest he fall."

THE MANNA

The Manna prefigured the coming into the world of the True Bread, of which if a man eat he will live forever (John 6: 51). In the land of Egypt they ate the food of slaves, but in the desert they ate the food of angels. How searching to see that they longed after the former salads of Egypt and lost their appetite for God's provision and called it "light food".

The Manna speaks to our souls who have been redeemed from greater bondage, of Our Blessed Lord Jesus Christ and the Scriptures by which He is revealed to our taste.

This wonderful food was the appointed daily portion in the wilderness. The Lord Jesus is God's appointed portion for us. He is the Giver and Sustainer of our spiritual life as we feed upon Him by the Word of God. The Manna was so precious that it could not bear contact with the earth but fell upon the dew in the night. It must be gathered before the sun was hot, as it soon melted. It must always be gathered fresh each morning. The Lord never failed to provide this table in the wilderness, but doubtless when the people got away from Him much Manna melted in the sun. In the continual, abundant supply for forty years we see the faithfulness of God, while in the melting Manna we see the unfaithfulness of the human heart. God is ever faithful to His people and we can be sure of Manna during 1974 every day. Shall we allow it to melt by our carelessness to gather it

early in the day? This early morning reading of the Word and meditating upon Christ will prepare us for the conflicts of life and the temptations we all have to face. A day without the appointed portion will end in defeat and soon our souls will be turned aside to the things of earth. All believers alike require the sustaining power of the Word. "He that gathereth much had nothing over and he that gathered little had no lack." Israel could not gather enough on the one day to last for a week . . . neither can we. Spiritual decay commences when daily feeding upon Christ ceases. We should read the Word therefore, not alone to gain knowledge or material for ministry, but to feed our souls that we might grow in grace and be strong in faith.

THE MANNA DESCRIBED

We should all read again the precious words of Ex. 16 verses 15 to 35, where God gives us His description of the Manna. The taste of it was like wafers made with honey. This tells of its sweetness. David in Psalm 19 could write concerning the Word of God that it was even sweeter than honey. No part of the Word will be dry or tasteless if we shall sit down "under His shadow with great delight and His fruit will be sweet to our taste". May we all have a greater desire for the sweetness of the Manna during this year.

The Manna was **SMALL**. In this we have a beautiful picture of the absolute humility of the Lord Jesus in His Perfect Humanity down here. He made Himself of no reputation. He took the servant's form. He entered upon His pathway by way of the manger, He moved in places of poverty, He washed the feet of others, He cared for the poor and the outcast, and finally on the Cross He spent His closing hours there with thieves. He is our example. Our Master and Lord ever was humble amongst men. What a rebuke to the pride of our hearts and the inward desire to be above our fellows. Do we have thoughts of greatness in the new year ahead? Consider the Manna as small and remember it points to Him whom we follow and serve. In a day of striving for popularity and place this lesson of the beauty of humility is needed by us all. David could say "I am small and despised."

The Manna was **Round**, having no beginning and no end. In this we see the Eternity of Him who was the Bread from Heaven. Our Blessed Lord Jesus, who became small, was none less than the Co-Eternal and Co-Equal Son of the Father. He is the Eternal Son of God and God the Son. His Name is not only Wonderful but the Mighty God and the Father of Eternity (Isa. 9). It is to be wondered at but can never be fully understood. The Great Creator who never had

a beginning Himself came into manhood yet still was the Eternal Son of God. He left the Throne and Heavenly Glory but He never laid aside one attribute of Divinity.

No less Almighty at His Birth
 Than on His Throne Supreme
 His shoulder upheld Heaven and Earth
 While Mary upheld Him.

The colour of the Manna was as BDELIUM. This is one of the precious stones mentioned in Gen. 2. It was as bright as a pearl. Here we have a figure of the preciousness of Christ. He is the Precious Stone to all who believe. Is the Lord Jesus precious to us today, or are other interests gaining ground? The world is making great inroads and many are having their hearts stolen by the attractions around, and the materialistic scenes of earth. May the Love of Christ constrain our hearts to cleave to Him and give to Him the first place in our lives and homes and assemblies.

The Manna was WHITE. There it lay in the morning on the desert sands, Round, Bright and White and tasting as Honey. In the whiteness of the Manna we see the picture of the purity of the Lord Jesus in the world of sin and impurity. He was Holy in His Lowly Birth, Harmless in His Devoted Pathway, Undefiled in His Sin Atoning Death, Separate from Sinners in His Glorious Resurrection, and made Higher than the Heavens in His Supreme Exaltation Heb. 7:26. May we feast our eyes upon His beauty, taste His sweetness, and meditate upon His Grace and the Glory of His Person.

The MANNA in THE GOLDEN POT. In verse 34 and 35 we have two wonderful illustrations of the "Law of prior mention", that is, of a matter to be revealed fully later. The Testimony or the Ark was not yet made and the forty years were yet future. At the end of the wilderness an omer of Manna was to be placed in a Golden Pot and placed inside the vail before (not inside) the Ark. This points to One who passed through the wilderness of sufferings and has gone inside the vail crowned with a Victor's Diadem.

"To suffer once to earth He came,
 But now He is crowned in Heaven."

May our meditation of Him be sweet not only to our own souls but sweet unto God Ps. 104:34 (R.V.).

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The soul is the dwelling-place of the truth of God: the ear and the mind are but the gate and the avenue; the soul is its home or dwelling-place. By meditation the truth takes its journey to its proper dwelling-place. J. G. Bellet

THE SLUGGARD'S FOLLY

Matthew J. Brescia

"The sluggard will not plow by reason of the cold,
therefore shall he beg in harvest, and have nothing."
Prov. 20:4—

THE PROVERBS are full of divine instruction and holy exhortation and this verse is no exception. In this simple meditation we note, at least, four things that stand out for our learning - The Sluggard - The Plow - The Cold - and The Harvest.

First! The Sluggard comes to our attention - a lazy man, near of kin to the slothful mentioned often in the Book. It is easily seen throughout the whole volume of Scripture that God cannot, and will not, use lazy men or women - sluggards. Contrasted to these sleepy individuals in the Proverbs are the diligent men and virtuous women whom God delights to use in His honorable service.

These are days, brethren and sisters, of unprecedented ease and leisure in the world, but we are using our time in the mad rush of selfish pursuits, and sad to say in spiritual matters we are all too often in a state of drowsiness and laxity. A spiritual "energy crisis" exists in our lives far more subtle and solemn than that which the world faces physically. Especially at the regular meetings of the local assembly we must confess that we are all prone to leave the real burden of the gathering to others and to fall into a sort of routine state, with a bare minimum of participation, if any at all. Sometimes there is empty formality and little or no exercise as to the real need of true worship, and earnest preaching. The Spirit of God thus is quenched and grieved within us, unable to use us effectively to God's glory as He would love to do.

RESTORATION

No doubt true confession and restoration, coupled with a fresh appreciation of the Lord Jesus Christ Himself, and His soon return, with a review of the grace of God in our lives, as well as a conscious realization that we are not our own but "bought with a price" would stir us up once more to fresh zeal and diligence in the things of God. The Lord save us from being sluggards.

THE PLOW

We don't say too much about the Plow, having never used one physically, but it is an important instrument in the development of man's usefulness and productivity and

has an important application spiritually. It is a tool that requires the use of all of a man's physical strength coordinated to guide its path in a straight furrow. Both hands and both feet are needed and the work is strenuous and difficult, for no plow ever moves of its own accord and our text says: "The sluggard will not plow" - he doesn't care for the plow, he prefers the pillow, and "as a door turneth upon its hinges so doth the slothful upon his bed." Prov. 26:14.

The plow is necessary before the planting, turning the ground before scattering the seed, the labor before the increase. So with our labor for the Lord, brethren! whether with saint or sinner - the Word must turn over the hard ground, as it were, there must be "Conviction" before "Conversion" and "Confession" before "Communion." God help us to put our hand to the Plow and by His grace not to turn back.

THE COLD

The Cold is a subject in itself but we touch on it briefly. Start with ourselves - could not our hearts be much warmer to the Lord Jesus Christ and to the people of God? The world is a Cold place to a child of God, living in communion with Himself, but too often our own love waxes cold and we try, like Peter, to warm ourselves at the world's fire, only to find it leads to disappointment and bitterness. Coldness in the assembly is a plague to God's people today but what am I doing to "raise the temperature" and bring in warmth and cheer? Is my heart full of Christ, is my walk and my life holy in the Lord; are my hands full in humble service and acts of kindness and love towards God's beloved people? Ah! brethren and sisters, many of us are not plowing by reason of the cold.

THE HARVEST

The Harvest will soon be here - the Lord is soon coming back and His reward is with Him. Shall we have nothing in that day? Shall all our work be burned up and we saved, so as by fire. No! Let us be "always abounding in the work of the Lord." Let us consider Him . . . Looking unto Jesus . . . The Master labored like no other. He was the True Servant of Jehovah. He never failed nor was He discouraged. In cold or heat nothing could deter or stop Him from doing the will of God Who sent Him and finishing His work. His days were full from early morning till evening, and many times through the night. His own words were . . . "Pray that the Lord of the harvest would send forth laborers into His vineyard." May God stir us up to renew our strength in His presence and start afresh to labor for the Master. In closing we borrow the words of the poet, M. D. Babcock:

Be strong! We are not here to play, to dream, to drift;
We have hard work to do and loads to lift;
Shun not the struggle - face it, 'tis God's Gift.

Be strong! Say not the days are evil . . . who's to blame?
And fold the hands and acquiesce - Oh! shame!
Stand up, speak out, and bravely in God's Name.

Be strong! It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not! fight on! Tomorrow comes the song!

THEY CONTINUED STEDFASTLY - IN FELLOWSHIP

Jas. N. Smith

ONE of our most precious privileges today is to be in fellowship with saints gathered to the Name of our Lord Jesus Christ. In Acts 2:41, 42, obedience to believer's baptism and to the teaching of the apostles, along with the pressure of a hostile world, kept them in kindred spirit as they met together for "breaking of bread" and prayers and the ministry of the Word. How precious to one another and how powerful in the hand of the Lord was this fellowship. Satan ever seeks, through an alluring world and the spirit of independence to undermine the vitals of the fellowship of God's assembly. Individuality is useful if in subjection to the Holy Spirit but independence is destructive. Let each of us examine our profession of being in fellowship. It is not merely meeting with the saints on Lord's Day morning to remember the Lord, perhaps also the Gospel meeting, nor is it a place for man to make a name for himself by usurping authority, or in spirit of vain glory. Gift in submission to the Holy Spirit glorifies Christ and is to edification but gift gloried in by man works schism. Let us consider a few uses of the word "fellowship" in the Scriptures.

In Philemon verse 6 we read . . . "That the communication of thy faith may become effectual." Fellowship is translated communion in this verse and here it is communicating to others and as verse 7 states, the saints are refreshed. Here is a brother genuinely enjoying the Lord Jesus, which love cannot be selfish, and his brethren are cheered and refreshed by him. Brethren! how are the lines of communication with one another in our assembly? In my profession of being in fellowship may there be the exercise to communicate the sweetness of refreshment. Such is God-like.

In 2 Cor. 13:14 we read of "the communion of the Holy Ghost." Communion is the thought of a common enjoyment between two or more. This enjoyment is mutual. How true this should be in God's assembly, giving honor to the Name of our Blessed Lord, acknowledging the whole body of truth. How full should be our common enjoyment. May none willingly absent themselves from the meetings of the Assembly. The Lord is in the midst.

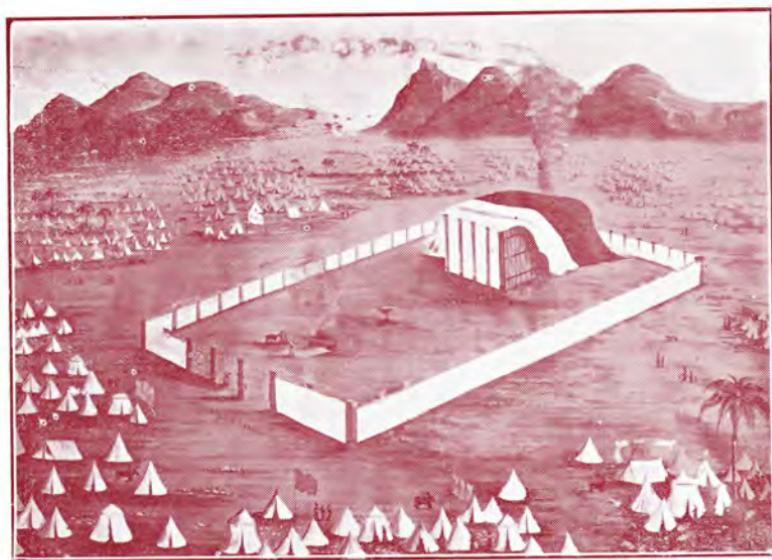
Again we read in Romans 15:26 of "a certain contribution for the poor saints." Fellowship is translated contribution here. The amount of the gift depended upon how much each of the saints contributed to it. Beloved! what are we really putting into fellowship? Is such a good testimony, a controlled spirit, simple obedience, a humble mind and a warm heart? What value and power such fellowship has before the Lord and the world. Visiting places or meetings which have no scriptural authority and thus contributing to unscriptural ways, or contributing financially to such ways does not provoke fellowship in the assembly of God. In Luke 5:10 we read that "James and John . . . were partners with Simon." Here we see three men laboring together with a net full of fish. They were partners, sharing together in the struggle, for gain or loss. The word translated "partners" here suggests fellowship and surely applies to our position in the assembly. Am I a partner, struggling, working, doing my part, to show credit for His glory? May each of us take more time to pray for our brethren as to the local Bible Readings, the Prayer Meetings and with exercise of soul as to our gathering to "break bread" also the preaching of the Gospel. Brethren! if we are not helping to draw in the net, we are robbing God since all assembly activity should be unto the Lord. Sin will sap the strength of anyone, will close the mouth or empty seats. May there be grace to deal honestly with such that the striving of partners may be seen in all our fellowship.

As we continue in fellowship we may go from "strength to strength" and verse 47 of Acts 2 will be our increasing portion . . . "Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved."

* * * *

DOCTOR Bonar once remarked, "that he could tell when a Christian was growing." In proportion to his growth in grace, he would elevate his Master, talk less of what he was doing, and become smaller and smaller in his own esteem until, like the Morning Star, he faded away before the rising sun. Jonathan was willing to decrease that David might increase, and John the Baptist showed the same spirit of humility.

TABERNACLE MEDITATIONS



THE FLOOR OF THE TABERNACLE

WE look a little at this interesting subject in connection with God's wonderful habitation - His Sanctuary in the midst of Israel in all their wanderings and in the "Land" until the glorious Temple of Solomon's reign was built.

The Tabernacle itself was a thing of beauty, i. e. when viewed from the interior. The exterior was very much hidden by the rough curtain of Badger skins. From a distance there would be nothing to suggest to the natural eye pleasant viewing or excellence. Yet, to those who knew its import, its real beauty, however hidden, it was a marvelous structure, given to Moses from God Himself and explicitly formed according to the Divine Pattern.

The boards were covered with gold, suggesting if we look at them as referring to believers cut out of the forest of the world, that the believer is hidden in Christ. ALL in the Tabernacle as we speak of it would suggest to the spiritual believer CHRIST and His glories.

The vessels were all of gold - most costly - the intricate work of the Lampstand which was beaten out of one talent of pure gold, could only have been formed under the eye of God by the hand of those whom God raised up (see Exodus

31:1, 10) etc. The sight must have been beautiful as the lamps were trimmed daily (Exodus 30:7, 8 etc.) - and the glow of the pure oil olive shone against the other furniture of the interior, delineating all the details of beauty and glory - further, gazing upward what a lovely view of the "Mish-kahn" the Curtains of glory and beauty - fine twined linen, and blue, and purple, and scarlet, with cherubim of cunning work.

Yet, considering the beauty and glory of the interior, does it not seem rather incongruous that the floor is just the plain, sandy, earthly floor of the desert? What lessons could we learn from this seeming strange or divergent standing - no beauty here, nothing here to suggest costliness and glory? This was because this was a transient Sanctuary, suited to a wilderness people until they reached the Land of Promise and would have a glorious Temple suited to that permanent habitation which God intended for them. It was movable, reminding us that all here has the element of change and decay in this scene. This would also remind us that, even though moving through the world, we can enter into His presence and Sanctuary and behold His glories and Glorious Person even though the world, looking on, knows nothing of our acceptance or right of entrance into His Sanctuary - as of today, even into The Holiest of all - Hebrews 10:19, 22.

True in Israel's day, only the "Priest and priestly family" could enter into the Holy Place but all believers in this dispensation are "priests" and therefore have the privilege of thus entering. Sad it is that so few realize this and are more concerned making the earthly "sanctuary" a thing of beauty, both inward and outwardly, with a show of the flesh to attract the outsiders, making it a comfortable place, with nothing to distract from the ecclesiastic formality usually associated with present day Christendom. The distinctive character of those who have "gone forth unto Him outside the camp" is lost sight of altogether and the arrangements tend to please the flesh and fleshly desires of those who do not "contemplate Christ" or see any particular beauty in HIM. The aesthetic tastes must be catered to and the despised and lowly Saviour, with His precious Sacrifice and Blood, means so little to the many today.

The "floor" of the Sanctuary would also remind us that changes take place even in the character of "Testimony to the Name of the Lord." While there is no change in God's pattern, men may so change the order to preclude the Divine acknowledgment of professing "Testimony" - not every so-called "Assembly" would command the presence and support of spiritual believers . . . the Divine Pattern has been

set aside and instead of the Sanctuary with the floor of the desert underneath, we see the substitution of fleshly wisdom and pride along with the accompaniment of an order altogether out of the mind of the Spirit as to "Testimony."

"Your Editor"

QUESTIONS and ANSWERS

Question: What about the "Tongues" movement coupled with the "Healing Movement" which is rapidly spreading amongst some whom we thought were fairly well evangelical and would not be swamped by it?

Answer: Without going into the question in detail, let us suggest that the reason why so many are "foundering" in this latest development of the "Tongues" movement is that they are not, at all, well grounded in the truth of the Church and the Churches of God as revealed in the New Testament.

They have taken isolated portions of the Word which, undoubtedly, would describe a condition which existed at the beginning of the Church's testimony but of which we have no record in the Epistles, generally, of such teaching or example for us to follow - in fact, the tendency of the Word is to warn against the undue use of such "tongues." 1 Cor. 14:22, 24 - also chapter 14:26, 29 - note also chapter 14:19, etc. It is unquestionable that such were in evidence ere the full canon of Scripture was given to us as we have it now - they were a sign for the unbeliever - there is no particular profit and proper teaching in them and they ceased to be in use by the Church when as we have said, the full revelation of the Word of God was given.

There are two ordinances given us for the Church in this dispensation until the Coming of the Lord - i. e. Baptism - the command for which is given in the Gospels, and the Lord's Supper or Breaking of Bread, the example given us by the Lord Himself in the Upper Room.

Now! Note these facts - We have the command as to these ordinances in the Gospels.

We have the "practice" of such in the Acts.

We have the teaching relative to such in the Epistles outlined for us by the Holy Spirit through the writers with a view to the upbuilding and development of the Church in its testimony. Note Ephesians 4:8, 16. Here we have the gifts of the "ascended Lord" for the edifying and upbuilding and strengthening of the Church - with no reference whatever to the gifts of healing, or tongues. The "silence" of Scripture is just as valuable as the declarations when it comes to ministry relative to the Assembly or the Church of God.

It is evident that, after a period of time, even the beloved Paul did not use this gift of tongues, or healing, as is evidenced when he left a valued helper sick as in 2 Tim. 4:20 - he advises his faithful companion Timothy to "use a little wine for thy stomach's sake and thine often infirmities - 1 Tim. 5:23. He, himself, had an affliction which was very severe, yet he did not use apostolic power of healing, Gal. 4:13, 14, also v. 15.

You will find that "women" are very forward in this movement, many of them professing to have powers of healing and tongues, which none can receive profit from when heard. The movement is "erratic, sensational, gathers to itself all and sundry with a desire for healing

of ailments, etc." and some of the said "cures" are very open to question to say the least. It is the same old story of sensationalism, coupled with the aggrandisement of many proponents of these sensational claims - note the many thousands of dollars connected with it, or the millions - does this not raise the question in the mind of right-thinking people? It should.

"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. The rise of all such strange and sensational movements, connected with healing and tongues, is merely an attempt of the enemy of souls to keep sinners from realizing their deep need of Salvation by conviction of the Spirit of God and the manifestation of divine life revealing Christ in our profession.

Question: Can any "church" or "assembly" - speaking generally as to our collective testimony grow and develop spiritually apart from proper and timely ministry of the Word in their midst . . . this being not a spasmodic thing of an occasional visit for a night but a famine for good scriptural exposition of the Word of God in its varied character to meet the need of saints and feed them, young and old?

Answer: Such could not grow and develop any more than a flock of sheep could survive and show growth and well-being apart from the shepherd and shepherd care.

This is most important. Our Lord has made full provision for this as the Great Head of the Church in His gifts as we find in Ephesians 4, with the end in view of "the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect (or mature) man, unto the measure of the stature of the fulness of Christ." vs. 12, 13, etc.

We all know the Gospel is a necessity to reach the people but when we consider how many Gospel series there are, so much effort, with very little or no visible results, would it not be well to examine ourselves and see where the weakness lies?

True ministry of the Word tends to develop the spiritual minds of the children of God. It leads them into fields of study which develop their spiritual apprehension of divine things. In taking up the "types" of the O. T. Scriptures and applying them to the New Testament teachings relative to the Church, as well as bringing before us more and more of our precious Saviour and Lord, our minds are enlarged as to HIMSELF. The words of 2 Cor. 3:7, 18 come to mind, especially this closing verse . . . "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." In other words, "we are transformed." There is so little unfolding of Christ today, a lot of so-called "ministry" is little more than a relating of events in our lives, etc. or well-worn exhortations which have lost their power because they have been made use of merely to occupy time, with corresponding lack of vital study of the Word.

In other words, many of the "churches of God" today are more or less starved as to the unfolding of the Word in its proper perspective, and we are "not growing." We are not speaking of mere earthly knowledge but what the Scripture speaks of as the "full knowledge" of God as in Col. 1:10.

We are not to be satisfied with the thought that we are positionally right, independent of scriptural and timely ministry to lead us on into God's truth and ways, but we would "grow as a tree grows, being watered and refreshed by this knowledge, i.e. full knowledge, as by the dew of heaven." Let us have more ministry of the unfolding of Christ in the types of the Word, with proper application to the testimony of the Church today.

PIONEER PAGE

Pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest." Luke 10:2

SOMETIMES we wonder if this Pioneer Page is one we should continue but, nevertheless, we find many mention it and write of their desire to have it continued, so we would keep the matter of Pioneer Work before us since it is almost a dying thing in this land. By "Pioneer Work" we refer to men striking out into entirely new ground where they are not leaning on Assemblies for weekly visits, one after another in a general district, and without doubt learning to lean upon their financial support. The true "pioneer" goes forth into an entirely new territory, he may be absent from gaze for a while, but his brethren, who know him, and have confidence in Him, are sure that he is at His work according to the plan of his life and they bear him up in prayer before their, and His, God.

In this way the "pioneer" learns to trust God, not men or Assemblies. No man can ever earn the title of "pioneer" who is always next door to an Assembly, and what with high powered autos today quite a territory can be covered Lord's Day after Lord's Day in various Assemblies without the Lord's people knowing this is the custom. We emphasize this, as if we are going to see raised up men who "know their God" and "can trust Him" we must see some real pioneer work done in God's way. The example of the early laborers in this land stand out before us, they were men after this sort, they entered new territory for God, held it for God, and were often very much dependent upon God. Today, the abundance of money and the "making the rounds of the Assemblies" leaves no room for looking to God alone - any pretence at anything to the contrary is easily seen through.

May we therefore, pray that God will raise up men of this sort. The men who have left their mark for God in this land were ALL men who had proved God and LEARNED of God in His way - they were humble men, men of The Book alone, they learned in the solitudes of quiet, pioneering work and have left a good record behind. We can still pray for such to be manifested in this day, in view of increasing lassitude and dependence upon man.

The Editor

Sarnia, Ont. — Brethren Sydney Maxwell and N. Crawford were to commence Gospel meetings here Feb. 10th. We can pray for such.

Chile, S. A. — Our brother Ernie Moore expected to arrive here about the end of January. He visited El Salvador, found Jack Saword in bed with hepatitis and stayed a little longer there, visited Guatemala and Honduras en route. Pray that his way may be opened up here.

France — Our brother Dennis O'Hare had to move recently as landlord required his house so he is now located in an old house in a small village six miles from Perpignan and two miles from Rivesaltes, in which districts he has labored much of late years. "A sister who was saved about a year ago and lives in the village told us of the house - convenient for schools and shops it suits the family fine although it needs quite a bit of work. One of my first jobs on moving in was worthy of a Philistine, that of stopping up a fifteen foot well in the back court, at the owner's request." He mentions the work in Perpignan and in September they 'broke bread' for the first time in the little Hall. In Perpignan, recently, he started carrying a sandwich board with Gospel texts on Saturday afternoons. Pray for our exercised brother - his new address is . . . 18 Rue du Moulin 66390 - Baixas, France. This is the type of work that appeals to exercised saints.

La Crosse, Wisc. — Saints here seek to go on for Himself amid difficulty, age and sickness.

Brookfield, Conn. — Bro. Fite gave them a call at the first of the year - an encouraging meeting.

Castle Douglas, Scotland — Bro. Stubbs was to commence Gospel meetings here where the Assembly is quite small. Pray for such.

Charlton, Ont. — Brother Doherty had meetings here recently (held in Englehart as a center) using his chart Egypt to Canaan - very helpful and encouraging. Cold weather did not hinder attendance and a few professed.

Stout, Iowa — Some blessing reported as a result of meetings by brethren Hull and Gaius Goff. We heard also brother Hamilton had returned from the South - he found little responses for the Gospel or ministry.

Dawson Creek, B. C. — The assembly here continues to grow a little numerically, and also in spiritual stature, we believe. They expected a visit from brother R. Robertson when they wrote.

Cleveland, Ohio — Wm. Ferguson had meetings here this Winter on regular nights of West Side and Monticello Assemblies, speaking on the Lives of the Patriarchs in Genesis on the W. S. using large map of Palestine and on the E. S. taking up the Call and Service of the Levites, using Tabernacle charts - a nice interest. Saints of Monticello Hall hoped to have a series by brother Harold Paisley about middle March D. V., using chart on Revelation.

Cumberland, Md. — Bre. Gustafson and Slabaugh were having meetings here with the Assembly in the Gospel.

Ballylintagh, N. I. — Bre. T. McKelvey and Jas. Hutchinson have had good meetings here in the new Hall of this small Assembly - good numbers and a few professed.

CONFERENCES

Toronto, Ont. — Late note reaches us of East Side Conference in Eastern High School of Commerce, April 12, 13 and 14. Prayer Mtg., Pape Ave. Hall - Thurs. April 11 at 7:30 p.m. Fuller particulars next issue d. v. Corresp. Mr. Lyle MacMullen, 9 Tidefall Dr., Agincourt, Ont. MIWIJI.

Manchester, Conn. — The Brethren of Manchester Assembly have decided they will not convene our Conference this Easter season. Corresp. Everett S. Glenney.

Culver, Calif. — We plan to hold our Easter Conference in the Gospel Hall, 11138 Venice Blvd., commencing with prayer meeting at 7:45, April 12, continuing over Sat. and Lord's Day with usual order of meetings. Corresp. Harry E. Bingham, 5400 Aura Ave., Tarzana, Calif. 91356. Phone 342-7594.

Toronto, Ont. — The West Side Assemblies have notified us of their Conference which will be held April 12, 13 and 14 in the Royal York Collegiate, between Bloor St. W and Queensway. Prayer Mtg., April 11 in Rexdale Gospel Hall at 7:30. Bible Readings will be held each day between 1:30 and 3 p.m. Corresp. Mr. Nelson Brooks, 9 Sunplains Cresc., Etobicoke, Ont. Phone 621-3784.

Toronto, Ont. — The Mimico Bible Readings will be held as usual in their own Hall, commencing April 19 at 7:30 p.m. and continuing Sat., the 20th and over Lord's Day 21st. These have been very helpful in the past and the foundation truths of the Assembly have been to the fore. Try to attend, Corresp. R. T. Hill, 30 Struthers Ave. Subject for five Bible Readings - Revelation, Ch. 1, 2, 3.

Moncton, N. B. — We have word of the usual Conference here April 12 to 14, with Prayer Mtg., April 11th at 7:30 p.m. Meetings in the Gospel Hall, 195 Mountain Road. Accommodations for all who come and a welcome to all - Corresp. Eric F. Adsett, 477 Lutz Street.

McKeesport, Penna. — Annual Conference d. v. will be held as usual, commencing with Prayer Mtg., April 26th at 7:30 p.m., continuing over the 27th and 28th. All meetings will be held in the Main Pavilion of the Renzie Park. The Lord's servants walking in the old paths of the Word welcomed in ministry. Please advise beforehand of your coming. Corresp. Wm. H. Moore, 2705 Hill St., Phone 672-7575.

Waterloo, Iowa — The Annual Conference of Western Ave. Gospel Hall here, 726 Western Ave., will be held D. V. April 20 and 21, commencing with Prayer Mtg., Fri. eve. the 19th. Usual order of meetings and accommodations provided for visitors. Correspondence should be directed to Clifford J. Smith, 3466 Hammond Avenue.

FALLEN ASLEEP

Dawson Creek, B. C. — Our dear sister Mrs. Earl Cox went to be with the Lord November 26th, 1973. She had been a sufferer for over 15 years, a good woman who sought to raise her family of seven children in the fear and admonition of the Lord - four of which profess faith in Christ and three are in assembly fellowship. A true help meet for her husband, highly esteemed in the Assembly of saints, seeking to be an example. Saved in 1927 in her home, received into the Assembly in Mervin, Sask., in 1929. Aged 66 she shall be greatly missed. Always interested in the Assembly testimony.

Forest Grove, Ore. — Our esteemed brother in the Lord Harry H. Goff suddenly departed this life January 9th. Born in Forest Grove and spent all his life here during these 70 years. Saved May 10th, 1926 when the late Alex. McDonald was holding Gospel meetings. For 20 years correspondent of the Assembly. Of good spiritual discernment, guiding the affairs of the Assembly with discretion and much missed among us. His influence good amongst the young.

Grand Rapids, Mich. — We have heard, indirectly, of the homecall of the invalid daughter, Tryphena Pell, of this family. We have known her for many years from our work here in the beginning - Although handicapped, she truly had a love for her Lord and His people.

Arlington, Wash. — Our beloved sister Mrs. Arthur (Anna) Colburn "went home" January 6th, aged 82. Saved in 1905 and gathered with the saints of Arlington Assembly since its planting over 60 years ago. A godly woman, with keen discernment and given to hospitality, having entertained many of the Lord's servants.

Also on Jan. 29th, our dear brother Albert Manske passed peacefully into the presence of the Lord, aged 62. Saved in 1955 and in the Arlington Assembly about 10 years.

Vancouver, B. C. — Our dear sister Mrs. James (Grace) Christie was called home suddenly Dec. 6th. For over 35 years in fellowship in the South Main Assembly. Both bro. Christie and his wife were saved under the preaching of the late Herb Harris and James Rae. She lived a quiet and devoted life for the Lord. Her husband survives, one daughter and one son. The son's salvation sought.

Vancouver, B. C. — An announcement reaches us of the homecall of our beloved brother Thomas Crawford on January 13th in his 100th year. Born in Belfast Aug. 7, 1874. Saved at tent meetings of David Scott and J. J. Rouse on Dec. 17, 1911. Baptized in Trout Lake Feb. 25th, 1912 and received into fellowship in the old Cedar Cottage Assembly (now Victoria Drive). For the last 50 years he has been in the Fairview Assembly. One son, Harold, survives.

Abbotsford, B. C. — Our dear sister Mrs. Vera Ganert went home to be with the Lord Nov. 14, in her 66th year. Saved 45 years ago in Saskatchewan at meetings of the late Wm. Bunting and D. R. Scott and in the Vance district and Abbotsford Assemblies ever since. Her husband Gus, in the Assembly here. Prayer requested for the family of one daughter and three sons.

Cleveland, Ohio — Our dear sister Mrs. David Scott (Mary) went to be with the Lord January 27th in her 84th year. Born and born again in Ireland while attending Gospel meetings in Drumenagh, N. I., March 1, 1914. With her husband (who predeceased her in 1958) in fellowship in the West Side Assembly since 1920 when they came from Saskatchewan, where they had been in fellowship. A faithful, kind woman, exercised as to the Gospel and of a gentle disposition. She leaves three sons and one daughter, our sister Mrs. Jas. Lipke.

Ottawa, Ont. — On December 29th, our aged brother Thomas Holliday went to be with the Lord in his 91st year. Although frail in body, very hard of hearing, and almost blind, he seldom missed a meeting and was out twice on Lord's Day two weeks before his homecall. Saved as a youth in England when 14, so was 76 years in Christ. He knew many of the older "Exclusive brethren" whom he loved to speak of but he severed his connection with them 21 years ago and has been in fellowship here. A retired business man, he spent some of his time in visiting certain assemblies where he ministered the Word and had a good grip of the Scriptures. He is survived by an only son (saved) and an aged sister in England (not saved) - now at home with the One he loved to speak of.

Winnipeg, Man. — Our beloved sister in the Lord, Mrs. Mary Keeling "went home" January 24th in her 90th year. Saved as a girl in North Ireland many years ago and in faithful fellowship with the saints in West End Gospel Hall here. She is survived by four daughters and a son. "It is only a little while." She and her husband filled a long testimony in this Assembly, he died two years ago.

Omaha, Neb. — Our dear sister Mrs. Josephine R. Haynes "went home" January 7th, aged 79. Saved in 1970 at meetings here of bre. Ballhagen and Krause, and added to the Assembly.

Ballintoy, N. I. — Our esteemed brother Dennis A. Brown (brother of late Charles of Vancouver) "went home" January 1st, aged 75. Saved 51 years ago, steadfast in the fellowship until the end. Had a great heart for the Lord's people, their friends and neighbours and had the joy of seeing his family of five sons and two daughters all saved and in assembly fellowship.

Kirkland Lake, Ont. — On February 1st, our sister Mrs. H. (Leita) Heard of this Assembly went home to be with the Lord, aged 64. She and her husband reached through the visitation of the late Ben Widdifield of happy memory through this North country, a true pioneer.

Words in Season

THE BIBLE FAMILY MAGAZINE



CONVICTION

SUCH marks a man, his pathway too,
And marks his course as false or true;

For if the heart has not been won
A constant race can not be run.

The path is hard, and doubts prevail,
And many turn aside to fail;

But courage and conviction stand
To nerve us to Immanuel's Land.

When men deny God's Holy Book
And truths therein are much forsook;

Yea! even when the remnant's small
Who cling to it, yea! cling to ALL.

Conviction tells the heart's been won,
The Word points out the course to run;

So whether men may praise or frown,
The Saviour's smile's well worth renown.

W.H.F.

APRIL, 1974

WORDS IN SEASON

Published monthly by Matthew J. Brescia at 33 Lewis St., Hartford, Conn. 06103. Editor: William H. Ferguson, 1314 Bunts Road, Lakewood, Ohio 44107.

SECOND CLASS POSTAGE PAID AT HARTFORD, CONN. AND AT WATERLOO, ILL.

SUBSCRIPTION COST - \$3.00 yearly.

VOLUMES FOR 1973 - Available from Editor, Wm. H. Ferguson, 1314 Bunts Road, Lakewood, Ohio 44107.

CHANGE OF ADDRESS

Venezuela, S. A. — Neal R. Thomson, Apartado 1243, Santa Rosa, Maracay.

Brazil, S. A. — Please note new address of bro. Tom Matthews, Caixa Postal 348, 93300 Novo Hamburgo, Rio Grande do Sul, Brazil.

REPORTS

Maracay, Venezuela — Brother Neal Thomson has settled in this city - he states Mr. and Mrs. Saword were well, in San Carlos with the Turkingtons - preaching in the tent and hope the new Hall will be ready tomorrow (February 2) - brother Fairfield in a suburb of Valencia, brother Walmsley hopes to have Gospel meetings in a home in this city of 255,000 - two assemblies here but much to be done in reaching out into the suburbs.

Cleveland, Ohio — Saints of Monticello Hall looking for blessing in connection with brother Paisley's meetings to commence March 10, using large chart of Revelation, in ministry and Gospel.

Longport, N. J. — God-willing we will have our Annual Dinner at the Gospel Hall Home for the Aged on April 20th at 12:30 p.m. Let us keep the Home before the Lord for His continued blessing and guidance.

Vancouver, B. C. — Bro. Paisley had very interesting meetings in South Main Hall, refreshing and two professed faith in Christ.

Forest, Ont. — On the occasion of the Centennial of Christians gathered in the Name of our Lord Jesus Christ of the Lake Shore Assembly, a special gathering is purposed God-willing, for Prayer, Praise and Ministry on Monday, July 1st, 1974. The Lord's people heartily invited to be with us and ministry will be appreciated from those teaching the right ways of the Lord. Corresp. Albin Hodgson, R. R. 5, Forest, Ont., NON IJO - phone 519-873-5724.

Chile, S. A. — bro. Ernest Moore mentions that Lord-willing, during my stay here, I plan to search for a home to rent in the South, an area of the country where assembly missionaries have never labored, to date. We will appreciate your special prayers for the Lord's guidance and sustaining grace.

East Boston, Mass. — Seven were to be baptized here March 9th, children of the Christians in the Assembly. We trust they "shall adorn the doctrine." Also a young couple where the brethren have had an interest for some months past were going to be received. I believe this opening was the result of some work done in Wisconsin formerly. Brother Smith has been having some cottage meetings in a home there and lately we hear two have professed. Brother R. Surgeon was also expecting to visit the Assembly in E. Boston.

Jackson, Mich. — Bre. McBain and Gary Sharp of Midland, Ont., commenced Gospel meetings here March 3rd.

Iowa — Word from Garnavillo mentions bre. Brandt and Wahls finishing at West Union after five weeks - one professed early in the meetings. Bro. Dobson was expected for a few ministry meetings. We heard also from STOUT Assembly of God's visitation there when several professed at meetings of bre. Hull and Goff, to God be the praise. Also in Aredale bre. Elliott and McCullough saw a few profess, likewise in Marion, Iowa, bre. DeBuhr and Orr saw some blessing.

Wisconsin — Bro. Mick has been giving help here in his home State, also brother Hamilton of late.

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. 66

APRIL, 1974

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"BROTHERLY LOVE"

"Josiah . . . set the priests in their charge, and encouraged them to the service of the House of the LORD." 2 Chron. 35:1, 2.

MORE than fame, and more than money
Is the comment kind and sunny,
And the hearty, warm approval of a friend;
For it gives to life a savour,
And it makes you stronger, braver;
And it gives you strength and courage to the end.

If he earns your praise, bestow it;
If you like him, let him know it;
Let the words of true encouragement be said.
Do not wait till life is over
And he's underneath the clover,
For he cannot read his tombstone when he's dead.
Anon (submitted by Hubert Kimber, Australia)

* * *

ROMANS 10:16 - COLOSSIANS 3:16

ALL distinctions were merged in the new status which each acquired as a subject of grace . . . 'we are to have the same respect one for another;' . . . looking on our brethren not according to what they are naturally, or socially, but as subjects of divine grace.

WHEN the Son of the Highest was here, He went along with the lowly; not the Kings and great men, but the saints were to Him "The Excellent."

Be not wise in your own conceits. If we are wise in our own eyes we shall have to learn experimentally how foolish we are. C. A. C.

* * *

A PROMISE: "As thou goest, thy way shall be opened up
STEP by STEP before thee." Prov. 4:12
Hebrew version

THE DOCTOR'S PILLS

IN a certain town, the council appointed for one year, to look after its local affairs, was composed of four Universalists (men who contended for the final happiness of all mankind, whether they were Christians or not), and a Christian physician. They acted through the year in great harmony as to the business of the town, but at their last meeting it was determined to attack the religious doctor.

After they had finished their transactions, one of them said, "Doctor, we have been very happy in being associated with you the past year, and we have been in harmony in conducting the business of the town, to the satisfaction of our townsmen. We have found you to be a man of good sense, extensive information, unbending integrity, and of the purest benevolence. It is astonishing to us that a man of your amiable character should believe the doctrine of future punishment."

The doctor replied, "Gentleman, I should regret very much the forfeiture of the good opinion which your partiality has led you to entertain of me. Will you have the goodness to answer candidly a few questions? Do you believe in a future state?"

They replied, "We do."

"You believe that death will introduce all men to a state of perfect happiness."

"Of that we have no doubt."

"Are you now happy?"

"We are not; we are far from it."

"How do men act when they are unhappy, and know that happiness is within their reach? Do you believe that I understand the nature and operation of medicines?"

"We have no doubt, doctor, of your skill in your profession; but what has that to do with this subject?"

"In this box," said the doctor, taking a tin box in his hands, "are pills, which, if each of you swallow one will without pain, carry you within one hour out of this world, and if your doctrine be true, place you in a world of perfect felicity. Will you accept one of them?"

"No, sir."

"Will you?"

"No, sir."

When they had all refused, the doctor said, "You must ex-

cuse me gentlemen, from embracing your doctrine until I have better evidence that you believe it yourselves."

"God is not a man that He should lie; neither the Son of man that He should repent: hath He said and shall He not do it? or hath He spoken and shall He not make it good?" Num. 23:19. "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap." Gal. 6:7.

"And these shall go away into everlasting punishment, but the righteous into life eternal." Matt. 25:46.

Men are trying today to get rid of the thought of eternal punishment; they want to live as they like and escape all the consequences of their sins. "Let us eat and drink, for tomorrow we die." Who is Lord over us? So all restraint is cast off. Yet God's Word stands true; "but know thou that for all these things God will bring thee into judgment." Ecc. 11:9.

MISREPRESENTATION

THE Christian must never expect to be understood and appreciated by the world. Even many professing Christians will not be able to see the reason and the rythm of his actions. It has been well said . . . "Misrepresentation and slander is ever the portion of God's servants. Our Lord Jesus Christ and Stephen were thus treated, Paul's teaching was accused of tending to licentiousness; the earliest Christians were accused of vilest practices; St. Athanasius, in his struggles for truth, was accused of rebellion and murder; the Reformers were accused of lawlessness; John Wesley of Romanism and disloyalty; William Wilberforce of being an enemy to British trade; John Howard (the Prison Reformer) of being an encourager of crime and immorality.

Let us be content, then, if our lot be with the saints, and our portion be that of the servants of the Most High."

F. E. M.

* * * *

Let no man think himself to be holy because he is not tempted, for the holiest and the highest in life have the most temptations. How much the higher a hill is, so much is the wind there greater; so, how much higher the life is, so much stronger is the temptation of the enemy. So our Lord suffereth His loved child to be tempted and troubled for a time, and withdraweth some of His solace and full protection to see what His child will do. Therefore, when we are tempted, let us cry for the help of our Father, as a child cries after the comfort of its mother.

COURAGE OF OUR CONVICTIONS

William H. Ferguson

COURAGE comes from two Latin words meaning "to act from the heart." This, of course, suggests that real heart work is necessary to carry on in God's ways in "assembly testimony" as we near the end of local "testimony" which shall cease at the Lord's Coming for His Church. Thank God! we believe this "testimony" shall continue until then. At His Coming the mixtures with Christendom and interdenominational activity shall abruptly be brought to an end and all believers shall be translated into His Presence in glory.

The great foe of courage is faintheartedness caused by doubt and compromise. We believe one of the leading steps downward was when brethren in Glasgow and London, especially connected with the Publishing houses, failed to stand by the men who had "conscience toward God" relative to engaging in warfare, referring now to World War No. 1. This evidently led such publishers to refuse the plain teaching of God's Word and also to refuse to countenance the men who thus stood for God in the matter and, doubtless with an eye to business and popular trend which was evident, they compromised. One "compromise" leads to another, but in this particular case it was a severe blow to the truth of God which had been generally known to be characteristic of so-called "Brethren" and a blow to the men of God who stood out for God even at the expense of business, health and even life itself. Prior to World War One our leading publications had sought to show that the Christian and participation in war was an incompatible union.

This seemed to us to be the beginning of a more pronounced position and things developed rather quickly then as a compromise with the religious world seemed to draw the assemblies and religion together. The trend has been in that direction largely since and publishing houses connected with the assemblies have, apart from a few, fostered compromise with our position as being "outside the camp" with Him.

To take a stand against this trend has not been easy for any who have "broached the tide" but it has been necessary in order to "strengthen the things that remain and are ready to die" amidst a corrupted Protestantism. Some of our brethren, either from 'little faith' or desire for popularity have succumbed to this path of compromise. They once stood for the things connected with our separation, which they now condemn, but "time is against them." Many who succumbed to compromise have found that the ship "they boarded" is being swamped by storms of infidelity and a pleasure loving crowd who would mix Christianity and the world's concept of good

times, even mixing Hollywood and its characters - even singing Gospel songs as well as all other productions of that renowned retinue, and the end is not yet. All such is a poisonous concoction for young believers.

It takes COURAGE to "act from the heart" and maintain the path of scriptural separation from all that involves us, in various ways, with worldly aims, morals, fashions and schemes. When there is compromise there is also the adopting the "fashion world's" ideas. The "cut hair" in women - the "brief skirts of a world committed to immoral dress" - the "facial extremes" of men of the world along with lack of separation manifested in marriage yokes, prevalence of divorce looked lightly upon and Christians going to concerts, worldly games of the crowds and, if not, watching with the world in private on their T. V. sets, all tells the tale of where the heart lies . . . "It is not the wind but the set of the sails that tells the course we take."

Little wonder that the "power" is gone - that Mr. Faint-heart is prominent in the assembly rather than Mr. Great-heart - the religious fabrication of truth takes the place of the Person of Christ and the "things most surely believed among us" relegated to the background. Ministry on the Person of Christ, His Headship and Lordship in the Church gives way to "coffee breaks" or Saturday evening meetings mostly for young in many places and love for the Word of God has been displaced by the "good times" so appealing to nature, instead of the "quiet hour" spent in the presence of our God. The net result is "activity" but no power and Laodicea is seen instead of Philadelphia with its "little strength" - loyalty to the Word of God and refusal to deny the Name of our Lord Jesus Christ in "testimony."

With the lack of POWER has gone PEACE. Peace of mind and restfulness in Christ has given way to the urge for travel, seeing something new, hearing something new, coupled with the dropping of the bars in many other ways and a life that could be useful for God by earnest determination to live for God only in the world is lost in a maze of self-interest rather than "interest in others" and devotion to Christ.

THE HOME LIFE

Also largely gone is the happy Christian home life with the family altar and the evidence of godly living. The T. V. has driven out the family altar - both don't exist together. Parents don't stand against this because their children want it and must not be different from the world. God told Israel of old they were to teach their children WHY they were a different and a pilgrim people in the world. The Bible is no longer prominent in the homes, as it used to be, nor the texts on the

walls, etc. The Lord's Day becomes a day of travel, picnicing, the beaches in the Summer, the running here and there, instead of "giving the Lord His day" - either in quiet meditation and prayerful study or in scriptural activity in visiting, etc., and Gospel work. Let us remember that Israel's Seventy Years of Captivity was the result of robbing God of His one day out of seven and their greediness to "till the land and sow in the seventh year" rather than trusting God and giving Him His portion of their "time." God is not mocked by saint or sinner in all such matters.

THE COST OF STANDING FIRM

That it will be costly is sure. We mention possibilities:

1. In the case of elders and shepherds -- reproach and opposition.

2. In case of those ministers of the Word - the refusing to have practical fellowship with such, even of assemblies who once stood for the truth of God, even some they have nurtured and even planted - cp. 2 Tim. 1:15. Carnal men think that by withholding their money they can change the attitude of those who do not go along with them, but they neither know the men of God, nor the God they have learned to trust.

3. It costs friendships. Better far to lose this than to lose peace of mind in obeying the Word and a friendship based on compromise is not to be sought. Thank God for assemblies who still stand for the "old paths" of the Word, worldwide, also for the many believers who stay loyal to the Word of God they have learned, in view of the Judgment Seat of Christ - 2 Tim. 3:14, 17.

4. The reward of ALL remnant testimony . . . "To sup with our Lord Himself and enjoy a feast with Himself and kindred hearts." Rev. 3:20.

In confusion of past failures and with acknowledgment of all departure from the simplicity of Christ, let us yield ourselves afresh to the Lord in the spirit of Romans 12:1, 2 and prove His will and blessing. This demands courage, unselfishness and divine strength but the God of the "remnant" who fear God - Mal. 3:16 STILL LIVES.

Satan cannot drag a Christian into hell after they are saved, nor can he keep them out of heaven, but he will use every power and wile to spoil them on the road to heaven. His resources are great and his success has been marvelous. He has ruined the lives and dimmed the light of many who once shone brightly for God, and has dragged many a brilliant leader to the rear. Therefore "watch and pray" for we are not ignorant of his devices.

IF A MAN DIE WILL HE LIVE AGAIN?

Harold S. Paisley

This wonderful subject is a fundamental of the faith and, like the other foundation truths, is being denied today from many a pulpit as well as by the indifferent sceptic who professes himself wiser than God. This subject can only be understood by faith, and all the saints gather up some of the plain Scriptures bearing on this vital truth to simply show what the Book teaches.

WILL ALL THE DEAD BE RAISED?

When we think of all the millions of human beings whose bodies have returned to dust, others buried in the depths of the sea, and some whose remains have been cremated following the pagan custom of the heathen, the question arises, "Will they live again"? We know that all their souls are existing in a disembodied state either in the place of torment Luke 16:28, or with Christ in Heaven above which is also a real place and not merely a condition Phil. 1:23. Not one of these but shall know one day, though not all at the same time, the power of Christ in Resurrection. The Word of God is plain both in the Old Testament as well as the New on this matter. "As the waters fail from the sea and the river decayeth and drieth up, so man lieth down and riseth not till the Heavens be no more, they shall not awake nor be roused out of their sleep." Job 14:12. "All they that go down to the dust, shall bow before Him." Ps. 22:29. Also the remarkable words of Job should be noted in chapter 19, verses 23 to 27, "I know that my Redeemer liveth and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body yet in my flesh shall I see God."

Coming to the New Testament we find the truth clearly explained and the revelation unfolded more fully. "Marvel not at this for the hour cometh in which all that are in the graves shall hear His voice and shall come forth." Now note the two resurrections separated by at least 1000 years as we shall see later, but here both are in the same verse, "They that have done good (proving the reality of their profession) unto the resurrection of Life, and they that have done evil unto the resurrection of damnation."

As it was in the days of the Apostles so it is in the 20th century. There are those who deny the Resurrection. Paul wrote to those in Corinth who were in danger of being affected by this evil doctrine in words which combat such spurious teaching.

THE PRESENT DAY VALUE OF 1 CORINTHIANS 15.

We commend this wonderful, beautiful and instructive

portion to the reading of all young believers and especially those in High Schools and Universities, where the leaven of evil doctrine in relation to resurrection is openly propagated. Paul, with masterly ability and under the power of the Holy Spirit, shows that if there is no resurrection of the dead then Christ has not been raised, therefore faith in Him is of no saving value; they have believed in vain and are yet in their sins. As for the servants of the Lord who preach Christ they are false witnesses for they have testified that God has raised up Christ from among the dead. Much hinges on the absolute certainty of the literal Resurrection of the Lord Jesus Christ and in spite of all the ideas of modernists no fact is better established in the Scriptures. "But now hath Christ been raised from the dead the firstfruits of them that are asleep." V. 20. "He appeared to Cephas, then to the twelve, then to about five hundred brethren at once, then He appeared to James then to all the apostles and last of all to me also as unto one born out of due time," verses 5-8. Surely these words if there were no others prove beyond doubt that the Lord is risen indeed. Luke confirms this evidence by saying that He showed Himself alive after His passion by many INFALLIBLE PROOFS, being seen by His Own for forty days. This was what gave rise to the powerful apostolic preaching and the severe persecution. God still blesses the preaching that makes much of the glorious Resurrection and we can be sure the devil still hates it and will raise up opposition to it. It proves God's acceptance of the work of His Son on Calvary and is the assurance that all who reject Him will be judged eternally in the Lake of Fire. How precious are the words "With great power gave the apostles witness of the Resurrection and great grace was upon them all."

The absolute importance of the resurrection of the Lord cannot be stated too plainly. Had He not been raised, there could be no resurrection of the dead. Satan's power would be unbroken and all must perish. But thank God He is risen and has gone on high, having first descended into the lower parts of the earth, Eph. 4:9, where the triumph of His work on the Cross was felt, bringing on high with Him all the old Testament saints who now enjoy the bliss of Paradise above. They wait like the saints of this age their glorified bodies in the first resurrection.

WITH WHAT BODIES DO THEY COME?

This question is often asked. Thank God the Scriptures bearing on its answer are plain. "Thou foolish one, that which thou sowest is not quickened except it die, and that thou sowest thou sowest not the body that shall be, but a bare grain, it may chance of wheat or some other kind, but God giveth it a body as it pleased Him and to each seed a body of

its own." 1 Cor. 15:36-38 R. V.). Here we can plainly see that the grain of corn falling into the earth is quickened again, and out of death there is resurrection. The universal law is that whatsoever is sown is reaped. The same is reaped and yet not the same. A wonderful change has taken place and God has given a body as it hath pleased Him. As is the case with the wheat seed, corn or barley, so it will be with the natural body. It is sown a natural body it will be raised a spiritual body. The resurrection Body of the Lord Jesus Christ was the same that hung upon the tree and yet it is not the same, a mysterious change had taken place which is beyond human understanding, though to faith it is a blessed reality. To dispel the unbelief of a Thomas, the Lord revealed Himself and called upon the doubter to thrust his hand into His spear riven side and also showed him His nail-pierced hands. Thomas saw and believed that it was the Lord himself and exclaimed in worship and wonder "My Lord and my God." All this, and the many other appearances of the Lord, show it was the same glorious Person in the same body, but now a glorified body was seen by them. What a hope is ours that in Resurrection or at the change of His Coming our bodies will be fashioned to the body of His Glory. Phi. 3:20.

EVERY MAN IN HIS OWN ORDER.

We will now conclude our meditation on this foundation truth by tracing the order in the Resurrection. Men reap the harvests of earth at various times, each fruit and crop in its own time and order, so also is the Resurrection. Christ is the Firstfruits, the blessed wavesheaf, the true token of the glorious resurrection of all the saints to follow, albeit every man in his own order. At the Rapture the saints will be raised at the shout of the returning Lord and, with us who may be alive and remaining, all will be caught up to meet the Lord somewhere in the air. (1 Thess. 4:13-18). We know not when this may take place but we believe it may occur at any moment. No date may be fixed or time of the year set for that moment is unknown even by angelic beings. We believe that along with the Church of this age will be all the Old Testament saints, the friends of the Bridegroom who will rejoice in the union of the Bride and the Lord in the day when the Marriage of the Lamb will be celebrated in Heaven. Also we believe that all the infant dead will share in this first phase of the first resurrection and it seems in keeping with the righteous Lord that living infants will be translated with the Church. Prior to the 1000 years of the reign of the Lord, all the slain saints who died under the orders of the Man of Sin during the Great Tribulation will be raised. This will conclude the First Resurrection. Rev. 20:6).

The last great scene of resurrection is that of the unjust

(A general resurrection though widely taught in Christendom is not in the Book). Prior to the Great White Throne Judgment the unsaved dead will be raised out of their graves of sea and land and their souls, reunited from Hades, will be judged and they will be cast both soul and body into the Lake of Fire for all Eternity. This awful end will be the portion of all whose names are not found written in the Book of Life. If any who read these lines are unsaved, we implore you to now seek the Lord in true repentance and trust the merits of His Precious Blood that so great a death may never be yours. Read John 5:24, and Rom. 8:1, for the grand assurance of salvation and thus escape eternal pain.

REMEMBER

William Oliver

AS we travel along the path of the Christian life we are exhorted to conduct a positive attitude of forward movement. Paul gives us this exhortation in Phil. 3:13, 14 when he says . . . "Forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus." We are not to look behind so as to be discouraged, or dissatisfied, or distracted but there are some backward glances which help us in our forward movement. We mention a few as found in the history of Israel as they found themselves on the banks opposite the Promised Land.

REMEMBER WHAT YOU WERE - Deuteronomy 5:15

Moses, who has led the people thus far on the journey of deliverance, recognizing that his time of service is about over, reviews with them what God has done and will do. He brings all the past, present and future into relationship with God's statutes and judgments and in verse one of chapter 5 sums up the action desired in the Book of Deuteronomy, i. e. - "Hear, learn, keep and do them." Now in verse 15 he says - "REMEMBER that thou wast a servant in the land of Egypt." In ch. 15:15 he uses similar words regarding their being bondmen. This remembrance would tend to produce humility and would affect their attitude towards those they were associated with. How they would remember their position and condition - the Ruler that knew not Joseph, the taskmasters, their whips, the bricks, the straw, the long days of hard labor, the load that only grew, the hopelessness of any human deliverance. It is interesting to note that both here and in ch. 15:15 Moses reminds them of what they were when bringing before them their responsibility as to the rest and release of their servants.

Does it not humble us to remember what we were before

God saved us? Does it not give us more compassion for those who are yet unsaved? Should it not keep us from a haughty spirit of self-satisfaction and pride? The great apostle Paul, after 23 years of knowing and serving Christ and seeing many souls saved and churches established, states in 1 Cor. 15:9 . . . "I am not meet to be called an apostle because I persecuted the Church of God." After thirty years in Christ he writes to Timothy, his son in the faith, - "Christ Jesus came into the world to save sinners, of whom I am chief."

REMEMBER WHAT HE DID Deut. 7:18

In this 7th, chapter Moses deals with the nations that they would be brought in contact with and their need to be separate from them, to conquer them and not to be overcome. Again he exhorts them to "Remember what the Lord thy God did unto Pharoah, and unto all Egypt." This was to serve as an encouragement and would affect their attitude toward that which they must conquer. They would remember those many weeks of God's dealing with Pharoah, plague after plague and, finally, the judgment of death on all the firstborn with provision found only in the slain lamb and the blood applied. They would remember as well the roast lamb and their readied condition for travel that soon followed. Release from bondage - Oh what a joy!

Do we not remember what the Lord has done in our lives? The time when the grace of God reached in and delivered us from the power of darkness; when we entered into the blessedness of that truth for the first time, that "Christ died for the ungodly." Does it not encourage us to remember His mighty work in salvation and realize that He Who caused that great victory can continue to work for us in redeeming grace and separating power, as His purchased people . . . Titus 2:14. In years past it was not uncommon, when in a group of Christians to hear them tell, one by one, how God reached and saved them. Young Christians! If you want to experience real joy and encouragement with other Christians, inquire as to the circumstances of what He did for them and be quick to tell what He has done for you. It shall result in greater appreciation of His mighty saving power among His people and will cause joy to flow in your own soul. It will help you to gain the victory over the world, the flesh and the devil.

REMEMBER HOW HE LED - Deut. 8:12

Again Moses brings before the people the need to observe all the commandments and, while doing so, says in verse 2 - "Remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, to prove thee, to know what was in thine heart." So here we have REMEMBER for edification and instruction and this would affect their

attitude toward the circumstances they would be found in. They would remember the long, dusty march, the Red Sea experience, Marah, the quails, the Manna, the smitten Rock, the mountain smoking and quaking and much more along the way. Some bitter, some sweet - all in His leading and, now, in retrospect the purpose is unveiled and the dark threads that were woven in are viewed as part of the beautiful pattern to enjoy and provide guidance for the future path. Peter follows this thought in 2 Peter 1:12 and Paul also says to Timothy in 1 Tim. 2:12, 15 . . . "If we suffer we shall also reign . . . of these things put them in remembrance."

Well might we remember how He has led so that we might gain present instruction that it might have some effect over our present path that we should continue to seek out His Hand in leading and guiding.

REMEMBER WHO HE IS Deut. 8:18, 20

As if last, and at the pinnacle of all, Moses says in v. 18 - REMEMBER THE LORD THY GOD." It comes as a warning lest they should forget and affect their attitude toward God. There was this danger as in v. 12 . . . "When thou hast eaten and art full" - v. 14 . . . "thine heart be lifted up" - and in v. 17 . . . "and thou say, in thine heart, my power and the might of mine hand hath gotten me this wealth." Paul expresses the desire of a full heart, after many years of faithful, difficult service in Phil. 3:8, 10 . . . "That I may win Christ and be found in Him . . . That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death."

The brethren of Joseph return to old Jacob, their father, in Genesis 45:26 with these words - "Joseph is yet alive, he is governor over all." They had wagons and asses laden, changes of raiment and more but because of hearts that had been turned to the person of Joseph, they speak of the person and the person's position.

How is it with us, dear fellow Christian? Do we REMEMBER WHO HE IS? Do we talk about His Person and the position He occupies? We would do well to enter more into the knowledge of our Blessed Lord Jesus Christ - His place in eternity past "before all things" - His mighty power . . . "By Him all things consist" and His present position . . . "He is the Head of the body, the Church" and His future glory - "that in all things He might have preeminence." Col. 1:16. etc.

In the song of Moses, before he takes leave he says in Deut. 32:7 "REMEMBER THE DAYS OF OLD, consider the years of many generations, ask thy father and he will show thee; the elders and they will tell thee. Well for us if we thus remember the days of old.

WHAT WE WERE - to humble us and affect our attitude toward saved and unsaved.

WHAT HE DID - to encourage us and affect our attitude toward what we must gain the victory over.

THE WAY HE LED - as a warning to affect our attitude toward our God.

"Then they that feared the Lord spake one to another and the Lord hearkened and heard, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His Name"
- Malachi 3:16.

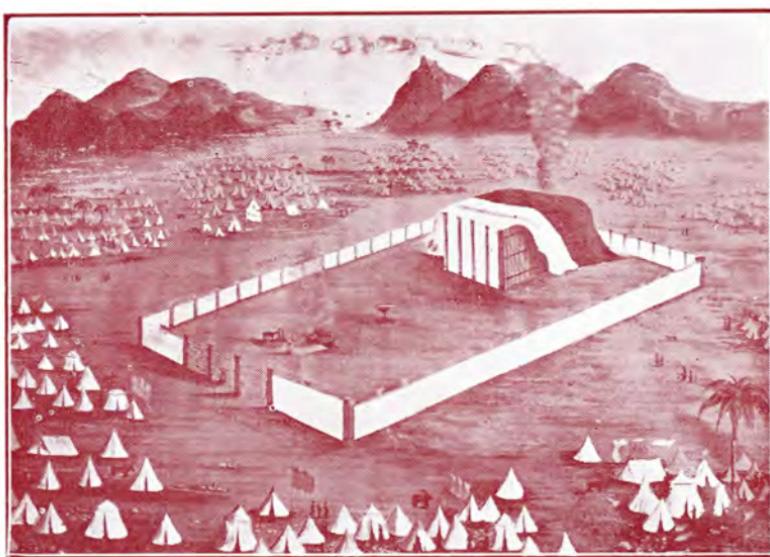
WHITFIELD AND THE HIGHWAYMAN

AN amazing story is told of George Whitfield and a friend in Scotland. They were just about to set out on horseback when they heard of the sad case of a poor widow, left penniless by the death of her husband. Whitfield impulsively emptied his pockets of all the money he had. As they rode out of the town his companion began to expostulate with him for giving beyond his means. Soon after they were stopped by a highwayman, and the friend, very unwillingly, had to empty his pockets. As they rode away Whitfield took care to point out how much better it was that the contents of his purse were in the hands of the widow instead of the thief. But they were not yet out of the wood. The highwayman had noticed that Whitfield was wearing a very good coat and, overtaking them once more, compelled him to exchange, handing over his own shabby garment in its place. Scarcely had they started again before the clatter of hoofs was heard once more, and they saw the man was a third time in hot pursuit. Afraid for their lives, they put spurs to their horses, just succeeded in reaching the town before he was able to overtake them. Then Whitfield examined his new property and, to his great surprise, found that there was a fifty-pound note in the pocket of the highwayman's coat, quite enough to explain his anxiety to catch up with them for the third time.

Selected

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Paul and his companions were men of a choice spirit, yet he said "Being defamed, we entreat; we are made as the filth of the earth, and are the off-scouring of all things this day, 1 Cor. 4:13. How are heaven and earth divided in their judgment and estimation of the saints? Those whom men call filth and dirt God calls His peculiar treasure, a crown of glory, a royal diadem.

TABERNACLE MEDITATIONS

AS we mentioned in our last paper, the structure was a moveable one, yet when carried and raised afresh in their journeyings, the pattern never changed, the details were all thoroughly known to the Levites who were chosen to do this work by God, under the hand of Moses and the Priestly family (who covered the Ark and other vessels of the Holy Place ere the Kohathites handled them) - there was no confusion, no over-stepping of another's work, they all worked in unison and harmony to maintain the "charge" God had given them. The Gershonites and the Merarites - Num. 10:17 . . . v. 21 states "they did set up the tabernacle against they came," i. e. the Kohathites carrying the Holy Vessels. We, therefore, could speak of the Merarites as "foundation men" - they get there first, then the Gershonites with the "coverings", etc. This would suggest to us that their work, i. e. the Merarites, would approximate the "foundation men" of this Church age, who "went forth" with the Gospel into entirely new and untouched territory, saw God's hand with them, saw some saved, taught them the truth of Believer's baptism, Breaking of Bread, apostolic teachings, etc., etc., and saw "churches formed" or founded - gave them the distinct pattern to continue by, con-

tained in such doctrine until the precious Word of God was fully unfolded to each succeeding generation. The character of the "foundation men" has been seen in the resulting work of God in testimony. We must seek to follow such a pattern. When we think of the men whom God raised up to lay the foundation of "assembly testimony" on this Continent and consider, today, how some would even come amongst us and seek to change the pattern to suit present-day conditions, as they say, we marvel at their effrontery for what have they laid, as a foundation for their unproven theories and "open" ideas?

The heavy sockets the Merarites carried for the structure were of silver, speaking of redemption and the boards all rested on such a foundation - how necessary this is in every testimony to be sure all are resting on that "Precious Blood of Christ" - a full atonement having been effected. Then they carried sockets of "copper" - giving us the thought, although hidden under the surface, that all approaching the Habitation of God were tested in righteousness - God is a God of judgment, 1 Peter 4:17. The boards were covered with gold - the Vessels inside were all of gold, hence we could link this up with the Assembly of God as to local character brought before us in 1 Corinthians, chapter three . . . "Now if any man build upon this foundation gold, silver, precious stones, etc., verse 12 - the "precious stones" could be seen in the Breastplate of the High Priest - the saints in their variegated character all borne upon the bosom of Our Great High Priest in the presence of God. All in all Christ is brought before us in every detail of this splendid Structure although covered by a rough Badger Skin covering - its beauty only beheld by the priestly family inside. We are reminded also of it as a "habitation of God" which every Assembly ought to be and can only be, when patterned after the original, without deviation or the instituting of man's ideas and inventions.

Let us never decry the work of the "foundation men" God used to give us such a privilege today of seeking to carry out the Word as they taught us. "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them:" So enjoined the beloved apostle to his son in the faith Timothy in 2 Tim. 3:14 and so we would enjoin all who are in fellowship with scripturally gathered churches of the saints, to continue thus and PRESERVE THE PATTERN - even till the Lord come - then shall be a due and astounding reward for faithfulness - cp. Rev. 3:12.

The Editor

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A Christian is the world's Bible. In many cases a revised version is needed.

DISTINCTION BETWEEN RAPTURE AND REVELATION

The RAPTURE is when Christ comes to the air -

The REVELATION is when He comes to the earth -

The RAPTURE is for Christians (The Church) -

The REVELATION for Jews and Gentiles -

The RAPTURE is for salvation -

The REVELATION is for Judgment -

The RAPTURE will be private -

The REVELATION will be public - every eye shall see Him -

The RAPTURE will come at any moment -

The REVELATION after certain events have happened -

At the RAPTURE all Christians ascend -

At the REVELATION no one ascends - Christ descends -

At the RAPTURE Christ is the Morning Star -

At the REVELATION He is the Sun of Righteousness -

At the RAPTURE it is the dawn -

At the REVELATION it is the day -

At the RAPTURE Christ comes to the air -

At the REVELATION He comes to the earth - His feet shall stand on the Mount of Olives - Zechariah 14:4.

At the RAPTURE Christ will be heard (by His own) --

At the REVELATION Christ will be seen -

At the RAPTURE it is the Day of Christ -

At the REVELATION it is the Day of the Lord -

At the RAPTURE He comes as Son of God -

At the REVELATION He becomes as Son of Man -

(He never comes for His Church as the Son of Man and that one fact will enable students to decide whether any passage refers to the RAPTURE or the REVELATION -)

FINALLY - He comes to the air for HIS OWN and afterwards to the earth for HIS THRONE -

The above interesting item sent us from brother H. A. Tritton of Australia. He states that it is not his own searching but that of another but we appreciate his sending it and it agrees with our own thoughts and the general character of ministry in this Magazine . . . Editor

PRAISE FOR THYATIRA - WHY?

Revelation 2:19

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

THIS is very great praise and has occasioned perplexity to some in that, if Thyatira represents the popery of the Middle Ages, how such eulogium was possible.

It must be borne in mind that all through the Scriptures, whenever there was corporate failure, the faithful "remnant" became invested with the corporate position before God. The Jewish remnant, for example, came on the nation's apostacy, into the place of the nation. So in the Church of God, and on this principle, the Lord is able to impute to Thyatira all the state and activities of the devoted saints in her midst. Concerning the faithful saints in this period - (we quote from J. N. D. Collected writings):

"Nowhere, perhaps, is there a more deep and interesting story, nowhere longer and unwearied patience; nowhere truer, or perhaps so true, hearts for Christ and for the truth and for faithfulness to Him against a corrupt Church, as in the saints of the Middle Ages. Through toil and labour, hunted and punished, in spite of a system far more persevering, better organized, than heathen persecutions, violent as a time they surely were; with no fresh miraculous revelation, or publicly sustaining body, or profession of the Church at large, clothed with universal acknowledgment, to give them confidence; with every name of ignominy that people or priest could invent to hurt them with, they pursued their hemmed, but never abandoned way, with divinely-given constancy, and maintained testimony of God, and the promised existence of The Church against the gates of Hades, at the cost of rest and home and life and all things that could give, or nature feel." J.N.D.

AND Christ had foreseen, not forgotten, that weakness may have been there, and ignorance may have marked many of their thoughts. Satan may have sought to mix up mischief with their good, and sometimes succeeded . . . but their record is on high and their Saviour's approbation will shine forth when the books of ease-loving questioners who have written on them, shall be like dust on the moth's wing when it is dead . . . This the Lord owns in Thyatira. It made no part of the Church for men then; it makes none for many wise people now. **IT IS THE FIRST PART FOR CHRIST.** "Dennet"

QUESTIONS and ANSWERS

Question: When believers are contemplating a "move" from their district where they are in fellowship with the Lord's people, would it not be advisable to make sure when considering a new city, or district, that they are in the mind of the Lord, and with distinct possibilities of proving that "fellowship" of an assembly of God where they shall find "rest to their souls" as to testimony? We have known so many who have made the "change" and then found out to their sorrow that they have made a mistake - sometimes they are content to "go along with" a company "very open" in their ideas, with the "open table" and in this way they lose a good conscience toward God and possible loss of reward.

Answer: All "moves" - especially involving our "assembly fellowship" should be a serious matter, without the element of "chance" involved. It is possible that we have our minds pretty well made up, or perhaps our circumstances are distinctly difficult for us, and we are made to feel the urgency of the "move" - without definite leading of the Lord or of the Word.

We often think of, and speak of, the message of the Lord in Isaiah 50:10, 11. In verse 10 we have the distinct possibility of the man or woman of God finding the path unclear, so they must "trust in the Name of the Lord, and stay upon his God." They "must wait."

In verse 11 we have the other possibility - i. e. "lighting a fire of our own" or "making our own way" in the problem with the resulting "walking in the light of your fire, and the sparks that ye have kindled" - - - the result - - - "Ye shall lie down in sorrow."

If circumstances have drawn a believer or two to a district where they find themselves without proper fellowship according to the Word, let them cry to God and perhaps they shall find some kindred souls with whom they can pray and read the Word meantime, until God works further.

Question: We notice in recent times that some of the younger generation in Assembly fellowship are forming the habit of working or studying for school exams., etc., on the Lord's Day. They reason that there is no prohibition in the Scriptures against such, as we are not under Law but Grace. Is this a Scriptural view? (From Europe)

Answer: This question suggests a "breakdown" somewhere in the matter of giving to God "His Day" out of the seven (which is still normal New Testament doctrine). It could be that the weekdays are so filled up, perhaps legitimately enough, but given over to pursuits, etc., which take the place of the "study periods" so when the Lord's Day comes around, one feels they must get ready for school or college and spend hours poring over "books" on the day set apart for Himself. This works against them in two ways at least - they are "robbing God" of His day and time on His day, and neglecting necessary duties in connection with the Assembly of God with which they are in fellowship and its various responsibilities. The other way in which they are losing is in their neglect of the Book of God on the Lord's Day (and also other days) to the starving of their own souls and loss of spiritual attainment and growth.

Which is most important? That we should excel in our studies for educational purposes, or give to the Lord the necessary time poring over the Book of God to see that our souls are fed with heavenly bread and the Blessed Spirit of God, as we do this, enlightening our minds with the truth of God. This is how men and women of God have grown spiritually and developed into those who have been a real blessing to others in their studies, their writings and their spiritual attainments.

The old Scripture "them that honour Me, I will honour" etc., 1 Samuel 2:30 holds good and should guide us all. I presume, in a long lifetime, your editor has studied more than the average, but have always sought grace to give time to the Lord on His day and to His blessed Word.

Question: Is simple "remnant testimony" the answer today or rather the tendency to have fellowship with so-called fundamental "churches" or "groups" of Christians who specialize in the Gospel mainly and would seek an increase in numbers thus as a "building up" of Assemblies?

Answer: This question, raised frequently by some, leads to an important decision which all who have learned the truth of gathering only to the Name and Person of Christ must face as the "intermingling" and adopting of methods of the religious, even so-called fundamental groups, is put forth as a scriptural proceeding.

All "testimony" committed to man, whether in Old or New Testaments, has been marked by failure, generally speaking. Yet, in spite of all there has always been a "remnant" who have sought to abide by the Word of God and seek in humility and obedience to continue therein. Such would not "presume" to be The Remnant but would rather seek to maintain remnant faithfulness as we find at the close of the Old Testament Canon . . . "Then they that feared the Lord spake one to another: and the Lord hearkened and heard, and a book of remembrance was written before Him (The French translation renders it a 'souvenir book') for them that feared the Lord, and that thought upon His Name." Malachi 3:16. That such remnant testimony was pleasing to God is fully unveiled to us as we enter the New Testament period when we view the remnant (doubtless the same remnant) in Luke chapter one who found it a precious promise which was fulfilled before their eyes when the Saviour was born in their very midst, as it were, and they could rejoice, with Simeon in chapter 2:25, 32 - four hundred years had passed since the "remnant" was viewed in Malachi 3 - yet they had continued in faithfulness to God and His Word and were duly rewarded. There IS A REWARD for faithfulness to God and His Word.

As we consider the general course of The Church as outlined in Revelation one to chapter three, we still see a "remnant" in each case under the figure of the "overcomer" - the Church in its pristine or primitive beauty, has largely passed, apart from the "remnant" in her midst and yet still carries on, maintaining the early pattern and seeking in all simplicity and godliness to fulfil the Scriptural injunction as to gathering and GOD RECOGNIZED SUCH in each case. It may be small in estimation of the world and carnal believers who wish for a more liberal approach and a measure of ostentation, coupled with a recognition by the interdenominational world as a progressive, and tolerant people with whom we can feel at home, they would say. We shall make room for them, they shall make room for us in their midst - and we shall be happy together. This is the LANGUAGE OF COMPROMISE.

There is no alternative to this simple 'remnant testimony' except that of "falling in line" with the liberal minded Christians, careless about their links with such interdenominationalism (much of it tainted by error of various types,) "tongues" - "healing" - "falling away" - "clerisy" - "musical entertainment - concerts, etc.," - "frequenting movie-houses for so-called religious films" - "worldly sports, baseball, football, etc., etc.," all tolerated and thought little of as to separation from the unsaved - radio programs, certain ones tainted with error and none of them "strengthening the things that remain" etc. The number is legion.

The Word is . . . "Let us go forth therefore unto Him without the camp, bearing His reproach." Hebrews 13:13.

THE PIONEER PAGE

WE have written briefly in this issue under "Tabernacle Meditations" of men we could call "Foundation Men" and the following extract from the pen of the late T. D. W. Muir of Detroit, Mich., written in 1924 is very timely - Mr. Muir knew these men, he was a pioneer himself and the following will interest many who have watched the decay of true pioneer work:

"FIFTY YEARS AGO THIS SUMMER (1924) THE LATE DONALD MUNRO AND JOHN SMITH PREACHED THE GOSPEL EVERY NIGHT FOR FOUR MONTHS ON THE STREETS OF HAMILTON, ONT., leaving behind them at the end of these months an assembly of nearly fifty, most of whom were new born souls who had been baptized and gathered simply in the Name of the Lord. It was the first effort of any size among us and it bore far reaching fruit in furthering the work of the Lord." REMEMBER - this was 100 years ago this year.

Hamilton, as the result of that Summer's work became a center of operations, from which scattered many heralds of the Cross. For other brethren came over from the Old land, and became a real help to the furtherance of the Gospel, and also in the establishment of the saints, who made up the little companies that were constantly being added as the result of pioneering work in the Gospel. Prominent among those true pioneers were such men as the late Donald Ross, James Campbell, James Smith (of saintly memory), John M. Carnie, John Haliburton, John Mc Fadyen, W. L. Faulkner, James Kay, Robert Jamieson, John Moffat, James Harcus, and others who have rested from their labors. Others, again, who in those early days toiled and triumphed in new and out of the way places, and are with us, are increasing in years, but as the pages of 'Our Record' frequently show, they are men who believe that if souls are to be reached for Christ, we must 'go for them.' In heart, they are pioneers still!

Conditions have changed since those days, but the need of men has not lessened, the indifference of men is fully as acute, and the Gospel of Christ, being God's only remedy, is still the 'power of God unto salvation' to every one that believeth. Therefore there is fully as great need for reaching forth after the perishing to bring them to Christ as there ever was.

Numbers of villages, towns, cities, and even States have as yet been untouched by the clear proclamation of the Gospel. Thousands of communities have never heard of the divine Center of gathering - the Lord Jesus Christ - and hence, one would search in vain for a company gathered out from the world, and separated unto Him in these places.

So while many are finding it more agreeable to go from one well-appointed company of Christians to another, where everything is made ready to their hand, surely we might well cry to the Lord of the Harvest that He would send forth "Gospel laborers" into His harvest field."

THUS wrote T. D. W. Muir, himself a true pioneer who had taken the city of Detroit for God and preached in the open air down town, with his wife holding his hat, in a city of about 450,000 and saw a great work of God develop from that simple beginning.

Where are the men today who have any "vision" - who can look out on the hundreds and thousands of towns, villages or cities and determine, in the fear of God, to "hold them for God?" This can never be done by making a circuit of assemblies and just holding Gospel meetings in these "well-appointed" companies - again we state what we have often mentioned - TRUE PIONEER WORK IS DYING OUT for lack of men with "vision."

The Editor

CONFERENCES

Culver City, Calif. — We plan to hold our Conference commencing April 12 with Prayer Meeting at 7:45 p.m. continuing over 13th and 14th. All meetings in the Gospel Hall, 11138 Venice Blvd. Corresp. Harry E. Bingham, 5400 Aura Ave., Tarzana, Calif. 91356. Phone 342-7594.

Toronto, Ont. — 88th Annual Conference of East End Assemblies will be held D. V. commencing with Prayer Mtg., in Pape Ave., Gospel Hall, 871 Pape Ave., Thurs. April 11 at 7:30 p.m. Mtgs., will continue in the Eastern High School of Commerce, 16 Phin Ave., April 12, 13 and 14. Breaking of Bread Lord's Day at 10 a.m. Corresp. to Lyle MacMullen, 9 Tidefall Dr., Agincourt, Ont., Tel. 291-0539 or Earl Barnett, 19 Tally Lane, Willowdale - Tel. 226-0070.

Vancouver, B. C. — Annual Conf., of So. Main, Deep Cove and West Richmond will be held D. V. April 12, 13 and 14 in the John Oliver High School, 41st and Fraser Sts. Prayer Mtg. in South Main Hall, 60th & Main, April 11 at 8 p.m. Hospitality extended. Correspondence to W. A. Boyd, 6540 Sophia, Vancouver 15, B. C.

Waterloo, Iowa — Annual Conference, as usual, will be held in the Western Ave. Gospel Hall, 726 Western Ave., April 20 and 21. commencing with Prayer Mtg., Fri. eve. April 19 at 7:30 p.m. Usual order will prevail and hospitality extended. Corresp. Clifford J. Smith, 3466 Hammond Ave., Waterloo, Iowa 50701.

McKeesport, Penna. — Annual Conference will be held D. V., commencing with Prayer Mtg., Fri. April 26th at 7:30 p.m., continuing April 27 and 28. All meetings will be held in the Pavilion of Renzie Park as before. The Lord's servants walking in the old paths welcomed in ministry. Please advise beforehand of your coming to Corresp. Wm. H. Moore, 2705 High St., Ph. 672-7575.

Deseronto, Ont. — This Assembly, with Picton, plan their Conference God-willing, commencing with a Prayer Mtg., in the Legion Hall, Main St., May 18th at 3:30 p.m. continuing in the same Hall May 19 and 20. Servants of the Lord walking in, and teaching, the right ways of the Lord welcome in ministry. Corresp. Wm. Root, Box 241, Deseronto, KOK IXO.

Calgary, Alta. — God-willing the Conference will be held this year in the West Hillhurst Gospel Hall, cor. of 7th Ave., and 22nd St., N. W., May 18, 19 and 20, preceded by Prayer Mtg., Fri. May 17th at 7:30 p.m. Servants of the Lord practising and teaching the right ways of the Lord welcome to minister. Corresp. Harold Woods, 2915 7th Ave. N.W. Calgary - T2N 1B3.

Toronto, Ont. — Annual Conference of West End Assemblies will be held as usual on April 12, 13 and 14 in the Royal York Collegiate, between Bloor W. and Queensway, Prayer Mtg. in Rexdale Gospel Hall April 11 at 7:30 p.m. A feature of this Conference will be the Bible Readings each day between 1:30 and 3 p.m. Particulars from Mr. Nelson Brooks, 9 Sunplains Crescent, Etobicoke, Ont. Phone 621-3784.

Toronto, Ont. — The Mimico Bible Readings will be held, as on former years, in their own Hall, commencing Friday, April 19th at 7:30 p.m. The "readings" continue Saturday, all day, and Lord's Day afternoon April 20 and 21. The subject for the Bible Readings Revelation, chapters 1 to 3 which should prove very instructive and we trust, profitable to all. A hearty invitation given to a very helpful weekend. Corresp. R. T. Hill, 30 Struthers St., Toronto 14.

Moncton, N. B. — The Annual Conference dates are April 12, 13 and 14, commencing with Prayer Meeting, April 11 at 7:30 p.m. All meetings to be held in their own Gospel Hall. Hospitality extended. Corresp. Eric F. Adsett, 477 Lutz St.

Manchester, Conn. — The brethren in the Manchester Assembly have decided that they will **not** convene our Conference this Easter season. Corresp. Everett S. Glenney, 696 Forest St., East Hartford, Conn. 06118.

Sarnia, Ont. — Our Conference will be held D. V. May 25 and 26 in Central Collegiate East St., preceded by Prayer Mtg., May 24 at 7:45 in the Gospel Hall, Cor. College & Davis Sts. The Lord's servants walking in the old paths are welcome in ministry. Correspondence to Robert Kember, 1742 London Road . . . Phone 519-542-9407.

Ottawa, Ont. — Annual Conference d. v. in River Road Gospel Hall, 1087 River Rd., will commence with Prayer Mtg., Fri. May 10 at 7:30 p.m., continuing over May 11 and 12. The Lord's servants walking in the old paths welcome in ministry. Breaking of Bread at 10:30 a.m. Corresp. K. E. Prince, 1246 Kitchener Ave., Tel. 613-733-1668.

East Boston, Mass. — Bible Reading Conference D. V. June 1 and 2 - Subject Peter's First Epistle. Details next issue.

Garnavillo, Iowa — Annual Conference will be held D. V. June 8th and 9th, with Prayer Mtg. on evening of June 7th. We trust the Lord will send along His servants and give us a profitable time over the Word. Corresp. Robert Brandt. Usual arrangements will prevail.

FALLEN ASLEEP

Taree, N.S.W. Australia — Our beloved brother George Mouat Johnson, Sr., "went home" January 2, aged 89. Born in Roe, Shetland Islands, saved in Scalloway in 1905. He was baptized in Aberdeen, was a year in Ballater. In 1907 moved to Inchberry and after marriage in 1909 meeting was held in the home. Emigrated to Australia in 1913 - Testimony to His Name commenced in their home in Langley Vale in 1934 - moved to Taree in 1940. A true shepherd, a man of prayer and hospitality to His people and servants, in his place until strength failed. Spoke in open air until 88 years old. Saw his family of eight saved and in fellowship, well known in missionary circles.

Steubenville, Ohio — Word from her daughter Ruth tells of the home-call of our beloved sister Mrs. Ray (Lottie) Amidon, one of our oldest friends. She "went home" to be with her Lord January 21st. She was aged 89 and was saved October 14, 1920 standing at the kitchen sink in her Plum St., home through Matthew 11:28. Kind, gracious, and whose hospitality we shared, she was loved by all and is missed. Her daughter Ruth Carneiro has that "blessed Hope" Titus 2:13. A son also survives.

Cleveland, Ohio — Our dear sister Mrs. Walter Smart "went home" February 12th in her 84th year. Born in England and born again in Toronto through preaching of the late Robert Telfer. Received into Broadview Assembly in 1915 - came to West 85th, St. Assembly here in 1923 and from 1931 in fellowship with Monticello Assembly (formerly Addison Rd.) - she is survived by one son and two daughters. Our aged saints are much missed.

Vancouver, B. C. — On Nov. 13th our dear brother Daniel Potts "went home" aged 84. Saved in Sask., in 1948 and in happy fellowship here for 19 years, formerly at Fairview, latterly at Woodland Drive. Faithful to all meetings and loved open air work and tract distribution. He is survived by his wife, three daughters and two sons.

Vancouver, B. C. — Our beloved sister Mrs. Genevieve Heidl went home to be with the Lord January 23 in her 76th year. Constant and faithful. She was born in Cape Breton, N. S. and saved there. In fellowship here in Woodland Drive Assembly for many years.

Hitesville, Iowa — Our dear brother Chauncey Yost "went home" February 13th, a week before his 75th birthday. He was saved here June 16th, 1926 - brother Oliver Smith had the joy of pointing him to Christ through John 3:35, 36. He moved to Aredale and the little Assembly was planted there later, Walter Elties also labored with him seeking souls. Later he moved to Ontario, Wisc., where there was a small assembly and labored in that State and Iowa and also a little farther afield. A simple brother who loved to speak to others of his Lord, a bright and happy Christian and fellow laborer with our brethren of Iowa and Wisconsin. He shall be missed - of late year or two confined more or less to home, unable to attend meetings.

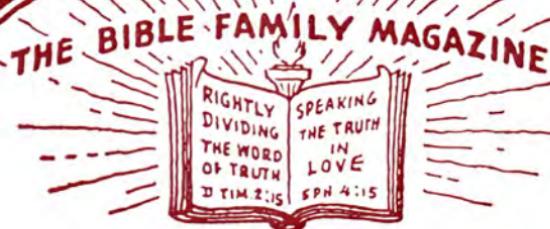
We should remember in prayer his wife Anna, also five children who are not saved. The "calling home of the servants" reminds us that "time is short" and there is yet much land to be possessed. May all who seek to serve Him have needed grace to finish well.

Winnipeg, Man. — On Feb. 23 our sister Miss Mary Simpson "went home" at age of 92. Born in Scotland, saved there in 1903 - in Canada for a long time and in fellowship here in West End Assembly as able, latterly in nursing home.

Also on Feb. 23rd, our brother Charles N. Oakley was called home to be with the Lord. In fellowship in West End Assembly, a faithful brother with a good testimony without, since he was saved 13 years ago. He was aged 52 and leaves his wife and two children. Good to look on "where the brethren meet and never, never part."

Donacloney, N. I. — Our beloved brother Robert Watson, Sr., "went home" January 7th in his 84th year. Saved in tent meetings here over 40 years ago by H. Bailie and J. Murphy. In fellowship in Warrington, later in Ballykeel and the past few years here in this Assembly. A brother much missed.

Words in Season



YOUR HOUR . . . THE LAST HOUR

TWO hours stand out before us
And yet they are the same;
Both marked by power and darkness
And hatred of His Name.

The one, the voice of Jesus
Bespeaking Israel's shame;
The other spoke by Spirit
To those who love His Name.

The one tells forth the hatred
Of men who should have known
The One Who stood before them,
Betrayed, despised, alone.

The other tells the story
Of earth's foul tale of shame;
And points us on and upward
To Him Who comes to reign.

W.H.F.

MAY, 1974

WORDS IN SEASON

Published monthly by Matthew J. Brescia at 33 Lewis St., Hartford, Conn. 06103. Editor: William H. Ferguson, 1314 Bunts Road, Lakewood, Ohio 44107.

SECOND CLASS POSTAGE PAID AT HARTFORD, CONN. AND AT WATERLOO, ILL.

PLEASE NOTE SUBSCRIPTION COST — \$3.00 yearly:

VOLUMES — We have a few left of 1973—order from Editor, William H. Ferguson, 1314 Bunts Road, Lakewood, Ohio 44107 — \$5.00 mailed anywhere.

CHANGE OF ADDRESS

London, Ont. — N6J 3V9 — Mr. John Gray, 114 St. Clair Cresc.

REPORTS

Byfield, Mass. — Saints here will not be able to have their Conference this year again on account of new Hall construction (on the old site). They plan, another year, if the Lord leaves us here, to re-instate the Conference at same time, the end of May. This is one of the oldest Conferences that has been held in this country and we can pray for our brethren, small though they are, in the construction of their new Hall. They get about 12 unsaved ones in each Lord's Day.

Calumet, Mich. — Christians here had a visit from John Gray in November and brother Dobson in February, brother R. Pike, Jr., from Elgin gave help in latter meetings. They are quite isolated here but they have God and His Word and are kept going on for Himself. Pray for all such. This is the Laurium Assembly - these communities in Mining country fairly close together. Brother Gray also visited Saginaw and Clyde, Ohio.

Sarnia, Ont. — Recent series by Maxwell and Crawford finished - we believe a few professed but saints exercised that there was little response amongst many children of believers.

Stout, Iowa — The recent meetings proved very encouraging, some professed long prayed for and it seems there was a real exercise ere the meetings commenced. Christians from surrounding territory gave good help nightly. We trust those professing shall "adorn the doctrine."

Eden Grove, Ont. — The small assembly here had the joy of seeing the son of a brother in the Assembly professing faith in Christ during the preaching Lord's Day evening.

Calgary, Alta. — Bro. Alves had some helpful meetings on the Tabernacle in Westhurst Hall, helpful to young believers. Good attendance. He also visited Westbank, B. C. using Tabernacle.

Springfield, Ont. — In School Auditorium Murray McLeod is having nightly meetings, helped by Murray McCandless. Two have professed so far - a boy working for the McCandless farm professed March 27, while on the route, he had sat through a number of Gospel meetings.

Blue River, Wisc. — Bro. Dobson had some helpful ministry meetings here ere going on to Garnavillo for mtgs., brother Hamilton also paid them a visit. Bro. Elliott joined bro. Dobson for the meetings in Garnavillo - a little blessing reported there.

Cleveland, Ohio — The meetings of bro. Harold Paisley in this city have been very good, speaking on his chart on Revelation, with messages for saved and unsaved. Interest and attendance kept up nightly and several, not accustomed to attend, were present - A number professed faith in Christ - the surrounding assemblies as far as Akron gave good help in attendance. It was encouraging and cheering. The series was in connection with the Monticello Assembly.

Words in Season

A MONTHLY MAGAZINE

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

Former Editors

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

Vol. 66

MAY, 1974

No. 5

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* * *

THOUGHTS ON HEBREWS CHAPTER ELEVEN

ABEL was a witness by his works.

ENOCH was a worker by his walk.

NOAH was a worker by his words and work.

ENOCH - chapter 11:5 -

He lived in a very dark day indeed. Everything was ripening for the righteous judgment of God. But before the judgment came he was translated. He "walked with God" - Gen. 5:22, 24 and he was not for God took him.

He was the seventh from Adam - Jude v. 14 - Seven is the perfect number and here we have, in type, God taking the redeemed, ransomed host of His saints home to be with Himself before the judgment of God comes on this ungodly scene.

* * *

(The above extract from a spiritual letter I had the privilege of reading, written from the northeast coast of Scotland, from Boddam. As he wrote he could hear the foghorn blowing from that treacherous North Sea but, he himself, was enjoying thoughts from the Book of God. We would like to share more of such with our readers but "little is much if God is in it" - Editor)

READ IT AGAIN

A YOUNG lady of more than ordinary intelligence and refinement after a searching Gospel meeting remained behind to be spoken to about her soul. A servant of the Lord approached her and soon learned that she had been TRYING to be a Christian. She had always been thoughtful about her soul's salvation, but finding that notwithstanding her prayers and efforts, she was making no progress, she accepted the invitation to remain after the public services for conversation. She was not skeptical, nor was she conscious of selfrighteousness, nor was she unwilling, as she said, to receive Christ as her Saviour, but she had no peace and no evidence that she was forgiven.

The preacher, opening his Bible, called her attention to the words which the Lord Jesus spoke to the sinful woman in the Pharisee's house, "Thy sins are forgiven." Luke 7:48. He then asked, "Were her sins forgiven?" "O Yes," was the reply. "But how did she know it?" "I suppose she felt they were forgiven." "No; the Bible does not say a word about her feeling forgiven, and yet it is certain she was forgiven then and there." She thought a moment and answered, "She knew because Jesus said so." "Well, is He not saying the same to you? Is not His Word that liveth and abideth forever as true for you as it was for her?" She still hesitated and no joy came into her face. Placing his Bible in her hand he said, "Will you be kind enough to read the last verse of the chapter?" Raising the sacred book she read, "And He said to the woman, 'Thy faith shall save thee; go in peace!'" "You seem to be an educated woman," remarked the preacher, "and it is strange that you cannot read these short and simple words correctly, Read it again." "Have not I read them correctly?" she asked with surprise, and a slight tone of irritation in her voice. "Indeed you have not." Once more lifting the Bible she read with marked emphasis, "And He said to the woman, Thy faith HATH saved thee; go in peace." Instantly a bright smile played over her features, as she exclaimed, "O, I see it; she was saved, and she had the Word of Christ as the sure foundation of her peace." The smile was still there when, after prayer and thanksgiving, she soon after withdrew from the room.

It is strange that so many awakened sinners fail to see the difference between HATH and SHALL in the Word of God. "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 judgment; but is passed from death unto life." John 5:24. It would bring gladness to sorrowing souls just to read this little word HATH, and to accept it as true. "He that HATH the Son HATH life; and he that hath not the Son of God hath not life. 1 John 5:12. Everything turns upon the question, whether we have the Son of God. Without this, all

our repenting, praying, trying, church-going, baptism, alms giving, amount to nothing whatever; with Him we have life, eternal life. How do we know it? "These things I have written unto you that believe on the name of the Son of God; that ye may KNOW that ye HAVE eternal life." 1 John 5:13.

AUTHORITY FOR BELIEVING THAT THERE IS A HELL

A SERVANT of Christ asked a lady, "Are you a Christian?" She said, "Yes." He then asked her, "Were you ever bad enough to go to hell?" "No," she said, "I don't believe in a hell." He then asked her what authority she had for saying that there was no hell, and she replied, "What authority have you for believing that there is a hell?" He said, "I have asked my question first, when you answer it I will answer yours." She tried to beat around the bush, but he demanded a plain answer to his question, and at last she had to say, "I don't know." He said, "Well, I know: It is the devil, and you believe his lie. My authority for believing that there is a hell is God's Word. The same God that tells me that there is a heaven tells me also that there is a hell, and I believe His truth."

* * * *

MARAH

WHO would have thought that the joyful song of Israel by the Red Sea would be so soon followed by murmuring? Such, however, was the case. Ex. 15:23-25. Their circumstances were unexpectedly trying, and their faith failed - they came to bitter water, which they could not drink. But there was help in God; and He delivered them, not by bringing them elsewhere, but by directing Moses to cast a certain tree into the water, and made it both palatable and sweet. May we learn from this to connect the Cross of our blessed Lord with ALL our trials; for we shall find, by contemplating His love, sufferings, and triumph, and by associating His almighty power, wisdom and grace with our sorrows, that we shall not only be sustained and comforted, but realize also that the cross makes every bitter thing sweet.

* * * *

PROVIDENCE

THE boundless stores of Providence are engaged for the support of the believer. Christ is our Joseph, who has granaries full of wheat; but He does not treat us as Joseph did the Egyptians, for He opens the door of His storehouse, and bids us call all the good thereof our own. He has entailed upon His estate of Providence a perpetual charge of a daily portion for us; and He has promised that one day we shall clearly perceive that the estate itself has been well-farmed on our behalf, and has been always ours. The axle of the wheels of the chariot of Providence is Infinite Love, and Gracious Wisdom is the perpetual charioteer.

THE DAY OF THE REMNANT

William H. Ferguson

In all stages of the history of God's people there have been times when all things seemed to go on well and worthily, generally not for long until there was a breakdown and a decadent movement which was accelerated and, not infrequently, degenerated into a definite compromise with conditions in the world which soon engulfed the "Testimony" and the true purpose of God's dwelling among His people was obscured, or really lost to view.

Yet! With all this there was a "remnant people" who clung to their God and sought in weakness to remain true to divine principles. It is with a view to encouraging all such, wherever found, that we write thus.

We dare not say "we are the remnant." This savours of self-confidence and pride but we would seek to abide by the divine marks of such a company which are plainly outlined for us in the Word. Of one thing we are certain -- those who are of "remnant caliber" have an attachment to, and a love for, THE WORD. In a day when the vast majority not only have discarded it but ridiculed it and relegated it to the minor goal of superstition, what a valuable opportunity is at hand for us to show our devotion for it, our appreciation for its guidance and direction, and seek, by the Spirit's help, a better understanding of it and unfolding of its deeper meaning for us.

With a view to the encouragement, help and closer ties of communion between all who have this pre-eminent desire, we pen these lines, believing there is a response in the hearts of thousands to such objectives.

We would take three examples from the Word to illustrate, practically, this thought:

1. The example of the remnant of Malachi 3:16, 18.
2. The example of the remnant of the Jewish nation who accepted their Messiah as Saviour and Lord, as brought before us in Acts 2, at the descent of the Holy Spirit when the Church was born, and Jew and Gentile formed into One Body.
3. The example of the overcoming remnant at the close of the Church's testimony as outlined in Revelation, Chapters 1 to 3.

THE OLD TESTAMENT REMNANT FOR 400 YEARS

Considering this remnant first, we realize that God was well pleased with them. He bent down His ear to listen to their conversation. We wonder how much pleasure God gets

from us when we are together. What would be the basis of their conversation together? Deut. 6:6-9 gives us the answer, "These words which I command thee this day shall be in thine heart; and thou shalt teach them . . . and shalt talk of them when thou sittest in thine house and when thou walk-est by the way . . . when thou liest down and when thou risest up, and thou shalt bind them upon thine hand . . . and between thine eyes, and thou shalt write them upon the posts of thy house and on thy gates."

The thoughts of the Old Testament remnant reverted, therefore, to the origin of God's commands to them, which is ever a sign of remnant testimony. Considering today, the company is not large according to modern concepts, but it exists everywhere and commands the ear of heaven. Note!

1. It formed the basis of communion and conversation when they met.
2. It characterized their homes.
3. It formed their conversation on their journeys.
4. They lay down and rose on the truth and promises of God.
5. It marked their home life.
6. It formed their judgments.

Carry these thoughts on 400 years to the account of the "waiting remnant" as Luke records and we find these same general and basic thoughts and ways as they waited for Messiah to appear, and He did in the Person of the Child Jesus. Luke 2:25, 33.

THE REMNANT AT BEGINNING OF CHURCH HISTORY

Although many thousands of believers (from the Jewish nation and others, welded into One Body), it was small when compared to world population and, although this grew wonderfully in the early centuries, it soon manifested decay and more or less took the form of "remnant testimony" through the centuries.

What were the outstanding characteristics? These are outlined for us as the result of the Baptism of the Spirit and the apostolic preaching, Acts 2:41, 47.

1. They received the Word of the Gospel with gladness.
2. They were baptized.
3. They were "added" to this blessed fellowship of "the way."
4. They continued stedfastly in the apostles' doctrine.

5. They maintained the observance weekly of the "Lord's Supper."

6. They continued stedfastly in the prayers.

7. The fear of God characterized them and preserved them.

Such was the beginning and all remnant testimony through the centuries, though precious truths were lost or neglected by the way, has borne these characteristics.

There is nothing advanced today, even by liberal-minded believers which can alter the "pattern." The true lover of the Word and, as well, of his Lord, can do aught else than bow to the sacred Word and thereby bow to Him who is Lord of all. There is a vital connection between the Word and the Living Word. As we read John 1:5 and 1st John 1:1-5, etc, we see this and realize that to show love and affection for our Lord we must also show the same to His Word. This marks all remnant testimony and wherever we see this to be the desire and the true aim of believers we can detect the Spirit's working and the basis of that fellowship which is formed as a result.

THE OVERCOMING REMNANT AT CLOSE OF CHURCH TESTIMONY

Revelation 2 and 3 gives us a literal description of seven churches (chosen by God as exemplary of failure and decay) but also giving us a progressive history of the Church's testimony from the beginning to the end. It is actual, prophetical and very practical.

You will note at each stage the mention of the "overcomer" revealing to us the true remnant character found in all stages of church history. God has always had a "testimony" though at times small, despised and persecuted, yet clinging faithfully to the Word and willing to suffer for adherence to it.

This seems to be the message and, at times, the commendation seems to be directed to the "remnant" rather than the whole and, while apostasy and failure is manifested, there are those to whom God can look and take pleasure in, notwithstanding all else. They have the divine characteristics we have suggested and shall have to the end, until the coming of the Lord for His Church --- the "parousia" preceding the "epiphany" or the outshining of His glorious Person which instituted the Day of the Lord. We look for His sudden, silent coming to the air to receive His blood-bought ones Home to Himself, Eph. 5:27.

This brief outline of the character of "remnant testimony"

should help some to distinguish between the real and unreal --- "between him that serveth God and him that serveth Him not," Malachi 3:18. May the Lord "anoint thine eyes with eye-salve, that thou mayest see," Rev. 3:18. To Him be the glory both now and forever.

OINTMENT AND PERFUME

Harold S. Paisley

Solomon states in one of the Proverbs, copied out by King Hezekiah's men for our instruction, that two things will rejoice the heart, Ointment and Perfume (Prov. 27:9). Both these will gladden the heart of those who love the Lord Jesus, when we consider how they express the graces of Christ, Whose Name is ever as ointment poured forth.

The ointment, no doubt, points to the holy anointing oil and the perfume to the pure incense. Both were to be compounded after the art of the apothecary, composed of the chief and sweet spices, and no one was permitted to make any like them. The instructions given to Moses, concerning these types of our blessed Lord Jesus, are full of precious things, which, if enjoyed, will produce worship to the Father, devotion to the Son Himself, and an increased desire to search the Scriptures, thus producing in us a measure of a sweet savour of Christ.

THE OINTMENT, Exodus 30:22-23

The oil of holy ointment ran down upon Aaron's beard and went down to the skirts of his garments, where the bells and pomegranates were. It descended, while the sweet incense, pure and holy, ascended in delightful fragrance before the Lord. The Lord Jesus came down, was anointed with the Holy Spirit, went about doing good and the fragrance of His ways brought infinite delight to God. Having accomplished God's purposes on earth, He has ascended up in glory and "fills all heaven with incense of His reconciling blood."

The composition of the holy anointing oil is of great spiritual meaning, and is undoubtedly a shadow of Him in Whom all grace was seen.

Moreover the Lord spake to Moses saying, take thou also unto thee principal spices of pure myrrh, five hundred shekels, and of sweet cinnamon, half so much, even two hundred and fifty shekels, and of sweet calamus, two hundred and fifty shekels," and of cassia five hundred shekels, and of olive oil and hin" (Ex. 30:22-24). Thus there were four principal spices used and then blended together in a hin of olive oil. It is interesting to note that these spices were drawn from

parts of various trees, from the sap, the root, the bark and the fruit.

PURE MYRRH

Five hundred shekels of myrrh was to be procured. Myrrh is a gum which usually flows freely from the tree. At times, however, the stem is bled and forthwith the fragrant substance flows out. This myrrh has great healing properties, and also exudes a delightful odour, which acts as a stimulant. The myrrh typifies the Lord Jesus Christ. Who was sent to heal the brokenhearted and Whose whole life's pathway and His sin-atoning death, brought a sweet savour to God.

The earliest mention of myrrh is in connection with Joseph's going down into the service and sufferings of Egypt; he went down with spices, balm and myrrh. When the Lord Jesus came down into humanity, His whole course was marked by sweet smelling savours. "Thou hast loved righteous - and hated iniquity: therefore God, thy God, hath anointed Thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia (Psa. 45: 7-8 R.V.)

Myrrh is associated with the glorious Person of the Lord, marking out the three grandest truths of the faith: His lowly birth, His sacrificial death, and His glorious resurrection. The wise men presented myrrh to Him Who was born King, cruel men presented myrrh in the bitter cup offered Him when hanging on the tree, and the two rich men placed myrrh in the garments of His burial in the new tomb. He left the grave behind but the fragrance of the myrrh remains.

SWEET CINNAMON

Of this sweet cinnamon, only half so much was used. This cinnamon was drawn from the inner bark of an evergreen tree of the Laurel family, a tree found in Ceylon and the East Indies. To obtain this inner bark, the outer bark was stripped and the cinnamon was removed. Three things mark this spice which was known as the kingly spice in the East: its beautiful color, its wonderful odour and its sweet taste. The myrrh speaks of the sufferings of Christ, while the cinnamon the inner bark, His absolute sinless perfections. In thus considering the obtaining of this spice the method of its preparation and its unique qualities, how clearly we see the peerless Person of the Son of God, in the beauty of His moral pathway, the fragrance of His words and works and the sweetness of His sympathy with all who are in need.

SWEET CALAMUS

This sweet calamus came from the root of the sweet cane. The root was crushed and the fragrant gum was then compounded with the other spices. Not only does the root point to His Eternal Sonship, but the reed appears three times during the sufferings of Christ.

Those who mocked the Lord, placed a reed in His right hand as a sceptre, thus mocking His authority as a King. God's answer will be to place the rod of iron in His hand in the day of His universal rule. They then took the reed from His hand and smote Him on the head already crowned with thorns, causing pain and agony. God has crowned Him with the Victor's crown and one day upon that once wounded brow will be placed the many diadems. Again the calamus reed is seen at Calvary itself, being used to lift to His parched lips the sponge full of vinegar in answer to the cry "I thirst." This is the only reference the Lord made to His physical sufferings. The sweet calamus is a picture of the absolute Deity of the Eternal Son of God and all His moral worth in the sufferings He underwent for us. The last mention of the reed in the Word of God is the golden reed seen measuring the holy Jerusalem, its gates and its walls. The reed where-with His sufferings can be measured, is now the golden reed to measure the glories that follow.

CASSIA

This last named spice was a product also of a tree which is commonly grown in the far East. It was the outer bark of the tree which, when stripped off and beaten small, became a much coveted spice used by apothecaries. This spice tells out the perfect humanity of the Lord. The full fragrance of these spices, could only be appreciated by bleeding, stripping, crushing and bruising. So the full fragrance of the glorious Person of Christ came out in the hour of His deepest woe and suffering, when He was wounded, bruised and afflicted unto death at Golgotha.

Having been compounded together with the hin of pure olive oil, the anointing of the Ark of Testimony, and all the furniture of the Tabernacle followed. Then it was poured on Aaron's head and upon his son's garments. So everything in their service was in the preciousness of the holy anointing oil. Everything in our assembly life should have the fragrance of His pre-eminent Name.

The thing most like the precious ointment is a company of blood bought souls dwelling together in unity (Psa. 133). May the Lord preserve us from any "dead flies" which cause the "ointment of the apothecary to send forth a stinking

savour." His blessed ways and words were ever and always a sweet savour to God and men, may we His brethren have our feet dipped in the oil.

"The mention of Thy Holy Name shall bow
Our hearts to worship Thee,
The chief among ten thousand Thou,
The chief of sinners we."

FOLLOW THE MAN

The reader of Genesis 24 cannot help but be impressed with the detail and vivid recounting of the nameless servant's journey into a far country, the carrying out of his mission, and the decision of Rebekah; all in contrast to the brief account of the journey back to Issac vs. 59-62. But the depths of God's message is never measured by the number of words He uses.

We would like to look for a moment at the provisions for the wilderness journey. In v. 59, we see there was a **nurse** for Rebekah as she traveled. This reminds us of 1 Thes. 2:7. The apostle was gentle "as a nurse cherisheth her children." In each of God's assemblies, there are nurses, who seek to strengthen and help the people of God. We would encourage young believers to seek out men of God in whom they can have confidence, and to go to them with problems and questions. We thank God for nurses who helped us with godly counsel when young in Christ.

In v. 61, we find that companions were supplied for the journey. This, we would suggest, is the fellowship of the Lord's own. We cannot impress too strongly upon younger believers the need to stay close by the assembly and the people of God. Seek not the world's company and its friendship. Seek not the fellowship only of Christians your own age but all the people of God. When Eve strayed from Adam, Satan by subtlety beguiled her. When Christians get away from the fellowship of God's people, and God's assembly, Satan may well mar that life for God. May each of us cry the prayer of the Psalmist, "Preserve me, O God" Psa. 16:1; and again "I am a companion of all them that fear Thee" Psa. 119:63.

The journey of Rebekah to Isaac could all be summarized as in v. 61 "Rebekah arose . . . and followed the man." The journey was doubtless long, filled with peril, and prone to discouragement; but through it all she "followed the man." Following the man brings to our mind the thought of discipleship. Keeping our eye upon the Lord Jesus. Re-

bekah had no eye for the hardship of the journey. She looked not upon the scenes through which she passed. She worried not about the way. She simply "followed the man." How much grief would be spared, how many wasted years preserved if only we "followed the man."

The latter part of v. 61 brings another thought to our attention. "The servant took Rebekah, and went his way." If in the former part of the verse we see discipleship, may we suggest that here we see sonship. "As many as are led by the Spirit of God, they are the sons of God." Rom. 8:14. In discipleship and sonship, we have two of God's provisions for the wilderness journey. The leadings of the Spirit is not an exercise relegated to worship meetings but should invade every facet of our lives. If we seek to walk through this world with our eye upon Him, being led and controlled by the blessed Spirit of God through His Word, we like Rebekah will be preserved until we see Him.

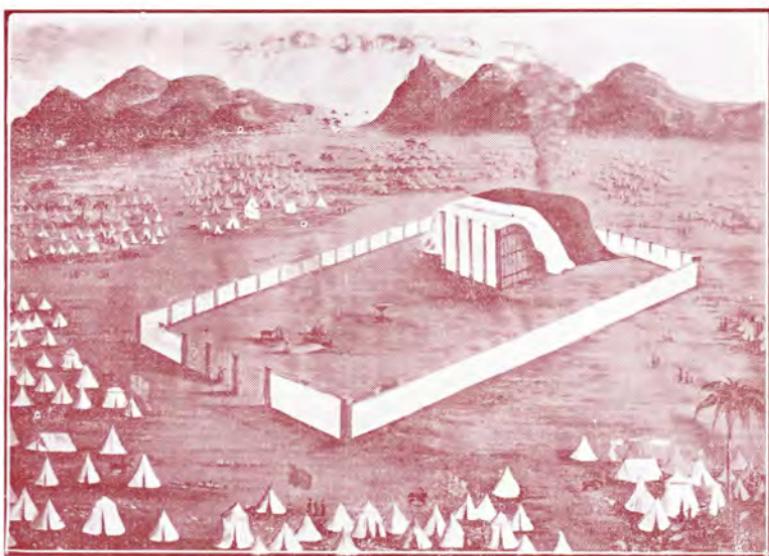
What a joy it was for Isaac to receive her to himself. It tells us that "he loved her: and Isaac was comforted after his mother's death." Does this not remind us of Isa. 53:11. As the joy of Rebekah's presence and love far outshined the sorrows that had been Isaacs', so the presence of His own in glory will saturate the heart of Christ with joy. And although the sorrows of Calvary will never be forgotten

He and I in that bright glory
One deep joy shall share,
Mine to be forever with Him
His, that I am there.

A. J. Higgins, M. D.

HAPPY DAYS

THE secret of happy days is not in our outward circumstances, but in our own heart life. A large draught of Bible taken every morning, a throwing open of the soul's windows to the precious promises of the Master, a few words of fervent prayer, a deed or two of kindness to the first person you meet, will brighten your countenance and make your feet "like hind's feet" for the day's march. If you want to get your aches and your trials out of sight, bury them under your mercies. Begin every day with God, and then, keeping step with your Master, march on toward home over the roughest road, or in face of the hardest winds that blow. Live for the Lord Jesus by the day, and on every day, until you come where "the Lamb is the light thereof," and there is no night there!

TABERNACLE MEDITATIONS

We were considering in our last paper the "Foundation men" -- the Merarites. We would now take up the "Shepherd men," the Gershonites. Their's was the burden of the heavy coverings (truly a weighty work), also the cords, pins, etc, necessary for security and the hangings. All this suggests to us that "shepherding" can neither lightly be undertaken, nor is it an easy work. It is labor.

These "shepherd men" would be well acquainted with the beautiful curtains of glory and beauty, the ten curtains being coupled together by golden taches to loops of blue. All would intimately speak to us of the heavenly character of our Lord --- blue and fine twined linen reminding us of His heavenly origin and intrinsic righteousness, while the goat's hair covering telling us afresh how His holy humanity, necessary to become the sin-bearer, was always protected by Himself from evil. The ram's skins dyed would speak of His earthly glory as Son of Man and consequent sufferings.

"Shepherd men" would then be those who could, and would, bring Christ before the Church in His varied glories and compassionate dealings with His Own as one who enters into all their varied needs and moods --- sorrow, joy or deep trial.

"Shepherd men" are a very necessary part of the ministry of the Church and, being of true Levite character, pur-

sue their work with devotion and earnestness, looking for the approbation of their God as they seek to "keep the charge of the Lord."

The over-all "covering" of badger skins offered a protection of the whole structure. Here we view Christ again. "When we shall see Him, there is no beauty that we should desire Him," Isaiah 53:2. The beauty and consistency of the habitation of God was thus hidden to the natural eye but well understood by those who handled the precious things of their charge. And, in speaking together, with like-minded ones, their delight, like godly prophets of old, would be to "search what, or what manner of time the Spirit of Christ which was in them did signify, when He testified beforehand the sufferings of Christ and the glory that should follow," 1 Peter 1:10.

The Editor

DRESS AT THE LORD'S TABLE

By late John Ritchie

ONE of the most incongruous sights that men and angels have to look upon, is gaudily-dressed, jewel-spangled and costly-apparelled Christians seated around the table on which are the emblems of the bruised body and poured forth blood of their Redeemer, the memorials of that death of bitterest anguish and deepest shame to which they owe their present salvation and their future glory.

Modest apparel is befitting for a child of God, an heir of Heaven, a stranger here, at all times. Surely of all places the Lord's Table is the last at which worldly dress, gay apparel, or whatever else occupies the thoughts and attracts the attention of either the believer himself or his fellow-worshippers, should be displayed.

The supreme object at the Lord's Table is, to remember Him, and to do this worthily we must forget ourselves. It is difficult to see how one who has spent much of the early part of the Lord's Day decking the person with gay clothing in order to be admired by others, whose personal appearance has been the chief subject of his or her thoughts all the morning, can when "the hour has come," suddenly forget what has been their chief concern, and become occupied with Him Who was despised and rejected of men, Whose visage was more marred than any man's, and Who, for sins that were not His own, was "stricken, smitten of God and afflicted."

It is hard to believe that those who come to the Lord's Table adorned with finery, decked with gay clothing, with

flashing jewels on their fingers, and pearls around their necks, can realize that they have come to meet with a holy God; to enter into His most holy presence. Then, if the appearance of such a person is half as striking as he or she thinks it is, it must sadly interfere with the devotions of fellow-worshippers gathered there. Worldly-minded ones may be gazing on, possibly with coveting eyes, while the devil suggests to them to follow suit and outdo their neighbours. Young believers may be stumbled and even led away from God and into debt in order to keep up with the fashions of the times, while the treasury of the Lord is impoverished and the poor of the flock are neglected to keep up the vain show.

Some may think this is descending into small matters, but straws show how the current flows. We have never yet found much of God, either in the individual or the assembly, where gay clothing and jewelry are conspicuous. We do not plead for sackcloth, but for modest apparel befitting the presence of God, and such outward appearance as will neither occupy our own thoughts or attract the attention of others, as we meditate on the Man of Calvary, and think of His cross of shame, in which we profess to glory.

(Above would also apply to gaudy Summer clothing of men or sportswear as we "remember the Lord.") —Editor

THE FEAR OF MAN and THE FEAR OF GOD

LUKE 12: 4, 5 - EVERYTHING in this chapter is viewed as to its importance, not in connection with the body, but with the state of the soul before God.

Hence foes and fears are all pushed aside. It is not a question of bodies, or goods, but the soul in relation to God and eternity. The fear of man is cast out by a greater fear, i. e. The fear of God. Nothing but the fear of God can cast out the fear of man. We shall stand in awe of men round about us if the fear of God does not control us. But the Lord says . . . "Be not afraid of them that kill the body." In the plainest possible language He cheers us, for the "fear of God" works most blessedly in the heart.

Then He asks . . . "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows." vs. 6, 7. Observe in the fifth verse it is - "Fear Him," and in the seventh verse it is "Fear not." There is no contradiction here, Oh, No! In the fifth verse it is the holy fear of a child lest he should do that which would pain, or grieve, the Lord.

And then in the seventh verse, you have the sense of the care of God - - if God keep His eye on the sparrow, how much more His servants and saints . . . the care of God, in its exquisite peculiarity, is put in a way that is very touching . . . "Even the very hairs of your head are all numbered."

There is here the blessed, the deeply blessed interest which God has in us, and His eye is upon us in all the tender affection of a Father's love. It is a great thing to cultivate the sense of this as you go through this scene. What a blessed thing it is to have this sense. I am so an object of His interest that He has actually numbered the hairs of my head. If you had this sense, YOU COULD LEAVE EVERYTHING WITH GOD.

W. T. P. Woolston

(The above extract submitted by our brother Robert Pike, Sr., of Joliet, Ill.)

KNOWING THE WILL OF GOD

THE fact that there is a great general departure from the will of God casts each faithful saint back on what we find in Scripture.

The departure does not invalidate faith, and those who have faith of God's will can walk together according to it, notwithstanding the departure. Of course we suffer by only having a few saints available practically, instead of all, but even a few saints can walk together according to the principles of this chapter. J. B. S. used to say . . . "I have to do without MANY, I cannot do without ANY." If only a few are practically available, let us make the best of the few!

We are to prove what a blessed thing the will of God is in the way we walk together and get the mutual gain out of each other's contributions. The will of God does not come as a legal demand, but as a source of wealth and gain. It confirms and gives scope to every desire that we have as taught by grace. There is something in perfect correspondence with God in every saint as having the Spirit. The mind of the Spirit is there, and God searches the heart to find it. All that I desire to do, as in the Spirit, is in perfect harmony with the will of God.

If people regard the will of God as burdensome, or as cutting across what they want to do, it is a clear indication that they are walking according to the flesh.

C. A. C.

(This extract and the one on the Fear of man and the

Fear of God by Dr. Woolston have a definite message and are worthy of genuine thought and exercise. So much ministry, even written ministry, today lacks this ability to touch the heart and reveal to us our lack of genuine trust in God and deep exercise to do His will. We frequently say . . . "Godly ministry never dies."

Editor

QUESTIONS and ANSWERS

Question: Could you give a little help as to the meaning of Rev. 1:20?

Answer: The seven stars in the Lord's right hand are the "seven angels" or "messengers" of the seven churches. We have "one" here for each church and "one" suggests the unique and sufficient nature of the messenger. We believe this refers to the avenue through which the Lord communicates His mind to the church. This suggests the responsible element of ministry through which His mind is conveyed.

The word "aggelos" (pronounced angelos) does not necessarily mean an "angel" as we might think but the bearer of the message of the Lord to the church, and we notice that there is such a message to those who have an "ear" to the end of church history. God faithfully speaks, comforts and warns.

The numeral "seven" suggests completeness and the fact that the "stars" or "messengers" are in His right hand suggests that they are "upheld" by Himself. He is behind and "with the messenger."

Each message to each church has a very definite character and it well befits us at this later period of church history to give heed to the "messenger" of the Lord, since the Lord upholds such as the message is conveyed to the church through, and by, the WORD.

We must remember of course that such message must come from the Word of God and the "messenger" must be a man under direction of the Holy Spirit and be a direct "gift to the church" whether "elder" or "preacher" or even one of the "spiritual men" with the mind of God. Such shall be accepted where spirituality rules by spiritual men.

Question: Why are the "seven churches" spoken of as "candlesticks" in Rev. 1:12, 13 and 20?

Answer: The King James Version of 1611 undoubtedly bears the prevalent imprint of the times when "candlestick" was something very much in the mind of church people and translators used this rather than "lampstand." They probably did not comprehend the true meaning of "lampstand" as it refers to God's earthly testimony.

The "candlestick" of the Tabernacle or Temple or as here in Rev. 1 undoubtedly is the "Lampstand" with the oil in the lamps referring to God's Testimony maintained by the oil of the Holy Spirit. We can safe-

ly read "lampstand" instead of "candlestick" here and in kindred passages with a much fuller and spiritual meaning.

Question: To what extent can meetings be arranged in homes, etc, where there is an established assembly or suitable meeting room?

Answer: In early days of church history when buildings were neither available, nor permitted, the Lord reached some of standing and means whose home could be used for the "gathering of His own" and this is mentioned as "the church in thy house." This, of course, would be carried out through the years in different and dangerous periods. But we consider things relative to our day:

1. "Cottage" or, as they used to be called, "drawing room meetings" were in vogue in the past century to profit as able men took advantage of such to minister the Word.

2. An opening in a new community could be taken advantage of by a responsible brother, or brethren, perhaps younger but mature in the things of God, and if a few profess faith in Christ he, or they, could continue to teach such the Word of God.

3. So-called "coffee-breaks" or the like in a neighborhood whose neighbors are invited to a sort of open discussion by both men and women is an innovation of a day of "liberality" without any scriptural example, nor has it anywhere led to the establishment of a definite "testimony" to the Name of the Lord. It rather tends to the expression of ideas, is seldom an orderly presentation of the truth of God and lends itself to mixtures of a denominational character.

To use such scriptures as Acts 2:46 to suggest this sort of meeting is foolish, to say the least. The happiness of the early church with their new-found joy gave expression to a form of communal living which neither was commended of God nor did it last. Acts 20:20 was the public ministry of a man of God, the beloved Paul.

We have noticed that most of such have a woman, or women, in the forefront and this is, of course, a sign of weakness and also of assembly failure and departure.

Question: Does the pattern of church testimony, in its local aspect, hold good for today and does it work effectually?

Answer: The answer to this question can be seen in the many thousands of believers gathered in simplicity according to the pattern with the Word of God as their sufficient guide and acknowledging Christ's Lordship, the world over.

He still walks midst the churches as in Rev. 1:13, etc. He still tests -- He still meets with His own around His own table and at His own supper. "When the hour was come He sat down." What a gracious Lord we have as we surround Himself! We love to be obedient to His Word. "We love Him, because He first loved us."

Where love to Him is supreme, it is easy to obey.

How beautifully poetry can present Truth that prose but faintly touches. We are all too plentifully supplied with 'labyrinthian ways of our own minds' into which we may retreat to escape truths that trouble us. How would our Lord be received if He appeared among us today? It is so easy for the human mind to boggle at the thought of Diety rubbing shoulders with mankind. Thought of such a thing may be easier for poets.

THE STRANGER

I followed a Stranger down the street
Because of a word He said.

I followed the silent, hurrying feet
Where the Stranger's footsteps led.

The city lay cold about us,
So dim, so strange, and so drear,
But the smile I saw on the Stranger's face
Was a smile that drew me near.

Beneath the smile His face was sad,
His garments were thin and worn,
His eyes were full of wisdom
But His hands were strangely torn.

He walked in a shining radiance
In a light that no sun ever shed,
And the glory that followed the Stranger
Made a halo around His head.

Out from the lanes and the byways
A crowd of small children ran.
They touched His hands and His garments
As they clustered around the Man.

I followed Him down the city street,
I stepped where the Stranger trod,
I wanted to hear Him speak again
For I thought that He spoke of God.

PIONEER PAGE

Brazil, South America:

We could well remember, in our prayers, our brethren who labor in this needy field. Our brother Tom Matthews (note his new address in April issue of W.I.S.) has moved with his wife to the large town of Novo Hamburgo where they hope to labor for the Lord. He states that they know of no Christians living there, "so we will have to start from the beginning. Our nearest fellow laborer now is brother Harry Wilson who lives in Porto Alegro, about 30 miles away.

We look forward to the arrival of brother Tom Wright and his wife before the end of the month (written early in March). They will need our prayers that they may be quickly able to settle in this country to serve God."

Also remember in prayer our brother John McCann laboring for years in Santa Cruz do Sol.

Chile, S. A. — Brother Ernest Moore was in Santiago early in February visiting in the home of brother Aurelio Fredes, one of the commended servants of the Lord in Chile. He mentioned that he hoped to leave the Capital for some of the smaller provincial towns with thoughts of having Gospel meetings farther south. He had spent a week with believers in Central America - saw our brother Jack Saword there who had a bout of sickness just at that time and his visit was appreciated. He said there appeared to be a hunger for the truth there among believers and unbelievers.

He planned D. V. to search for a home to rent in the south of Chile, an area of the country where assembly missionaries have not labored to date and he would appreciate special prayers of the saints for the Lord's guidance and sustaining grace.

Venezuela, S. A. — Our brother Neal R. Thomson, with his wife, have settled in the city of Maracay-new address in March issue - he stayed at first at the Old People's Home in Puerto Cabello - the sisters there doing a wonderful job, with great inconvenience. The Sawords were well he stated. Brother Fairfield and a Venezuelan brother were having good meetings in a suburb of Valencia where Don Alves started a Sunday School. Attendance wonderful due to the contacts made through the Sunday School. Don and Eunice have worked hard there. John Frith had just completed a visit to Valera. Jim Walmsley purposes going east in another week. Maracay has a population of 255,000.

Above is a little for our Prayer Meetings along with other brethren doing good work at home and abroad, also our private prayers.

Wallaceburg, Ont. — Bre. Beattie and Metcalf keep interested in this town and Chatham district - London brethren have been sending out Gospel tracts which have made some contacts.

Tatamagouche, N. S. — A new assembly here commenced with the Breaking of Bread March 3, 1974 — following is order of meetings: B. of B. at 9:30 a.m. - S. S. 11:30 a.m. Gospel preaching 7:30 p.m. - Wednesday, Prayer and Bible Study at 8 p.m. Correspondent of the Assembly - Ronald L. Swan, Box 54, R. R. 2, Tatamagouche, N. S. BOK IVO.

Manchester, Iowa — Bre. Brandt and Wahls here at last report for meetings.

Personalia — Let us continue in prayer for our brother William Warke who has been hospitalized again on account of his heart condition. We are getting poorer from the loss of our older brethren in their service in ministry of the Word on account of age, etc.

CONFERENCES

Sarnia, Ont. — Annual Conference D. V. commences with Prayer in the Gospel Hall, College and Davis Sts., May 24 at 7:45 p.m., continuing in the Central Collegiate, East St., May 25 and 26. The Lord's servants walking in the old paths welcomed to minister the Word. Corresp. Robert W. Kember, 1742 London Road, Phone 519-542-9407.

Victoria Road, Ont. — Annual Conference will be held D. V. in the Long Point Gospel Hall June 15 and 16. Prayer mtg., June 14 at 8 p.m. Brethren teaching and practising the "old paths" welcome in ministry. Corresp. Arthur J. Stone, R. R. 2, Kirkfield, Ont. KOM 2BO.

Ottawa, Ont. — Annual Conf., D. V. will commence with Prayer Mtg., Fri. May 10 at 7:30 p.m. Sat. and Lord's Day May 11 and 12 - Breaking of Bread will be at 10:30 a.m. Lord's Day. The Lord's servants walking in the "old paths" welcome to minister the Word - Corresp. K. E. Prince, 1246 Kitchener Ave., Ottawa, Ont. K1V 6W5 - Phone 733-1668.

Deseronto, Ont. — Annual Conf., of this Assembly and Picton will be held in the Legion Hall, Main St., commencing with Prayer Mtg., May 18 at 3:30 p.m. continuing over the 19th and 20th. Servants of the Lord walking in the old paths and teaching likewise welcome in ministry. Corresp. to Wm. Root, Box 241.

Midland, Ont. — Joint Conf., of this assembly with Waubaushene commences with Prayer Meeting, May 18th at 3:30 p.m., continuing over the 19th and 20th. Breaking of Bread at 10 a.m. Servants of the Lord practising the right ways of the Lord and teaching likewise welcome to minister. All meetings in Penetanguishene Secondary School. Turn right on Edward St., off Highway 27, follow to school. Corresp. J. M. Crawford, 363 Midland Ave.

Calgary, Alta. T2N 1B3 — Annual Conf., of West Hillhurst Gospel Hall, cor. 7th and 22nd, St., NW, commences with Prayer Mtg., May 17 at 7:30 p.m., continuing over 18th, 19th and 20th. Corresp. to Harold Woods, 2915 7th, Ave., NW. Servants of the Lord practising Jer: 6:16 and likewise teaching the same welcome in ministry.

Frostburg, Md. — Annual Conf., d.v. will commence with prayer May 17th at 7:30 p.m. First meeting Sat. the 18th will be at 2 p.m., continuing over the 19th. Servants of the Lord walking in the "old paths" welcomed in ministry. Corresp. Wm. C. Knieriem, 80 Walnut St., Phone 689-8820.

Stout, Iowa — Annual Conference D. V. will commence with Prayer Mtg., May 24th, at 7:45 p.m. continuing over the 25th and 26th. Usual arrangements and hospitality extended. Correspondent Richard Stickfort.

Forest Grove, Ore. 97116 — Our annual Conference will be held Memorial weekend in the Forest Grove Gospel Hall at 21st and Cedar Sts., commencing with Prayer Mtg., Fri. eve., May 24th., continuing Sat. Lord's Day and Monday 25th, 26th and 27th. Correspondence to Frank H. Goff, 2242 B Street.

East Boston, Mass. — The Summer Conf., of this Assembly will commence D. V. June 1st at 10 a.m. and continue over the Lord's Day June 2nd. The Subject for the Bible Readings this year will be the First Epistle of Peter and will follow the order of last year which all considered profitable and very interesting. The Gospel will be preached at night. The Breaking of Bread will be at 10 a.m. Corresp. Frank Procopio, 30 Hamilton St., Apt. No. 16, Saugus, Mass. 01906.

Winnipeg, Man. — Our 74th Annual Conference will be held D. V. commencing with Prayer Mtg., Fri. June 7th at 7 p.m. for prayer and ministry, continuing over June 8th and 9th in the West End Gospel Hall, Victor and Ellice Sts. Breaking of Bread will be at 10:30 a.m. Corresp. to John Hull, 576 Home St., Winnipeg - R3G IX8.

Garnavillo, Iowa — Our Annual Conf., will be held D. V. commencing with Prayer Mtg., June 7th in the Gospel Hall here and continuing over June 8th and 9th in the High School Auditorium as usual. The usual arrangements will prevail, they are looking to the Lord to send His servants, as guided by the Spirit of God, so that a profitable time may be spent over the Word. Corresp. Robert Brandt.

Augusta, Me. — The annual Conference in the will of the Lord will be held on June 22 and 23 with Prayer Mtg., June 21 at 7:30 p. m. Corresp. Fred A. Thompson, R. R. 4, - Phone 547-3587.

Lake Shore, Ont. — A reminder of the Gathering to commemorate the centennial of the "gathering to His Name in this locality" July 1st. Particulars from Albin Hodgson, R. R. 5, Forest, Ont. Phone 519-873-5724.

Eden Grove, Ont. — Annual Conference to be held D. V. June 1st, in the Gospel Hall at 7:30 p.m. Meetings Lord's Day in the Elmwood Community Center, eight miles E. from Eden Grove corner, six miles north of Hanover. Please note Breaking of Bread is at 10 a.m. Usual order of meetings. Servants of the Lord teaching and walking in the "old paths" welcomed to minister. Corresp. S. R. Purdy, R. R. 4, Walkerton, Ont. NOG 2V0.

Brookfield, Conn. — Our 10th Annual Conference will be held D. V. commencing Fri. June 14 in the Gospel Hall Pocono Road here at 7:30 p.m., continuing June 15 and 16 in the Masonic Temple, 337 Main St., Danbury, Conn., Sat. a.m. 10:30 and Lord's Day B. of B. at 10 a.m. and through each day. Visitors freely entertained - Please bring your Believers Hymn Book. Corresp. Alexander Pizzo, 23 South Ave., Danbury, Conn. 06810, Tel. 748-4502.

Torrington, Conn. — 12th Annual Conference will be held D. V. May 25th and 26th, in the Elks Hall. Prayer Mtg. Fri., May 24 at 8 p.m. Usual arrangements. Correspondence to Victor Illuminati, 72 Revere St., Tel. 489-4563.

FALLEN ASLEEP

Philadelphia, Pa. — Our esteemed and beloved brother Cesare Patrizio "went home" to be with the Lord Friday March 29, after a considerable time of weakness. Remember in prayer his widow Ruth, also other members of the family and the many Italian speaking among whom he labored so faithfully. We expect to have a short Memorial in our June issue, God-willing.

England — We have heard without details of the homecall of the widow of the late John Watt, we believe February 2nd in her 89th year. She leaves a daughter in England and a son here in Philadelphia.

Los Angeles, Calif. — Our dear brother Daniel R. McCurdy went to be with the Lord on March 11th, aged 77. Saved when 19 years of age in Northern Ireland and in fellowship for fifty years. His wife's family used to be in fellowship here in Cleveland on West Side years ago, ere moving West. Remember his widow in prayer, also four daughters.

York, N. Y. — Our dear and esteemed sister Mrs. Jennie Clark Barefoot "went home" in her 100th year. Born in Ireland and saved there in 1889 and received into fellowship at Old Lodge Hall in 1891 - later in Toronto and St. Catharines assemblies. Married to John Barefoot in 1915 and in happy fellowship here at York Gospel Hall for the past 59 years. She died Feb 23rd.

Merlin, Ont. — Our dear brother Ed. Jones of Merlin "went home" March 4th, in his 89th year. Saved Feb. 24, 1905 he has left a good record of faithful service in the Assembly. For years Correspondent and greatly missed by the saints there, also his widow. Good to have the "Blessed Hope" as we consider the changing years and loss of our friends.

Longport, N. J. — Our dear sister Georgy Inkster "went home" Dec. 12th. Saved over sixty years when young. In fellowship in Londonderry, N. I. and later West Philadelphia and Olney Assemblies, the past four years here in Longport. Godly, faithful and consistent, missed by her three sisters and a brother, all saved, also the saints in the Longport Home.

Boston, Mass. — Our esteemed sister Mrs. Thomas McCahon went to be with her Lord March 22nd, aged 84. With her husband they came here from Ireland in October 1914 to the old Cliff St., Assembly, now known as Watertown. We knew her well, shared their kind hospitality and interest in the testimony, with others. She is much missed, her seat is empty. Titus 2:13. Active and cheerful in spite of her age. Saved in March 1904. A daughter and son survive.

Carlton, Ont. — Our dear brother Fred Hall went to be with the Lord March 6th. Saved over 50 years ago at meetings of the late John Sylvester and in assembly fellowship since that time. Survived by his wife, two sons and two daughters who all profess to be saved.

St. Thomas, Ont. — On March 23rd, following an auto accident, our dear sister Mrs. Ezzat Henian was called home to be with the Lord, her husband and two girls survived. Born in Egypt in 1947 (Kamilia Mawad), converted there and married she came to Canada in 1970. Baptized and gathered to His Name here, she won the hearts of the saints and respect of neighbours and friends by her consistent testimony. On their way to a children's meeting in Springfield, Ont., when the accident happened. Husband and two girls recovering - pray for them. A voice to many.

Hitesville, Iowa — Our beloved sister Mrs. Carl Asche "went home" March 4th, aged 78. Saved in Dec. of 1926 at meetings of the late Oliver Smith and in happy fellowship in the Assembly from the beginning.

Her dear husband Carl Asche was called home just 26 days after his wife, aged 81. Saved June 6, 1926 at bro. Smith's meetings and in the Assembly from the beginning also. During the depression and after most of the banks had closed he learned that an old Church Building was for sale. He had a little money laid by and bought the building, the parsonage and an acre of land for \$250.00. God abundantly blessed his foresight and this has been a favored spot for the work of God. Considerably enlarged, holds close to 700 at Conference time and the birthplace of many souls. Our brother had a godly care for the Assembly.

Westbank, B. C. — Our dear sister Mrs. W. M. Emans "went home" March 27th. Saved in 1912 while attending Tent Meetings of the late D. R. Scott - in fellowship in old Cedar Cottage assembly for a few years then in Abbotsford for many years - her husband Correspondent. A godly woman, of conviction and with an influence in the assembly.

Italy — We have had reports without definite information of the homecall of our brother Frank Carboni, a well known preacher for many years amongst the Italian people here but the past years back in Italy where he died, March 17th, aged 89. Further word next issue D. V.

Winnipeg, Man. — On March 21 Mrs. John S. Venton (formerly Mabel Hull) "went home" - in the West End Assembly here over 50 years. Showed much patience in the 15 months in hospital and nursing Home. Survived by her husband and two daughters.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE CHRIST OF GOD

ILLUSTRIOUS, Invincible,
The Christ of God;
Victorious, eternally
To be adored.

Anointed when He sought the lost
As God's Belov'd;
Received amidst the heav'nly host,
Ascended Lord.

Anointed King and Priest on Throne
Of earth to be;
All nations worship Him alone
Divine is He.

For us He first shall come to air
At trumpet tone;
To be with Him, His glory share,
In that blest Home.

W.H.F.

JUNE, 1974

WORDS IN SEASON

Published monthly by Matthew J. Brescia at 33 Lewis St., Hartford, Conn. 06103. Editor: William H. Ferguson, 1314 Bunts Road, Lakewood, Ohio 44107.

SECOND CLASS POSTAGE PAID AT HARTFORD, CONN. AND AT WATERLOO, ILL.

SUBSCRIPTION COST - \$3.00 yearly - issued monthly.

VOLUMES: A few left - order from Editor, Wm. H. Ferguson, 1314 Bunts Road, Lakewood, Ohio 44107 - \$5.00 mailed anywhere.

CORRESPONDENT ADDRESS

Manchester, Conn. 06040 — Mr. Joseph L. Jassie, 159 Thompson Road, for the Manchester Assembly.

CHANGE OF ADDRESS

Jackson, Mich. 49203 — Mr. Norman Crawford, 2148 Creglow Drive.

REPORTS

Toronto, Ont. — The Lansing Assembly had short visits from bre. Fred Holder and Brian Funston from Fog Island, Nfld., giving a word as to the work there. The Assembly here seeks to continue in godly ways - "faint yet pursuing."

Hantsport, N. S. — Our brother L. K. McIlwaine has been encouraged during the Winter past in new areas - they were expecting bro. James Walmsley in May on furlough.

McKeesport, Penna. — A very nice interest in the Word manifested at our recent Conference here. The ministry was practical as to character of "assembly fellowship" as well as stressing the personal responsibility of the believer. Many younger present and very good representation from other assemblies, East and North. Several brethren gave help in the ministry and Gospel.

Waterloo, Iowa — We heard that the recent Conference here was very large as usual with nine of the preaching brethren present. Bre. Mc-Kelvey and Hutchison were expected for a visit in the area.

Belfast, N. I. — A note from our veteran brother Frank Knox tells us that he has past ninety and is going on "in low gear." We have happy recollections of his visit amongst us several years ago. Let us not forget the "veterans" in our prayers. Ulster needs our prayers especially at this time.

Soo, Ont. — The Assembly here has had some encouragement during the past year, some outsiders saved who seem anxious to learn God's ways. The S. S. work is increasing also a weekly meeting in the East End for children there.

Culver City, Calif. — Recent Conference was largely attended. Eight of the Lord's servants present to minister the Word. Much exercise as to getting back into the "right ways of the Lord," in view of the low spiritual condition existing in different parts. Brother Alves remained for ministry meetings.

Steubenville, Ohio — Bre. Gustafson and Slabaugh preaching the Gospel in the Hall here.

Glen Ewen, Sask. — Saints here had a visit from bro. Andrew Bergman on his way back to Holland in which field he has labored faithfully for some years. All such who stick to their "field" (especially pioneer fields) should have our support in prayer. They learn to trust God.

Abbotsford, B. C. — Note change of Meeting Time for the Gospel Hall here. Breaking of Bread at 10 a.m. Bible Reading & S. S. at 11:45 a.m. Gospel Meeting at 8 p.m. Lord's Day - Prayer & Bible Reading, Thurs. at 8 p.m.

Ferndale, Mich. — Our bre. Doherty and Lavery were having meetings in the Gospel here with the assembly.

Belfast, N. I. — Bro. David Kane commenced in Whitehouse and interest good - hall well filled.

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. 66

JUNE, 1974

No. 6

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* * *

A WORD TO ASSEMBLIES:

Welcome advice, but refuse dictation -

The late John Ritchie of Kilmarnock. Many assemblies have foundered because they thought they "could go it alone" and did not need the fellowship of surrounding assemblies seeking to walk in the "old paths" of the Word.

While we do not believe in the charge of a circle of assemblies, we firmly believe the proper condition enjoined in the Word of God, as to the truth of God, shall produce a fellowship which is scriptural, strengthening and upbuilding. Paul planted, Apollos watered, a Timothy shepherded and a Silas could exhort and confirm (Acts 15:32).

Our dear brother Oliver Smith of Iowa, greatly used of God in salvation and planting of assemblies, always encouraged the men of God he knew who would be able to confirm the saints by teaching. This was a good example of what we mean.

There is too much carnality, either on the part of the assembly or the preachers to produce this independent stand, to the loss of all concerned. God's people need each other and the fellowship of saints is enjoined by the Word and all who rightly understand the formation of the New Testament assembly.

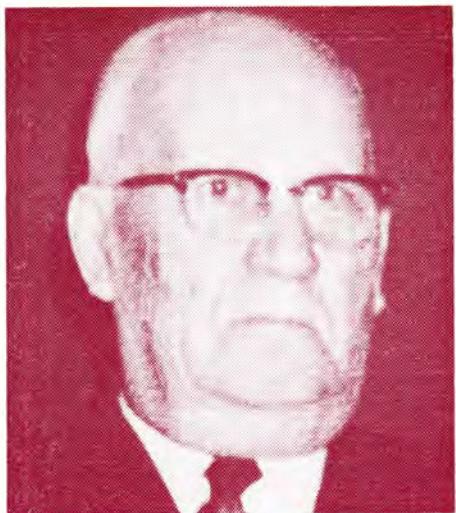
F.

* * *

TEACH ME

TEACH me to cherish no selfish thought,
Teach me to value what we've been taught;
Teach me to share all Thou hast giv'n,
And have on earth the joy of heav'n.

W. H. F.



MEMORIAL OF BELOVED CESARE PATRIZIO

AFTER a few years of weakness when laid aside from active service, our devoted brother and fellow servant was called higher March 29th, 1974, aged 89. He was saved on Sept. 30, 1908 while reading John 3: 16. Baptized and received into the old Down Town Assembly in Philadelphia in 1908. He was commended to the Lord's work by the Bryn Mawr Assembly March 27, 1918. He preached with Dr. Cameron and Charles Keller, our former editor, at the beginning and later with other of fellow servants of the Italian origin. He went back to Italy three times with the good news. He pitched his tent 36 times in 34 seasons and saw, with four other Italian speaking laborers New Testament Assemblies planted in the East.

He was probably the oldest commended preacher in the U.S.A., this being his 56th year. He had a great knack of personal conversation and seemed indefatigable in this. We have known him for many years - we both started out in the Lord's work the same year, he several months earlier than ourselves and we have counted him a friend through the many years, often meeting at Conferences and other meetings. The last hymn he gave out at their New Year's Meeting was - "Poor, weak and worthless though I am" etc.

Brother Harold Paisley gave a very fitting and acceptable message at the very large funeral service to saved and unsaved, in Philadelphia. He spoke on the "Death of four men and the effect it produced on others." Many saints he knew well came from N. E. also N. J. and the district where he labored and was a stalwart for the truth of God, both in the Gospel and in "Gathering to His Name."

In our Conferences he always, when he had opportunity, gave a short and timely word of ministry, searching and practical, never failing to tell of God's grace to himself, also his family and friends through him.

He visited as far north as Sault Ste. Marie, Ont., also Sarnia and saw a nice work in Toronto, with an Assembly planted there amongst the Italian people and he leaves a record of being a most respected worker amongst us throughout his 56 years of service for the Lord.

We commend to the prayers of the saints his widow (the former Ruth Davis of Sault Ste. Marie, Ont.) who was a most devoted and helpful companion to him in his later years.

And thus, "till the day dawn and the shadows flee away" we have commended to the One Who had the prior right our beloved brother. They sang at the graveside a chorus he loved concerning the Lord's Coming . . . "There's going to be a meeting." The Editor

PARDON EXTENDED

THERE was once a nobleman who had broken the laws of his land by rebelling against the sovereign who was then sitting upon its throne. He was taken prisoner, tried by his peers, found guilty of high treason, and doomed to die. The sovereign signed the death-warrant, and all was settled. But as the day fixed for his execution drew near, his friends tried every means in their power to obtain the royal mercy for him. They tried and they failed. Just at the very last, when all was ready for the dreadful doom - if I remember rightly, it was the very day before - a lady who had entrance to the court thought of a plan which she hoped would touch the heart of the sovereign and bring mercy into power. The condemned man had one little daughter, just twelve years of age, and this lady thought that if she could only get the child into the Queen's presence, she would best plead for her loved father's life. She dressed the poor little girl in the deepest mourning - as befitted the child of a father actually under the doom of death - and then putting a petition for mercy into her hand, led her into a corridor in the palace down which the Queen always passed at a certain hour of the day. "When that door yonder opens," said the lady to the child, "the Queen and her ladies will be coming. The Queen will be the one who walks first; and when she comes near you, you must drop on your knees and offer your petition." Then kissing the pale face of the frightened child she hastily withdrew. Trembling with fear, the little girl waited till the door which

the lady had pointed out to her was thrown open, and then the Queen, followed by her ladies, walked slowly towards her. Falling on her knees, the poor little girl held up her petition to the sovereign. The Queen stopped, spoke kindly to the child, and took the paper from her hands; but when she saw the name upon it she frowned deeply, rejected the petition, and moved to pass onward. The little daughter, in her agony and fear, thought all hope was past, and she clung to the Queen's dress, sobbing passionately; she could not speak, but she turned her tear-stained face and looked intently at a portrait hanging on the wall beside them. It was the portrait of the Queen's own father, for whom her father had fought only too faithfully. The Queen's eyes followed the child's. "Why do you gaze so earnestly at that picture?" she asked. "Because," sobbed the child, "it seems so hard that my father should die because he was so true to your father." It was done. Mercy sprang into the Queen's heart, and righteousness was bade to stand aside. The sovereign's eyes filled; she stooped and kissed the weeping child, and said, as she passed quietly on her way, "Your father is pardoned."

Thus you see that Mercy and Righteousness could not dwell together; one or the other must be set aside. The law of the land righteously demanded that nobleman's death. That means, that by its decree it was right that he should die; but his little daughter pleaded for mercy so well that the sovereign extended her royal mercy to the culprit, and he lived. Now, as I have said, there was imperfection in this; but there cannot be imperfection with God, or He would not be holy. His broken laws must be vindicated. His judgment must fall, or He would not be righteous. Mercy could not come in like that with Him. Sin is the root of all misery; He could not let it pass undoomed; no sinner could approach His fire-circled throne without perishing. Yet, for all that, God delights in mercy. He is not like the frowning Queen, slow to show it; and we have seen that He Himself purposed in eternity how mercy could triumph and yet Righteousness not be set aside. He planned how the Flaming Sword of Judgment should uphold the righteousness of His throne, and yet His mercy be freely granted to the sinners. That is why there was death in Goshen. That is why the Passover lamb bled and died. The righteous judgment on Adam's sin fell there in figure, and the fire, with its burning breath and its leaping flames, made of its flesh food for the sheltered host. It was God's picture. God's own picture of what from His lofty eternity He could always see as if it were present, and that was the Cross of Christ on Calvary's hill; where His Passover Lamb bled and died, and took the stroke of the fiery sword, to declare that Righteousness and Mercy dwell together in a holy God.

—Selected

KEEP THE LAMP BURNING

William H. Ferguson

YEARS ago a Lighthouse keeper off the dangerous coast of Britain had his two children, boy and girl, with him for a visit on his lonely vigil. The children, perhaps (10) girl and (12) boy "knew the ropes" pretty well around this lonely sentinel protection for those at sea and how necessary it was that the light must be lit and burning brightly against its reflector - (this was old time, as we know) - and were very observant. One morning the father thought it would be safe to row to the shore for some needed supplies, which he did. Meantime the wind rose and he was unable for some time to get back to the Light.

However, back in the Lighthouse the children, seeing the storm rise, had their first thought - THE LIGHT - and decided they must do something. They realized they could not light the large lamp but they were determined to do something. As afternoon darkened they climbed the spiral and finding a lamp in the Light chamber, they lit it but how to reach the reflector? They found a sturdy chair there so the solution was, since they were not tall enough to reach up, to have one stand on the chair and the other stand on their shoulders, while holding their smaller lamp against the reflector. The boy got on the chair, the girl holding the lamp, managed to get on to his shoulders and, reaching up, held her light so its rays would shine out, even faintly they knew, to warn sailors of the danger.

OF COURSE IT HURTS

It being a tiresome business and the little miss, sensing the difficult task of her brother, called down . . . "DOES IT HURT?" The answer, worthy of a trojan, was - - - "OF COURSE IT HURTS - BUT KEEP THE LIGHT BURNING."

The father, managed, after a lull in the wind, to reach them ere night. What joy it must have been to see the thought, resource and fortitude of his children! ! ! ! This incident gives us our title:

KEEP THE LAMP BURNING

We are left here, those of us who have learned the truth of "gathering to His Name alone" to keep the LAMP OF TESTIMONY thus burning. What joy it must give to our soon - returning Lord to witness our efforts, feeble at times, to maintain that which He has taught us from His precious Word. Especially does this apply in our day when so many have given up the fight and have drifted back into a sort of mission-style, half-clerical form of meeting with its link of

sectarian methods and fellowships where the precious truths men of God gave to us from the Word are dispensed with almost entirely as outdated, archaic and of trifling value.

It will take fortitude, patience and willingness to bear the burden to continue. Those of us who are older can see the storm clouds rise but thank God for the many "Assemblies" or "Churches of the saints" the world over who are "holding the fort" and are seeking to hold to the pattern of the Church, locally, as outlined for us in the Acts, with its teaching and principles outlined and taught in the Epistles as well as being commanded, as to the ordinances, in the Gospels, i. e. Baptism and the Lord's Supper. Let us say truly . . . "OF COURSE IT HURTS" (at times), but "KEEP THE LAMP BURNING."

While riding on a train on the Main Line out of Philadelphia in the East some time ago I read an "ad" posted in the R. R. coach with this message . . . "There is not enough darkness in all the world to put out the light of one small candle" THINK THIS OVER! !

KEEP THE LAMP OF STUDY BURNING

It is essential for those who would lead and teach among the saints to be men of THE BOOK. They must be students of the WORD. Assiduously, earnestly, they must give themselves to its reading and prayer.

We lack good, reliable teachers - men who have learned of God in the secret place. Some start out professedly in the work, supposedly to work amongst the unsaved in backward places, but are soon found visiting the assemblies, and conferences etc., without the divine fitness or experience. They do some book reading, some get a smattering of Greek in a haphazard way, though we have not met any of value attempting this (a common failure among some who lack the Spirit and seek a crutch) - of course the audience, being unacquainted with the same are unable to controvert, yet they know it is not the "voice of the Spirit." Again there are those who try to copy a brother they have been with, his language, style, his witticisms, his antics, etc., etc, but they only betray themselves. Let none think that the "teacher" among us can be a lazy man, relying on matter, not his own. It is comparatively easy to visit assemblies with present day mode of travel and automobiles are an expensive luxury these days. It takes hardly any preparation of heart or mind in visiting such over an area and it does not lend itself to the proper condition of heart and soul, by prayer and meditation, to give something fresh and spiritual to the saints. Old sermons and stale manna can be the order with such traveling. Our esteemed brother Andrew Cousley of Steubenville asked me,

shortly before he went home, if it was right and proper for a laboring brother, professedly, to travel many miles to be at a different assembly on the Lord's Day morning. Despite the possibility of exceeding the speed limit, this would seem to be absolutely contrary to the spirit of our "gathering unto Himself" with due regard to getting mind and heart settled on the object of our gathering - HIMSELF and HIS SUFFERINGS. We agreed with our spiritual brother that it was an intrusion on the liberty of the saints to "put up" with this sort of thing.

KEEP THE LAMP OF GUIDANCE BURNING

The lives of all such should be exemplary, this includes wives and families of teachers and guides - see 1 Timothy 3:11 and Titus 1:6 etc. If a man's life is not orderly and becoming, and his children respectful, he has no business on any of our platforms, nor can his teaching be helpful or accepted. Our elder brethren who laid the foundation, in God's hand, were clear as to this. It is necessary to be guided by the Spirit as to teaching which shall be profitable and upbuilding. Questionable theories and interpretations only confuse younger believers and cater to pride. The guidance of the Spirit of God is so necessary, and seems almost out of date today but, considering such portions as Acts 13:1, 4 - chapter 14: 21, 28 - Acts 16: 6, 7, 10, we can clearly see the divine standard of guidance in dependence on the Spirit of God as to the territory to visit, length of time to spend here, with the resulting confirming of the churches they had seen planted etc. Let us keep the true EVANGELISTIC LAMP BURNING. The New Testament evangelists were all pioneers - they went where the Spirit sent them. We fear if there were no assemblies to open their doors and care for the evangelists, the evangelistic pattern, after the New Testament, would cease largely among us and the "regions beyond" all through this Continent would be a nonentity to the modern preacher. God's men, in the place God wanted them to be, thought of the lonely outposts and the "needy fields" were always before them. They did not choose the large to preach in, with their liberality assured and home comforts available. Think of the beloved men of God and their hardships and pioneer spirit to found assemblies, under God's hand, for men who have never done any pioneer work at all, to labor amongst. We badly need men who can keep the lamp burning of true evangelism. The New Testament evangelists, or missionaries, were all men who pioneered and were "desert men" where they learned of God and knew not to lean on assemblies for their support, but KNEW THEIR GOD. He never failed them. Much of the professed "trusting God" could truthfully be spoken of "leaning on Assemblies" rather than leaning only on their God.

KEEP THE LAMP OF WELCOME BURNING

When strangers come among us, even the "unlearned and unbelievers" - 1 Cor. 14:23, let us see that we make them welcome - not merely pointing them to a back seat (and all true assemblies must have such for the purpose), but make them feel their welcome, see that they have Hymn Book and Bible and lead them kindly to a suitable position. Doorkeepers should be on hand and be of a courteous, wise and kindly disposition. These may seem trivial matters but are essential in Assemblies seeking to keep the Lamp of Testimony burning brightly.

Naturally younger brethren must be fitted of God to take the place of older brethren who leave us but all who love the "place of His Name" have this desire to see the lamp of testimony kept burning brightly - even "till He come." We can see such men being raised up among us in various parts of this large country, and elsewhere without doubt, who have this desire to strengthen the Assembly where they are situated. We firmly believe that some of the desire to "go preaching" of later years has been an "easy way" out of responsibility and thereby Assemblies have been weakened. We need men with a heart for the TESTIMONY and a willingness to "stay by the stuff" and not run off when the going gets difficult. No fear that they shall miss the reward in a day to come, compare the words of some long ago . . . "Because they went not with us, we will not give them of the spoil that we have recovered" - so said some but listen to the words of David . . . "So shall his part be that tarrieth by the stuff: they shall part alike." 1 Samuel 30:24. There is no unrighteousness with our Lord . . . "every man shall receive his own reward according to his own labour." 1 Cor. 3:8.

Remember! "Of course it hurts, BUT KEEP THE LAMP BURNING."

* * * *

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 have learned more truth than they practice. These will be found like those who had gathered more manna than they could eat. The uneaten stank and bred worms.

Other unspiritual dry ones have come in and begin to rule meetings they never have had any hand whatever in gathering. These are like the water drenched three times on the sacrifice - nothing but the fire of God can overcome this.

Donald Ross

THEY CAME THROUGH

Matthew J. Brescia

IN this article we would consider some of God's men who endured adverse conditions, were overcomers, and with God's help and by His grace came through the difficulties. Noah came through a flood - Boaz came through a famine - - the three Hebrew children came through a fire - - and Paul the apostle came through the "Fight."

NOAH, we read, was a just man and upright in his generation, but never forgot that it was the grace he found in the eyes of the Lord and the shelter he found in the ark that saved him and brought him through. He is a lovely type of the remnant of Israel which, after the Church is translated (typified in Enoch), was wonderfully preserved and brought through the great tribulation. None shall escape the judgment save those who find grace in His sight. Safe inside the wonderful Ark Christ Jesus, through the one way in the open side, we have heeded God's blessed call in grace from within the ark . . . "Come thou . . . into the ark." Gen. 7:1. "God was in Christ, reconciling the world unto Himself." 2 Cor. 5:19 and all who freely step aboard by faith are closed in securely, never to be lost but delivered from the awful storm of God's judgment which fell upon the ark but never a drop touched those within. We read . . . "the waters increased . . . the waters prevailed . . . and were increased greatly . . . and the waters prevailed exceedingly." Gen. 7:17, 18, 19 and the ark was lift up above the earth - v. 17. Thank God it was well able to withstand and endured the awful force of that storm. Thank God we are safe in Christ; our salvation is secure. We like Noah, shall safely come through.

BOAZ is another man we read of in the Book of Ruth and we note that he, too, came through a famine. He was a type of Christ, our Kinsman - Redeemer, Who took to Himself a Gentile bride. We look at him from a different standpoint; truly a difficult time of failure and weakness in Israel. He lived during the days when the judges ruled, every man doing that which was right in his own eyes, Judges 21:25, so much like the day in which we live. Dear Boaz must have been deeply grieved when Elimelech, Naomi and their sons left, looking for a place in the worldly land of ease in Moab. Without doubt they were counselled of their folly in such a move but they left anyway to sadly learn that the "way of transgressors is hard." The only one of the family to return was Naomi (her name meaning pleasant), but her confession when she returned was . . . "I went out full and the Lord hath brought me home again empty." Ruth 1:21. The returning, with Ruth the Moabitess always captivates us and magnifies the grace of our God.

But what of Boaz? Does God reward faithfulness and "staying by the stuff" even in times of famine? Most assuredly so! We firmly believe that even when the famine was at its worst Boaz kept on working his field as able and PRAYING and PRAISING God and chapter 2 finds him a mighty man of wealth, still at the same place, carrying on for God and able also to convince the "stranger" who had come among them of the fulness of the God of Israel "under Whose wings she had come to trust."

Such men and women are needed today in the Assemblies of the saints. Not men who despise the famine, or faint under the testing, but those who are exercised to lay hold upon God and realize that God is able to restore and will again visit His people and give them bread. In short, men who can say like Habakkuk . . . "Although the figtree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; . . . yet will I rejoice in the Lord, I will joy in the God of my salvation." Hab. 3:17, 18.

The THREE HEBREWS, again, who had maintained their purity and separation from Babylon and had yielded their bodies unto God, came through the fire untouched. Much could be said about this. Suffice to say that these youths were content to be different for God, yea! they dared to stand when all the world stooped, to be firm and upright when others fell down. These three replied, in a most definite way, to the question the Lord asks in Psalm 94:16 . . . "Who will stand up for Me?" and in faith said - "We will, Lord." They were remarkable and forceful witness for God in an enemy's land by their stedfastness and separation. We should encourage our younger brethren and sisters to this path of plain obedience, so pleasing to our gracious God. Too many are being turned aside by those who claim to be living in a higher atmosphere of "holiness" (in word only) and a greater sphere of influence in their "witnessing for Christ" while flat on their faces mixed up with the world and falling before its idols. No wonder God brought these dear men through the fire with His presence. Nothing was changed, including their yielded bodies, the hair of their heads (note carefully), or their clothing. They didn't even have the smell of the world's fierce fires. God help us to be separate.

We conclude with "OUR BELOVED BROTHER PAUL." Who came through the "Fight." He had exhorted Timothy in the first Epistle to "fight the good fight of faith" and at the close of his ministry the dear man is heard to say . . . "I have fought a good fight, I have finished my course, I have kept the faith." Some are always looking to get into a good fight, but how few there are who want to fight this good

fight of faith: It lasts a lifetime and it entails self-denial, complete dependence upon the Living God, as well as whole-hearted obedience to the Word of God, coupled with an unswerving allegiance, yea! a self-sacrificing, warm-hearted love and devotion to the Captain of our Salvation, our Blessed Lord Jesus Christ. The aged apostle came through the fight victorious. Some of us, we freely confess, are scarcely into it, but we are all exhorted as from the Lord Himself to "Fight the good fight of faith - the reward is sure. The Lord Himself will bring us through the Flood, the Famine, the Fire and the Fight . . . MARANATHA!

PREVAILING PRAYER

Peter H. Mathews, Newfoundland

THE odds were overwhelming. The Moabites, the Ammonites and the inhabitants of Mount Seir (Esau) had joined forces and were coming to invade the land of Judah. King Jehoshaphat acknowledged - "we have no might against this great company" and the very urgency of the situation drove him to seek God's face.

This good king proclaimed a fast and all Judah gathered to ask help of the Lord. They entered the house of God and Jehoshaphat led them in prayer. While still in the Lord's presence they received assurance that they had been heard. Jahaziel of the sons of Asaph spoke of victory in the Name of the Lord, and immediately they broke out in a song of praise. Next morning, confident of victory, and still praising God, they went forth to discover that He had smitten the enemy. They lay dead in the fields and all Judah had to do was to gather up the spoils. This interesting story is related in chapter 20 of II Chronicles. Let us consider in this portion this man's prayer.

HE FELT HIS UTTER DEPENDENCE ON GOD

We note this in verse 3 and verse 12. He knew he was powerless in himself. Only God could give the victory. This is basic to true prayer. We must be convinced of our own nothingness, conscious that if God doesn't work all our labors are in vain. "Except the Lord build the house, they labour in vain that build it." A sense of deep need is what will cause us to pray.

HE PROCLAIMED A FAST

He did this in verse 3. Let us not simply think of this as going without food. Actually they curtailed all other normal activities. They called a halt in order to give themselves wholly to prayer. Why are prayer and fasting linked together in

the scriptures? Because we shall never really pray unless we let other things go and deliberately make time. We must be convinced of the importance of prayer.

THEY GOT INTO GOD'S PRESENCE

Verse 5 tells us how they got there. We must consciously get into His presence, too, before we can really pray. This often takes time. It requires soul-searching and often the confession of sin . . . "If I regard iniquity in my heart the Lord will not hear me." This is where we often fail; and often we find ourselves trying to pray without being aware of His presence. His actual prayer divides naturally into four headings:

He proclaims what God can do	verse 6.
He recounts what God has done	verse 7.
He remembers what God has promised to do	verse 9.
He states what God is asked to do	verse 12.

This is prevailing prayer of the highest order. It is definite. It is based upon God's promises. It makes past answers the basis for requesting more, and it is convinced of God's ability to answer.

But notice, they were not in a hurry to go back to work. They waited until they had . . . THE ASSURANCE OF AN ANSWER. Before they left the temple they were convinced that God had heard and that the answer was on the way, verses 14, 17 and this caused them to break out in songs of praise. Again THEY THANKED GOD, as in verses 18 and 19 before they actually saw deliverance. Thus they showed that their's was the prayer of faith.

May we go in for such praying which honors God and brings down blessing.

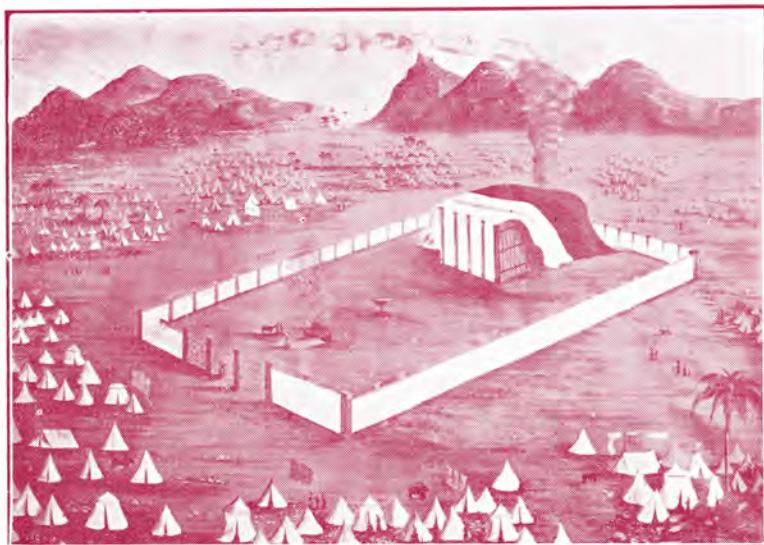
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THE SAINT'S REST.

TO the believer—who has already come as a sinner to the Saviour for rest—the Lord now speaks, and His words are most blessed. "Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls." Matt. 11:29. This is the saint's rest. The only way to have true heart's ease, is to bow under His yoke, to allow Him to rule us, to know His will as our only law, to own Him as our one and only Lord. Self-will, disobedience, and following man's devices, rob the saint of this rest.

Selected.

TABERNACLE MEDITATIONS



WE have written recently in these meditations of the work of the Merarites, suggesting the "foundation men" who had responsibility of sockets, boards, bars, etc., of the structure. Also have we mentioned the Gershonites - "the Shepherd men" suggesting in their handling of coverings, hangings, etc, their following the "foundation men" and covering the structure.

We mention now those who bore the precious vessels connected with the tabernacle which they "bore on their shoulders and carried" throughout the wilderness journey. They came last and, when the structure was raised in the orderly manner ordained of God, marched in and deposited their precious burdens, to be uncovered by the priestly family since they, alone, would view the interior of the glorious Sanctuary. Such would speak to us of the "teaching men," so necessary ere the worship of God in His habitation could be instituted. We are reminded in Matthew 28:20 of the necessity of proper "teaching" as our Lord commanded - "Teaching them to observe all things whatsoever I have commanded you," etc.

All the labor connected with God's habitation was strenuous - God graciously provided for the "foundation men" wagons to carry the brunt of the load, likewise to the "shepherd men" but to the Kohathites, the "teaching men" they must bear the heavy load on their persons and it was a heavy bur-

den, we are sure. The Lampstand, alone, was made of a talent of pure gold, approximately 108 pounds to which was added the vessels necessary to its use, all of pure gold also, this all being covered with a cloth of blue (its heavenly character) as well as with the badger skin covering and placed on a bar to be carried by the designated Kohathites. Likewise the other furnishings, made of acacia wood, covered with gold, etc., with staves to bear withal. In all likelihood there would be a transference of the load to others of these appointed Levites, or following our comparison, to "teaching men." Note Deut. 33: 10 - "They shall teach Jacob Thy judgments, and Israel Thy law: they shall put incense before Thee and whole burnt sacrifice upon Thy altar." Compare 2 Timothy 2:2.

While this was the charge of the Levites designated, yet there was a variance in their respective service as we have suggested. "Teaching men" had a heavy load or burden.

WEIGHT OF MINISTRY

The ministry of the Word for the upbuilding and the strengthening of the saints must always be weighty. Light, frivolous men are out of place here. Men who have not been experienced in the secret place with God are unable to bear this ministry and are out of place when they attempt it. They cannot carry the load. While all such ministry is weighty, the men who thus carry the burden are steady men. You can tell such men when they rise to minister - not all are likewise gifted. This is one of the failures amongst us today, men taking the place of teachers who through inexperience, lack of study of the precious Word, have missed the mark as to their service, presuming to do the work of others, while unfitted for it.

The present trend of putting, or allowing men on our platforms, professedly for the ministry of the Word, without divine qualifications, can only produce weakness. The "itching ear" hears another voice and the light and frivolous, yes even carnal among us, are well satisfied to have it so. Such do not want the solid ministry of the Word, nothing weighty, or demanding as to the claims of God upon us . . . they cannot bear it, hence they prefer a light and entertaining sort of ministry, often interspersed with questionable theories, unproven and vague, which they seem to swallow if sweetened by a clever tongue. We need the old-fashioned, well-balanced ministry of God's Precious Word by men who have godliness, weight and sincerity in their service.

Your Editor

* * * *

"Godliness with contentment is great gain." Some Christians endeavor to exhibit the godliness without the contentment. Is it wonderful if the worldling doubts their having found great gain?

"I HAVE PUT OFF MY COAT,
HOW SHALL I PUT IT ON?" S. S. 5:3

WE can never put off the coat of His righteousness, because God Himself has put that upon us.

But we can put off the garment of humility when we give way to pride.

We put off the cloak of meekness when we assume a haughty spirit.

We put off the robe of love when we are quarrelsome.

We put off the girdle of truth when we consult our own opinions and wishes, in opposition to the truth of God.

We do this by prayerlessness, unwatchfulness, self-sufficiency and indolence.

How shall I put these garments back on when I have taken them off? There must be three things done:-

CONFESSiON TO THE LORD

CONFiDENCE IN THE LORD

CONSECRATION TO THE LORD

F. B. M.

(Submitted by Robert Pike, Sr.).

THE BIBLE IN THE WALL

MANY years ago a lady in Spain wanted to witness to her faith by distributing Bibles. One of the men she approached was a stonemason building a wall, who had never had a Bible. She encouraged him to accept a Bible even though he did not want one. When the lady left, the man resolved, "I'll never read this book and I'll make sure no one else will, either." He placed the Book in the wall he was building and sealed in the stone wall.

A few years later an earthquake made a huge crack in the stone wall and exposed the Bible. A building inspector took the book home and began to read this Book which was entirely new to him. Through the reading of the Scriptures he "heard" the Gospel and gave his life to Christ. As a Christian he wanted to spread the *good news* about the Lord and began selling Bibles door-to-door. One of the people he approached was the very stonemason who had hidden the Bible in the wall. The stonemason was still not interested in having a Bible

and told the story of how he had once sealed one up in a wall. The Bible distributor took out the very Bible and showed it to him. The startled man sat down and listened to the distributor's story and now he decided he would like to have a Bible.

The end of the story is that the stonemason not only was converted but eventually, became a foreign missionary and laboured faithfully for many years.

Selected by R.N.C.

THE SKIPPER

“SKIPPER” is the title sailors generally give the captain of their vessel. A Christian fisherman, Andrew Davidson, was so named by the crew of a fishing boat, “The Rose in June,” of which he was the owner and captain.

When the herring season came, Andrew Davidson and his crew prepared to go to sea. He had but lately been married, and before leaving home he knelt down with his young wife and asked God to keep her safe while he was away. But she noticed . . . and her heart sank within her at the thought . . . that he did not say a word about his own safety.

The night after “The Rose in June” sailed with a fleet of other vessels, a terrible storm raged all along the coast. Early the next morning a crowd of women and children, members of the families of the absent fishermen, gathered on the beach. Every eye was strained across the waters, to catch the first glimpse of the returning boats. One by one they straggled in, and shouts of joy and thankfulness arose from waiting loved ones as husband, brother, father, or son, sprang ashore.

“The Rose in June” did not come. Driven by the storm and dashed upon the rocks, she had become a total wreck. She had turned bottom upward, while her crew of six men clung to her sides desperately. No other boat could come near to help or save them; and all around the wild waves were rolling and roaring, threatening every moment to tear each man from his hold and dash him to pieces on the sharp rocks.

Andrew Davidson thought of his Saviour in that hour of peril; and in the face of certain death, that thought did for him what nothing else in the world could have done . . . it made him happy. It may have been that he remembered how Paul and Silas glorified God in the prison of Philippi;

for he shouted, "Now, boys, let's sing a hymn of praise to God!" and at once he began and sang this verse:

"My God, I am Thine:
What a comfort divine,
What a blessing to know
That Jesus is mine!"

These were his last words. He had just finished the verse when a huge wave dashed over him, and in an instant he was swept far away into the heaven of eternal rest.

A stunned silence fell upon the men who had been trying to join in that song of praise. For a while no one spoke. At last, John Allan, the mate of the little vessel who was also a believer in the Lord Jesus, exclaimed, "Come lads! Let us go on with the hymn that our skipper is now finishing in heaven."

Then those brave men, rocking on their wrecked boat, with the waves dashing against them and the wild winds wailing around them, sang on till they had finished the hymn. The last verse reads thus:

"And this I shall prove
Till with joy I remove
To the heaven of heavens,
In Jesus' own love."

Just as they were finishing these last words, another huge wave burst over the boat, and the young mate, John Allan, was carried away to join his friend and shipmate in that blessed world above:

"Where, anchored safe, his weary soul
Shall find eternal rest.
And not a wave of trouble roll
Across his peaceful breast."

The rest of the crew of that wrecked boat escaped with their lives. But they never forgot the scene they had shared during that terrible storm. No sermon ever preached about the preciousness of Jesus could make such an impression on their minds as was made by that memorable scene. They felt, deep down in their very souls, that the truth in Jesus is the best of all truth, because it satisfies our hearts and makes us happily ready for eternity.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Romans 5:1.

From "Echoes of Grace"

QUESTIONS and ANSWERS

Question — Considering Leviticus 21:17, 23 would this same principle apply where a brother who has had a moral blemish, serious enough to warrant total discipline, after restoration, be restricted from the platform for ministry or Gospel and would it hinder in priestly service, involving leading the Assembly in public approach in worship?

2) Would a lesser moral defection be the cause of the Assembly enjoining silence, until a full confession coupled with restitution, be made?

Answer — As we have sought to point out in past issues divine principles relative to the service or worship of God do not change in the New Testament, though under grace. He can still "eat of the bread of his God, both of the most holy and of the holy, only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish." There WAS a restriction.

This same principle is carried into the Millennial Kingdom as in Ezekiel 44:10, 13, relative to Levites and their failure previously - "They shall not come near unto Me . . . nor come near any of My holy things, in the most holy place." They were to have a service of faithfulness and stedfastness relative to the house of the Lord, as in Ezekiel 44:14, but the "nearness to minister unto Me . . . to offer unto Me the fat and the blood . . . "to come near to My table to minister unto me" v. 15, 16., is reserved for those whose testimony has been without blemish, as described.

As we have often pointed out in the past there is a work for such "crippled" to do in their quiet and very useful way after restoration and confidence is regained (which would be the normal thing to look for in all such cases), but it is NOT the public platform.

Regarding the second question, if there is a real and full confession, coupled with a proper and known **restitution** of which the world outside, being involved has been affected, as well as the believers, there could be a measure of acceptance save as it refers to "oversight" in the Assembly where one's judgment would be seriously affected by past actions since conversion. For any to force themselves on the Assembly or guides to proclaim such liberty is evidence enough that they are unfitted for such place.

The above two questions may have troubled some who through lack of understanding fail to take into account that the righteous Lord shall reward faithfulness and good testimony in a coming day at the Judgment Seat of Christ (or the Bema of Christ where manifestation shall be complete and due rewards granted and place in the Kingdom).

We must also take into account that God had said to Israel in Joel 2:25 . . . "And I will restore to you the years that the locust hath eaten,

the cankerworm" etc. Although time spent out of fellowship with God, or the Assembly, is lost there remains the possibility that in the ensuing time after a full restoration there may be such a full and useful life, after the manner we suggest in quiet and becoming behaviour, that there shall be, as it were, such a rich reward as to show the pleasure of the Lord after restoration with abundant blessing in the less than public display.

We must add, sadly, that in such cases often requiring restitution, relative to marriage and divorce, this seems so impossible, or unlikely. It should make our younger believers most careful as to their marriage status, to keep it holy before God, and remember it is for life.

Question — What do the Scriptures say about a Christian donating his body, or parts of it to Medical Science?

Answer — They are silent on this point but many Scriptures suggest the godly burial of the believer, to await the Resurrection morning at His Coming.

Question — Is there a place in the Bible where the Judgment Seat of Christ will take place?

Answer — The DAY OF CHRIST commences with the Rapture of the Church and is signalled by "The Shout" when the redeemed shall rise to meet our Lord in the air - 1 Thess. 4:16 etc. We shall rise in glorified bodies, dead saints raised first, all caught up together to meet the Lord in the air whence He shall escort us into the Father's house. In John 14:3 He told them in the Upper Room, "I will come again, and receive you unto Myself; that where I am, there ye may be also." We know where He is and we know we are going to be with Him in the Father's house - that should be enough for all except a few theologians who always seem to be looking for some loophole to display their "new findings." Never let anyone deprive you of that Blessed Hope - the imminent, silent and complete rapture of the Church, sudden in its character. It may take place at any moment.

After the Bema (The Judgment Seat, the place of manifestation and rewards) then we shall go in to the "Marriage Supper of the Lamb" which is coincident with the destruction of the "false bride" the harlot of history, with its many invited guests of the heavenly family onlooking, then the "Manifestation of the sons of God" as He goes forth to finish up by destruction of the nations "Man's Day" and He shall do this ALONE - He will not need us with Him to accomplish this which shall be accomplished by the breath of His mouth - after this THE DAY OF THE LORD commences the One Thousand years of His peaceful reign - the earth relieved from the great enemy Satan, bound in the Bottomless pit for the years and the nations divided in the Judgment of the Living nations which is accomplished at the commencement of this 1,000 years - see Matthew 25.

As mentioned, DO NOT LET ANYONE ROB YOU OF THE BLESSED HOPE OF HIS IMMEDIATE RETURN - it may be at any moment now!

PIONEER PAGE

"Pretexts are not wanting when one wishes to use them."

EXCUSE: There are no fields throughout this land -- radio, etc., means all know of the Gospel. The world is different.

RESPONSE: The pioneer goes out looking for souls -- he carries the Gospel to them in their backward places -- he who looks, finds.

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EXCUSE: We would need to miss the Assembly Breaking of Bread.

RESPONSE: What did the messengers of the Cross do when they traveled (mostly on foot) for weeks and months to bear the "evangel"? How did the pioneers on this continent?

* * * * *

EXCUSE: We believe meetings in Assemblies or Gospel Halls is our work.

RESPONSE: Where do you find an example of this in the New Testament?

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EXCUSE: How could we live if we did not have weekly contact with Assemblies or Conferences?

RESPONSE: How did the New Testament laborers live? How did the men who pioneered this continent? They did not have Assemblies or Conferences to lean upon.

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EXCUSE: The Assembly gives us a "letter." Is that not a responsibility to support us?

RESPONSE: Anyone suggesting this does not understand the divine principle of God - sent service.

* * * * *

EXCUSE: Everyone else does it - spending their lives in going round Assemblies and Conferences. Why not we?

RESPONSE: No man, with a pioneer spirit, who has gone forth in dependence upon God, would think of this. **WANTED TODAY - Pioneers.**

* * * * *

EXCUSE: We need younger men at our Conferences.

RESPONSE: How can they TEACH who have never PRACTISED? Younger men should be out in the field, not at our Conferences.

* * * * *

EXCUSE: We believe meetings in Assemblies, or Gospel Halls, are scriptural.

RESPONSE: "From you sounded out the Word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak anything." 1 Thessalonians 1:8. The Assembly spread the Word.

W. F.

New Creek, W. Va. — The assembly here expected to baptize two young men and a woman on May 12th.

Blue River, Wisc. — Saints here were having children's meetings two nights a week, they also have an "all-day" meeting the first Lord's Day of each third month.

Vancouver, B. C. — Conference here reported large and good, six of His servants present to give help, a good spirit of unity and fellowship. Bro. McShane of Ireland continued in Deep Cove, Main St., and Richmond assemblies - his visit appreciated and wholesome ministry. Bro. Alves was in Los Angles - bro. Paisley later visited the small assembly in Chico, Calif., also Fresno.

West Union, Iowa — On account of a celebration here on the weekend of the 4th of July, the brethren have decided to **postpone** their usual conf., in the fair grounds this year. Lester Crain - Corresp.

Detroit, Mich. — Lately in the Stark Road Assembly our brethren T. McKelvey and J. Hutchinson had a week of ministry meetings, practical and searching and were enjoyed by the saints.

CONFERENCES

Victoria Road, Ont. — Long Point Gospel Hall, June 15 and 16, Prayer 14th. Corresp. Arthur Stone, R. R. 2, Kirkfield, Ont. KOM 2BO.

Augusta, Maine — June 22 and 23, Prayer Mtg., June 21. Corresp. Fred A. Thompson, R. R. 4, Tel. 547-3587.

Garnavillo, Iowa — June 8th and 9th, Prayer Mtg., the 7th. Corresp. Robert Brandt.

Brookfield, Conn. — Annual Conference D.V. in Masonic Temple, 337 Main St., Danbury, June 14th for Prayer at 7:30 p.m., continuing the 15th and 16th. Believer's Hymn Book used - please bring yours. Corresp. Alexandria Pizzo, 23 South Ave., Danbury, Conn. Tel. 748-4502. Breaking of Bread at 10 a.m.

Glen Ewen, Sask. — Annual Conference D. V. will commence with Prayer Mtg., June 27th, continuing June 28, 29 and 30. Usual accommodations. Correspondence Roy Macfarlane, Glen Ewen, Sask.

Charlton, Ont. — The Northern Conference of Earlton, Englehart, Charlton and Kirkland Lake will be held D. V. in the Englehart High School, commencing with Prayer in the Englehart Gospel Hall June 28th at 8 p.m. Servants of the Lord walking in the "old paths" welcomed in ministry. Morning Bible Readings will be in 1st John, chapter 1, 2 and 3. Supper served for visitors arriving Fri. Order of meetings June 29, 30 and July 1st in the High School. Corresp. Norman Ferguson, Earlton and Harvey Pratt, Charlton.

Lake Shore, Ont. — The Centennial gathering will be held d. v. in the Lampton Secondary School, Highway 21 south in Forest, July 1st, beginning at 10 a.m., lunch served at noon and after meeting afternoon. A cordial invitation and ministry from those teaching the right ways of the Lord. Corresp. Albin Hodgson, R. R. 5, Forest, Ont. Tel. 519-873-5724. Bible Reading between morning and afternoon meetings.

Taylorside, Sask. — Our Annual Conference will be held D. V. July 5, 6 and 7, with Prayer Meeting Thurs. evening July 4th at 8 p. m. Corresp. Clifford Paul, Box 655, Melfort, Sask. SOE 1AO.

Hardwick, Vermont — In the will of the Lord our Conference will be held July 20 and 21 in the Elementary School, Main St. Prayer Mtg. will be held July 19 at 7 p.m. in the Gospel Hall. The Lord's servants walking in the "old paths" welcomed in ministry. Corresp. Chas. R. Ford, Box 351. Tel. 802-472-6563.

Pugwash Jct., N. S. — Annual Conference will be held here in Gospel Hall on June 29, 30 and July 1st, preceded by Prayer Mtg., June 28th at 7:45 p.m. Visitors freely entertained and usual order of meetings will prevail. The Lord's servants walking in the old paths of the Word welcomed in ministry. Correspo. M. C. MacLeod.

Portage La Prairie, Minn. — Annual Conference D. V. June 14, 15 and 16, with Prayer Meeting June 13 at 7:30 p.m. in the Gospel Hall here. Usual order of meetings. Corresp. S. Rey, Box 725.

FALLEN ASLEEP

Italy — On March 17, 1974 our well known brother Frank Carboni, who labored much in U.S.A. in the Gospel and more lately for years here, "went home" to be with the Lord. He was aged 89. Both he and his wife were saved in September 1921 and commend-ed to the Lord's work in 1932. He, with our late brother Frank Pizzulli, gave help in the early days of the work in East Boston, Mass., also worked in Gospel labors in Connecticut and New Jersey.

For about 20 years he has been laboring in Italy, Sicily and surrounding districts as the work there lay heavily on his heart. He is now in the presence of the One he loved to speak of.

Frostburg, Md. — Our dear brother James N. Dunn, Sr., "went home" to be with the Lord March 21, aged 78. Saved in 1950 - he publicly con-fessed Christ while sitting back as an observer at the Lord's table. Faithful to attend while able and of a kind and humble spirit. He leaves three daughters and son, all in assembly fellowship here.

Elgin, Ill. — Our dear sister Mrs. Minnie C. Gabler was called home to be with the Lord April 1st. Widow of the late Louis Gabler, well known for his tract work. We have known this family for more than half a century, she was originally from Standish, Mich. She leaves two daugh-ters and one son. She was aged 87 - for some of her late years she, with her husband, was in fellowship in the Assembly in Joliet, Ill., where we saw them frequently.

Florida — We have received word of the homecall of our brother Lemuel J. Annon February 7th in his 76th year. Saved in Pawtucket, R. I. at meetings of the late Samuel McEwen in July 1915 and received into Pawtucket Assembly. His wife, (Phoebe Stressenger), survives, also his daughter Dorothy Madill, also a son Emerson William Annon. A quiet, consistent brother who loved his Lord.

Saginaw, Mich. — On April 22nd, the Lord took to Himself our young brother Keith LeCureux. He was stricken with a nervous condition while attending University in Lansing, Mich., and his young mind much dis-tressed on this account. However, he is where this is unknown. His par-ents, whom we have known for many years, have comfort and could have our prayers. He was in the assembly here.

Midland, Ont. — Our brother Mr. Robert Wilson of this Assembly "went home" April 8th, aged 84. A quiet brother he attended meetings until health prevented. The members of his family are saved and in the assemblies. "Titus 2:13"

Drumlough, N. I. — On April 5th, our dear sister Miss Margaret McKinstry "went home." Saved 60 years ago at meetings of the late brethren Poots and Gould, Sr., at Gransha and in fellowship there. For a number of years in happy fellowship here, consistent in her interest in the assembly and in the Gospel.

Chico, Calif. — Our beloved brother Charles Moorbey "went home" May 1st, aged 85. Saved many years ago in Market St. Gospel Hall in San Francisco. He had a heart for the Gospel work and Children's meetings were dear unto him.

Willmar, Minn. — Our dear brother Leonard Hagen "went home" April 21st. Saved in 1957 and was faithful in the assembly, did the janitor work necessary and will be much missed. He leaves three sons and a daughter. Two sons are saved and in assembly fellowship.

Ontario, Wisc. — We regret an error in reporting the homecall of our dear brother and fellow-servant Chauncey Yost. Our brother L. Brandt of Garnavillo tells us that three of his children profess salvation and two of them are in assembly fellowship - his daughter Mrs. Darrel Duncan also another daughter in fellowship in Black Earth, Wisc. Our brother's memory is respected.

Words in Season

THE BIBLE FAMILY MAGAZINE



YIELDED!

YIELDED to God by bond so fast
That time can ne'er erase;
Yielded to Him while life shall last
Until we see His Face.

Yieldeth! what meaneth this today
Are we not free to choose?
Yea! blessed freedom on life's way
A freedom ne'er to lose.

This yielded life is one of love
For Him Who loved us first;
'Tis handed o'er to Him above
To use, and thus be blest.

So! Bid adieu to service base
For Satan's bonds make fast
To bind his dupes who scorn God's grace
To sink to hell at last.

W. H. F.

JULY, 1974

WORDS IN SEASON

Published monthly by Matthew J. Brescia at 33 Lewis St., Hartford, Conn. 06103. Editor: William H. Ferguson, 1314 Bunts Road, Lakewood, Ohio 44107.

SECOND CLASS POSTAGE PAID AT HARTFORD, CONN. AND AT WATERLOO, ILL.

SUBSCRIPTION COST - \$3.00 yearly - Please order from Matthew J. Brescia, 33 Lewis Street, HARTFORD, CONN. 06103.

CORRESPONDENT ADDRESSES

Waverly, Iowa — For this new Assembly - Frank Erskine, R. R. Waverly, Iowa 50677.

Langley, B. C. V3A 1Z2 — Philip Toogood, Suite 309, 5400 204th Street.

REPORTS

Frostburg, Md. — Recent Conference was encouraging and good representation from other assemblies. Several brethren gave help in ministry and the Gospel. Plain and practical truths were ministered and the truth of the Lord's Coming emphasized. It was a happy season for us.

Hickory, N. C. — Bro. MacLeod mentions that the building project for the new Hall was going along slowly. We trust the Lord will guide them through with it and that it may be the birthplace of precious souls.

Pennsauken, N. J. — Meetings here go on nicely as the assembly seeks to maintain the path of obedience to the Word.

Waverly, Iowa — Mainly through the labors of local brethren the past two or three years an assembly has been formed here. Meetings will be held Lord's Day at 10 a.m. S. S. and ministry following, Gospel mtg., at 8 p.m. Tues. at 8 p.m. Prayer and Bible Study.

Cedar Falls, Iowa — Twelve were baptized in river here June 2nd. Our brethren E. McCullough and N. Crawford were to start tent meetings June 16th at Waverly.

Sarnia, Ont. — Conference reported good - about eight of the preachers present for ministry and the Gospel. (Editor's note - owing to the many conferences being held, often about the same time of year, it becomes increasingly necessary for real exercise on part of brethren enabled of God to be a help to the Lord's people, to feel the real guidance of the Spirit as to their presence amongst His own at such seasons).

Wallaceburg, Ont. — Bre. Beattie and Wm. Metcalf expected to commence tent meetings here again June 16th.

Twinsburg, Ohio — Bro. Paisley, with brethren of Cleveland and Akron Assemblies has been exercised about tent work here - a large tent has been provided in suitable location between the Cleveland and Akron Christians and, at last report, some outsiders coming. Bro. Wm. Snider of Akron opens the meeting nightly for our brother for about 15 minutes. We trust this shall prove a time of blessing amongst unsaved.

Torrington, Conn. — Recent Conference reported good, with a good spirit manifested and profitable ministry with good Gospel preaching.

East Boston, Mass. — The recent Conference, their Summer conf., was devoted to Bible Readings throughout on the First Epistle of Peter, the five chapters. It was felt that God gave help and the Gospel preached each night. A good spirit prevailed and some subjects touched upon, we trust, to the helpful understanding of the saints present. These Bible Readings have shown a real and continued interest throughout. Bro. George Campbell had visited the assembly here a week or so before with accounts of work in Newfoundland and P. E. Island.

Waterbury, Conn. — The Terryville Assembly here had recent visits from a few brethren with encouragement. They desire to continue in the "old paths" of the 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. 66

JULY, 1974

No. 7

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* * *

FAINT NOT:

THE evil about us is so strong, the battle so fierce, and the result seems hopeless, the sides appear so unequal; that, as we pray, we are tempted to say in our heart, if not with our lips . . . It is hopeless - it is no use praying any more for that person, I'll give up! NO! the Lord says No! Do not give in, do not lose heart! do not be discouraged do not turn coward! In due season we shall reap, if we faint not (en-kakao - Gr.) WE are really on the winning side. The Lord is still on the throne. He still sitteth on the waterfloods, and the Lord on high is still greater than the noise of many waters, yea, than the mighty waves of the sea - Ps. 93:4. So, Cheer up! Take courage! Pray on! Pray always! and never turn coward, never give up.

This word (en-kakao) is only used six times in the New Testament and each is very instructive.

(A good exercise for students of New Testament words)

The above quotation from "Hid Treasures" submitted by Robt. Pike, Sr., of Joliet, Ill.

* * *

Samuel P. Tregelles, the excellent scholar of Greek said concerning Revelation 1:5 that it was worth a lifetime of study to discover that the word was in the present tense - "Unto Him that loveth us" etc.

* * * * *

We also suggest for students the different usage of the words "phileo" and "agapao" - one not inferior to the other but with a decided variance which enhances the words . . .

Editor.

TRUTH STRANGER THAN FICTION

The late William Williams, Venezuela

GREGORIO Munoz is a typical Coriano, - tall, square-shouldered, and whiter than the average Venezuelan. He would be about fifty years of age, and is watchman at the Northern Venezuelan Petroleum Company. We sat in his cottage yesterday afternoon, and looked at him behind a table with an open Bible in front of him. "How did you get saved, Gregorio?" we asked him, and his face brightened as he began the following:-

"My conversion is a strange one - in fact, I am ashamed of myself at times; but the Lord saw my ignorance and led me into His wonderful light. As you know, I was like the rest of my people - the Roman Catholics - I hated the gospel, as we were taught that it was bad. However, one day as we were at work, some Christians passed, giving away tracts, - perhaps you were one of them. Anyway, I would not take a tract, but one of the boys did, and I got interested in it. It was "Where are the Old Priests of Munchet?" - you know it - and as I read, I said, "This is not bad and I want to know more." So-and-so had just come from Curacao and I told him I liked the tract and he said, "I will give you a book which will open your eyes and free you from men." He gave me a Bible, and the book brought blessing to me, then to my nephew and it has been going the rounds here in El Mene ever since.

"Well, I began reading in Genesis, then I started the next book, Exodus and I found there in the 12th chapter about the lamb and the blood. We had all been sick here in the house, but a terrible sickness, and it was just one and then another in bed. I thought, "No doubt there is sin in my home, and I am in the same condition as those people in Egypt." I thought the matter over, and then took a good goat, killed it, and sprinkled the blood on the door posts and lintel -." Here we interrupted him - "But did you do that right here in this very house, and to that door?" "Yes sir, right here on that very door and posts that you see. Then the family ate the flesh, with bitter herbs - all roasted with fire - we did not boil any. Then I went out to the back and got some wood and I put the head and the legs, bones and all the fat on it, and then set fire to the pile. It soon all burned up, and we left it that night. But next day, when I went out to see the ashes, all was completely gone as if one had blown all away. The place was perfectly clean of ashes, only a few pieces of charcoal at the side with some bones, remained. I asked in the house and at my sister's place what they had done with the ashes, but to this day it remains a mystery. God must

have done it." "But what about your sickness. Did the family get better?" we asked. "Sure enough the Lord had mercy on us and we all got well, and I said that now I knew that this was the truth. But I read on and then came to the New Testament and there I saw that what I had done belonged to the law and the shedding of the blood of animals was only for the cleansing of the flesh. It is not by the blood of goats, nor by ashes, but by His own blood - the blood of Jesus Christ, God's Son, cleanseth us from all sin. I now see it all, how clear and precious! And I am now ashamed at my ignorance at the first. Yes, my woman is saved, too, and that big girl and boy, and also my nephew in the other house. God has been real good to us, and I am going to get married and get my home cleaned up, and then we are to ask for baptism, and we will be all one in the holy faith, and so give a good testimony in the world."

We all bowed our knees in prayer and thanksgiving and as we left the home, we thought, - "His ways are past finding out."

Reader, are you sheltered by the blood? "When I see the blood, I will pass over you." Ex. 12:13. "The blood of Jesus Christ, His Son, cleanseth us from all sin." 1 John 1:7.

GOD IS ABLE

"GOD is able." This is enough. Circumstances may surround us, as dark clouds on every side, until we are at our "wits' end." We see no way out of our difficulties; and we wonder what is to be done. Or, rather, unbelief wonders what is to be done. But faith does not wonder. No matter what the circumstances may be, faith says, "God is able." "But then," some one says, "we don't see how it is to be done," True; but if you did see how it is to be done, where would there be room for faith? That would be walking by sight. Now we walk by faith, not by sight. It is just when we are at an end of ourselves that God is ready to come in. We just need a little of that faith which staggers not at the promise of God through unbelief, and that, if need be, against hope believes in hope. Rom. 4:18.

* * * *

A WORD TO YOUNG BELIEVERS

I RECOMMEND to your prayer and watching over the sins of your youth; for I know that missive letters go between the devil and young blood. Satan hath a friend at court in the heart of youth, and there pride, luxury, lust, revenge and forgetfulness of God are hired as his servants. Happy is your soul if Christ man the house and takes the keys Himself and commands all. Pride of youth, vanity, lust, idolizing of the world, and charming pleasures, take long time to root them out.

Rutherford

YIELDED LIVES

William H. Ferguson

IN visiting recently some of the Conferences and Bible Readings we have been impressed by the numbers of fine young lives represented there and one could only wish that the good, and edifying, ministry of the Word was getting into heart and soul and would be productive in the personal and assembly lives of all.

The purpose of all such meetings, basically, is the encouragement and edification of all through the Word to be manifested practically in the "testimony" of the assembly - likewise in the personal life of the people of God. "The end of ministry, or teaching, is practice." It fails if the practising does not follow. Quite a part of true ministry is very practical - touching the whole life of the believer, also his or her appearance and conduct and its effect on others, etc.

We would advise, spiritually we believe, that shepherds instruct in these days as to appearance of world-conformity which is seen amongst us, particularly in our young women and men. When gathered in the circle of the assembly, how unbecoming is it to view (at times occupying front seats) the indecency of a corrupt world in following its fashions and trends. It would be perfectly in order (in fact, we have seen it done) to ask women, young or even older, improperly attired to sit back, more or less, so as not to distract from the purpose of our gathering, nor to induce wrong thoughts in the beholders and spoil the spiritual atmosphere of the assembly so gathered. Nature, itself, should teach some things but where it is not so brethren in responsibility should accept this and cause this effrontery to be hidden. In fact, in reality, it should never be permitted in our midst when the church is in assembly. A word to the wise should be sufficient.

THE CURE

The cure for this "creeping worldliness" is always evidenced when, instead, we are confronted with "yielded lives" - i. e. "yielded to God." Such yielded lives of men and women, young or older, who profess faith in Christ, are a powerful incentive to others to follow their example and we have had to thank God many, many times, for godly sisters, as well as brethren, who have left their mark on the "testimony" - in fact, we owe the continuance of such testimony largely to their being in the "foundation" of the work, who gave themselves whole-heartedly to the perpetuation of such testimony as found in the Word of God. His Word was supreme to them and ought to be to us also.

THE MEANING OF BAPTISM

The truth of baptism tells out this truth plainly. In Romans, chapter 6, "death" or "dying" occurs 18 times and reminds us that we have been, through grace, identified with our Lord in His death. This is dealt with in this chapter strongly and should be read by us all often as we fear, in many cases, the ordinance of "baptism" becomes merely a form of entrance into an assembly rather than an evidence of a real and strong desire to be associated with a rejected Lord in separation from the world, its ways, fashions and aims, etc. In verse 13 we read - "But yield yourselves to God, as those that are alive from the dead, and your members as instruments (as the tools of an artisan or weapons as used in warfare) of righteousness unto God." The word "to yield" has the following meanings:

- To place near at hand or provide—
- To dedicate - to consecrate—
- To place or present before—
- To place at hand—
- To furnish—

As we link this thought with Romans 12:1, 2 we find this is said to be "our intelligent service or our spiritual worship." The word "reasonable" here pertains to the reason, or is rational or logical. An illustration is found in 1 Peter 2:2. In this latter verse it is the natural example first but portraying the spiritual appetite of all who are truly born of God.

This "yielded life" then is the most reasonable or logical one for all believers. The most valuable lives spent for God have been "yielded lives" - presented to our God for His use, for His guidance, for His purpose in our lives -- not at all fashioned after our own thinking.

If one can speak personally the past almost 56 years in His service was not in our thinking in early Christian life. A promising business life was at hand, but God saw otherwise and there has never been a regret that the life was placed in His care, for His guidance and His use. As we mention, it was not an "outline" that nature would have chosen but this is God's way, to surprise and fit according to His will. When He does so it is surprising but humbling and accepted as His will and purpose.

When we speak of "yielded lives" it is not the idea of public service, or preaching, that is before us but the willingness to be subject to divine instruction and use, as God leads.

You will note as a necessary adjunct to this yieldedness there is the following:

BE NOT CONFORMED TO THIS WORLD

DON'T PUT ON THE MASK OR APPEARANCE OF THIS WORLD

BE YE TRANSFORMED

UNDERGO A DEEP AND ABIDING CHANGE

BY THE RENEWING OF YOUR MIND

The "mind" has to be reached first. The real and true disciple proves this as the Word of God powerfully affects his, or her, mind. When this takes place, the mind (or citadel of the body) provides a means, through grace, to defend itself against the insurrection of unruly members of the body:

The eyes

The ears

The smell

The taste

The touch

Never a truly yielded life that has not had these exercises of mind and spirit, relative to the body first. All starts here . . . i. e. . . . in the spiritual mind or soul of the believer in Christ. When the citadel has been captured for the Lord then the whole person is brought under control and the members of our body are yielded as weapons in the warfare - truly a blessed and happy service though not without its trials, difficulties and, at times, definite opposition which must be cast down as one goes on in the path of "yieldedness" - compare 2 Cor. 10:4, 6 - "Casting down reasonings and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." The thought is, as suggested in this article -

We are not looking for preachers

We are not looking for missionaries

We are not looking for great men or women

God is looking for "YIELDED LIVES" and all falls into line with the will and purpose of God when such "LIVES" are presented to our good God in subjection to His Word.

With such God can work, and does work and the discerning Christian sees the the new life - the new conduct - the new dress and appearance. The reason for the change lies here - Such have

“Yielded themselves unto God
as living or ‘resurrected’ men
and women” -

So teach me then, my Saviour
What ne’er can reach my soul;
Save that which Thou imparteth
To make my spirit whole.

I must learn this in silence,
Yea! e’en in times of pain;
Yes! even in the darkness
When we have seen again
That Life of Whole Devotion
Displayed by Jesus here;
Yea! seen in lowly servants
Whose mem’ry we revere.

Then teach me, Oh my Saviour,
For I am slow to learn -
The path of loving service
For which the “yielded” yearn.



OINTMENT AND PERFUME

Harold S. Paisley

Before considering the holy incense itself it may be profitable to remark upon the altar upon which it was burned.

THE TWO ALTARS

There were two altars connected with the Tabernacle. The first was the Brazen Altar, the altar of the burnt offerings, which stood in the outer court. The second was the Golden Altar, the altar of the pure incense which stood in the Holy Place before the veil. Each of these altars is full of typical teaching, and while distinct aspects of truth may be illustrated by them, yet they are also closely linked to each other.

The Altar of Burnt offering was the place where fitness for acceptable worship was made, while at the Altar of Incense perpetual fragrance ascended, filling all the Holy place, and was typical of the actual worship of a forgiven people.

The fire was the link between the two. The same fire that consumed the sacrifice upon the Brazen altar was the

fire that burned the incense upon the Golden Altar. The basic truth, expressed clearly, is that true worship must ever be preceded by sacrifice. The soul that has been to Calvary by faith to behold the Work of Christ, can now draw near and present the worship, praise and thanksgiving of his heart. This is as the sweet smelling incense of the Golden Altar.

This incense was to be kept constantly burning. The fragrance was to fill the House at all times. "Aaron shall burn sweet incense on the Golden Altar every morning, a perpetual incense before the Lord." In this, we believe, is expressed the continual delight of the Father's heart in the perfection of the Person and Merits of His well-beloved Son. It also teaches that the worship of the redeemed should be constant. The mention of His Name should bow our hearts to worship God, at all times.

THE INCENSE

"And the Lord said unto Moses; Take unto thee sweet spices, stacte, and onycha, and galbanum, these sweet spices with pure frankincense, of each there shall be a like weight." "And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy."

The spices chosen to be ingredients compounded together for the incense were four in number. The perfumes of these spices were extracted by crushing; surely pointing to the realities of the Lord's death upon Calvary, where He was smitten and bruised, and from which ever ascends a fragrance.

There are at least six things mentioned in connection with the holy incense which are worthy of the prolonged consideration of all the Lord's people. These are: (1), The Equality of Weight in the four spices to be used. (2), the unspecified amounts, (3), their being tempered together pure and holy, (4), some to be beaten small, (5), no imitation of it to be made, under penalty of death, (6), the fact that it was to be used for one purpose alone, even the worship of Jehovah. The exercised heart must discern in all this much spiritual and preserving truth, in a day when the perfections of the Person of the Lord Jesus are assailed, and the worship of the Father is imitated, both by modernistic philosophy and ancient ritualism.

A PERFECT BALANCE

The like weight of the stacte, onycha, galbanum and the frankincense, points to the perfect balance seen in the moral perfections of the Lord Jesus Christ when, as down here, He displayed and told forth the heart of God. Truly "grace and truth came by Jesus Christ."

"In Thee most perfectly expressed
The Father's glories shine,
Of the full Deity possessed
Eternally Divine."

Being of an unspecified amount, unlike the holy oil considered in our previous article, the soul can muse upon the unmeasured excellencies and moral beauties of the Son of God. The sweet spices were to be tempered together pure and holy, by the art of the apothecary. What a Divine blending, seasoned together, harmonized perfectly, they gave delight to all associated with it. What a tempering together of personal, moral and official glories we have in Christ. "There only can the Spirit trace a perfect life below." "Because of the savour of Thy good ointments, Thy Name is as ointment poured forth."

Some of the incense was to be beaten small. "And thou shalt beat some of it very small and put of it before the testimony in the Tabernacle of the congregation, where I will meet with thee, it shall be unto you most holy" (Ex. 30:36). This beating of it very small suggests the deeper examination of the details of the pathway of absolute dependence and devotion of the Lord Jesus culminating in His Sin atoning death. The more the acts, movements, prayers, tears and words are closely studied and beaten small, the more will be enjoyed the absolute perfection of His Person - the only One who ever was pure and holy - and Who, in all His ways was well pleasing and fragrant to God. Our worship, as holy priests, will be greatly improved by dwelling intelligently in spirit and in truth upon these most precious things. Are the barren moments at the Lord's supper needful, when such a fragrant pot of ointment is at our disposal? While the King is at his table may our spikenard send forth the smell thereof in praising God for the Person and passion of His Son. The Dignity of His Person, dignifies what He has done.

There was to be no imitation of this ointment neither was it to be used for any selfish purpose. It was alone to be used in the worship of Jehovah. The wondrous Person of the Lord Jesus Christ is beyond imitation - although false Christs have been preached and have arisen, and will until Anti-Christ himself appears. Men in their unregenerate state have ever been seeking to imitate things, hence in the religions of the world, false worship and lip service prevails. The exercised believer, having been to the Brazen Altar, moves to Christ Himself who is the Antitype of the Golden Altar, and through Him our sacrifice and Priest we present the ointment of the things we have made touching the King. "We

are the circumcision, who worship by the Spirit of God, and rejoice or glory in Christ Jesus, and have no confidence in the flesh" (Phil. 3:3, R. V.).

All these things no doubt will be better understood and the conscience will discern what is acceptable to God in worship, if the true teaching of the sweet incense is appreciated. May we enjoy now the fragrance that fills all Heaven with joy. As dear R. C. Chapman wrote:

"Dwelling in Eternal Sunshine
of the countenance of God
Jesus fills all Heaven with incense
of His reconciling blood."

THE FIELD OF THE SLOTHFUL

Proverbs 24:30, 34

Harry Macfarlane

GENERALLY speaking the Scriptures speak of the "field" as the "world." Matt. 13:38, and God's earthly people Israel as His "vineyard." Isa. 5:7 etc. And such was the love of God towards His people and His purposes concerning them that He committed the government of the world into their hands. This went on until such times that because of their sin and failure, the government of the world was taken from them and vested in the hands of the Gentiles - namely Nebuchadnezzar, the head of the first Gentile Monarchy.

The taking of the government of the world from Israel is graphically depicted by Ezekiel in chapters 10 and 11, as he sees the glory depart in stages from the Temple. The government of the world, thus given into the hand of Gentiles, will continue until "The Stone that was cut out of the mountain without hands shall break in pieces the iron, brass, the clay, the silver and the gold." Daniel 2:45. Thus will Gentile supremacy come to an end, and the Lord Jesus Christ will set up His Kingdom on earth, to be governed in measure anyway by His earthly people Israel, fully restored and back in their own land. Ezekiel vividly depicts the return of the glory of the God of Israel to the newly-built Temple in Jerusalem.

A WARNING

However, in these five short verses we have a picture brought before us which is not uncommon today. We are not thinking so much of a real vineyard or field that we might pass by and notice that it is not very well kept or cultivated, and that it is not producing what it ought to be producing

for the owner, although in the natural realm we do often see such a condition of things. However, in 1 Cor. 10:11 the apostle writes . . . "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world, or age, are come." Verse 12 should be impressed on our minds in connection with our verses in Proverbs 24 . . . "Wherefore let him that thinketh he standeth take heed lest he fall." The word "ensample" is rather interesting. It is sometimes used in connection with striking as a "die," i. e. to make an indelible impression and sometimes as a warning.

We would like to apply these verses in Proverbs 24 to our own individual lives. We are all passing by one another day by day, and are continually making impressions on one another. What kind of an impression am I making on those I come in contact with? Are they for good or for bad? No man liveth unto himself and no man dieth unto himself. What a sight met the eye of the beholder as he passed by that field. All grown over with thorns and nettles which are a product of the curse. And we need to remember that we still have the old nature within us and, if not on our guard, it will manifest itself. Also, the stone wall was broken down. This was probably the start of the conditions which were in evidence now. The "wall" would remind us of our separation from the world and it needs to be constantly repaired or the world will find some way to gain an entrance and, insidiously, immediately commence to get a foothold in the life of the child of God in order to bring about their downfall, if possible, spoil their testimony and make them unproductive as far as fruit for God is concerned. In the natural realm there is no let-up. There can be no compromising or the weeds will take over. So it is in our spiritual lives. There is the constant warfare going on. Thank God - we have One at His Right Hand Who is there for us and we also have the indwelling of the Holy Spirit of God. So we are invited to come boldly to the throne of grace that we may obtain mercy, and find grace to help in time of need.

In verse 32 there are four things mentioned about the "beholder."

1. He saw it -
2. Then considered it well - or took it to heart.
3. Then he looked upon it, and lastly
4. Most important, "he received instruction."

How good to be in a spiritual condition to receive instruction. The condition of the man in verses 33, 34 was one of absolute lack of spiritual exercise, evidently not caring

what the end would be. May the Lord enable us to be duly exercised about our daily lives as both the world and the people of God look on as they pass by. Especially is this so in view of the soon return of our Lord Jesus Christ and our standing before the Judgment Seat of Christ "that everyone may receive the things done in the body, according to that he hath, whether it be good or bad (worthless)." Some renderings give this quotation - "To be shown as we are."

THE OVERCOMERS

Rev. 2 & 3

William J. McClure

THOSE there were in each of the stages brought before us in these letters, who stood for God against those evils; they could not ARREST the general departure but, like Nehemiah and Daniel, of other days, they sought to KEEP CLEAR of them themselves. As with the individual so with a company, there is no standing still in departure itself, and unless there is restoration the tendency is to go very far astray.

1. EPHESUS - Leaving the first love, a step which made all subsequent departure possible. The "overcomers" in verse 7 are those preserved from this backsliding and who found their joy and satisfaction in Christ.

2. SMYRNA - The martyr age of the Church; when Satan sought by fire and sword to crush the testimony of Christ, and when to profess the Name of Christ was to invite suffering and death. So the "overcomers" of verse 11 are those who "loved not their lives unto the death," "but rose by the love of Christ above the fear of torture and death.

3. PERGAMOS - Union with the world, or the Church leaving the pilgrim path, and SETTLING DOWN in the world that crucified the Lord. The "overcomers" in verse 17, are those who still believe that the world is a wilderness, and are content to be strangers and pilgrims in it, till the end.

4. THYATIRA - The professing Church, having become a great worldly system, no longer a suffering stranger, but seeking to reign over the kings of the earth. The "overcomers" in v. 26, 27 and 28 are those who are willing to wait till their rejected Lord shall reign, and then to reign with Him.

5. SARDIS - A partial return to the truth, as seen in the revival of the 16th century, when numbers were delivered from Catholicism. Also its result which we speak of as Protestantism which is honeycombed with Christ dishonor-

ing and soul-destroying errors. The "overcomers" of ch. 3:5 are those who, in the midst of the defilement, seek to keep pure, like Daniel in Babylon.

6. PHILADELPHIA - A return to the simple, scriptural order of gathering, and worship as well as service, found in the New Testament. That which owns the Lordship of Christ and the sufficiency of His Word, and where that Word can be obeyed, something which is impossible in any sect, no matter how sound it professes to be. The "overcomers" in verse 12 are those who are content to go on with all the weakness and reproach connected with the outside place, while others are giving it up.

7. LAODICEA - The closing stage of the Church's history, where the Church is enjoying great material prosperity, and is satisfied with that while the Lord is outside, knocking to get in. The "overcomers" in v. 21 are those who, amidst the heartless indifference of the mass, have a desire to know individual fellowship and communion with Christ.

What we have to say in this paper is specially addressed to all who have left the unscriptural systems of men, to gather to the Name of our Lord Jesus Christ. Never since God in His grace led His people to seek the simple but long forgotten path of the early Church, has there been such a tendency to give up this truth as there is at present. Why it is so may not be very clear to many of the Lord's people who know that there has been a backward movement going on.

(The above record from "Our Record" of July 1922 - fifty two years ago is an extract from the pen of the late Wm. J. McClure - it is worth considering today when the departure is more pronounced - Editor)

THE HIDDEN MANNA

Rev. 2:17

Submitted by Robt. Pike, Sr., of Joliet, Ill.

THIS would have reference to what Christ was here, but viewed as God's "Treasured Store" kept for the generations of His people. IT is the abiding memorial before God of what was once in the wilderness - One in Whom the grace of heaven came into contact with every circumstance of wilderness life. Now it is all treasured in the golden pot in the ark of the Covenant - the reserved and hidden memorial of a life that was morally out of heaven.

It is very blessed to see THAT in a day of public departure, for the Assembly dwelling where Satan's throne is, and

tolerating corruption in doctrine, is clearly public departure. There is set before the overcomer that which is hidden in the secret of God's presence.

Such a promise calls every faithful heart away from the public character of things in the Assembly marked by departure and corruption, to that which is hidden in the Sanctuary. No one will prosper spiritually, or be in communion with God, who allows himself to be influenced by what goes on publicly in a worldly and departed Assembly.

The "Hidden Manna" suggests some thing which is really a "secret" from many. Do we covet this? What do we know about the "Hidden Manna?" Have we really a secret of delight with God in all that which He treasures of what Christ was here? . . . what one calls the "Blessed Secret of His preciousness to Thee."

C. A. C.

THOUGHTS FROM SUBSCRIBERS

ASPECTS OF HIS PRIESTHOOD: Hebrews 7.

- v. 16 A life INDISSOLUBLE - not subject to destruction. The Perpetuity of Christ's Priesthood. This declares the undying character of His Risen Life. HE WILL NEVER DIE - contrast Joshua 20:6.
- v. 23, 24 An office INTRANSMISSABLE - note the contrast with many priests. Death intervened and interrupted their ministry. HE WILL NEVER BE REPLACED - contrast Num. 20: 28.
- v. 25 A ministry INDISPENSABLE - "He ever liveth to make intercession." He saves right on to the end of life's journey. We cannot do without Him. HE WILL NEVER BE WEARY - contrast Exodus 17: 12.
- v. 26, 27 A character INCOMPARABLE - "Holy, Harmless, Undefiled, Separate from sinners . . ." He needeth not like priests of old to bathe. They offered for their own sins and because of infirmity, v. 28. Because His sacrifice was sinless, it was SUFFICIENT. HE WAS NEVER SPOILT BY SIN, contrast 1 Samuel 2: 22, 26.

* * * *

"With joy we meditate the grace
Of our High Priest above;

His heart o'erflows with tenderness,
His very Name is love."

John Stubbs, Scotland

PHILEMON

PAUL And his fellowsoldiers -
 In a warfare together.
 His fellow-labourers -
 Workers together.
 His fellow-prisoners -
 Bound together in the bonds of the Gospel.

ONESIMUS A man whose life was changed -
 "A faithful and beloved brother who is one of you."

PHILEMON His hospitality v. 2 v. 22
 His example v. 6
 His ministry v. 7
 His dependability v. 21

Wm. J. Scott, Barrington, N. J.

Editor's note - We are always happy when our brethren send us their meditations. We lose so much because we do not share with others what God has given us.

AN INDEX OF CHARACTER

WHEN no seat was offered to the Indian Chief Tecumseh, in the council, he exclaimed, in a spirit of elevated but offended pride, (at the same time wrapping his blanket around him), "The sun is my father, and the earth is my mother, I will recline upon her bosom," and then seated himself upon the ground, he displayed a striking instance of genuine and manly dignity.

Dr. Hall says, "The language of a man is a reasonable good index of his character: the trifler abounds in slang words and slang phrases; the vulgar and low bred use most glibly the depreciative adjective; they revel in the expletives of liar, scoundrel, swindler; the educated, the cultivated and the refined, speak softly, quietly, gently; every word is uttered with composure, even under circumstances of aggravation; if annoyed, their severest reproof is expressive silence, and always they maintain their self-respect."

Manners are the ornament of action; and there is a way of speaking a kind word, or of doing a kind thing, which greatly enhances their value. What seems to be done with a grudge, or as an act of condescension, is scarcely accepted as a favor. Yet there are men who pride themselves upon their gruffness; and though they may possess virtue and capacity, their manner is often formed to render them almost insupportable. It is difficult to like a man who, though he may not pull your nose, habitually wounds your self-respect, and takes pride in saying disagreeable things to you.

There are others who are dreadfully condescending, and cannot avoid seizing upon every small opportunity of making their greatness felt.

If Christianity had no higher recommendation than this, that it makes a man a gentleman, it would still be an invaluable element. The New Testament inculcates good manners. Our Saviour was courteous even to His persecutors. Look at Paul before Agrippa! His speech is a model of dignified courtesy as well as of persuasive eloquence. A spirit of kindly consideration for all men characterized the apostles. The same mild, self-sacrificing spirit which pervaded the sayings and doings of the early disciples is exhibited by the true followers of the cross at the present day. A man, it is true, may be superficially polite without being a Christian; but a Christian, by the very conditions of obligations of his faith, is necessarily in mind and soul, in word and act - a gentleman.

"Selected"

OLD AGE

Psalm 92

A CHRISTIAN clipped from a daily newspaper the following statement - "About the best thing that may be said about old age is that it happens only once in a lifetime."

"While this was meant as only a humourous remark it all too plainly reveals the unregenerate mind concerning old age.

We are confidant that Caleb, who asked for a 'mountain' at eight-five, Joshua 14:12, in accordance with a promise given him forty-five years before, would not have agreed with this statement, for we read in Joshua 21:12 that with Hebron he also inherited fields and villages, which meant work and oversight.

One wonders what Enoch would have said, who, at 365 years of age, was still walking with God and having time on his hands to enjoy his great "fold" of children, grandchildren and great grandchildren.

Furthermore, the world knows nothing about God's promise to the godly who have reached the sunset of life.:"

'They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew that the Lord is upright: He is my Rock and there is no unrighteousness in Him.' Ps. 92:14, 15.

The above from an old friend in St. Louis, Missouri, who, to the end, maintained her interest and exercise as to the Lord's work - her words are worth while to all of us.

QUESTIONS and ANSWERS

Question — Could you help us in regard to the "pure river of water of life proceeding out of the throne of God and of the Lamb" in Rev. 22:1 - also the river spoken of in Ezekiel 47:1 - "waters issued out from under the threshold of the house eastward" also v. 8 where it continues . . . "These waters issue out towards the east country . . . and go into the sea (the Dead Sea): which being brought forth into the sea, the waters shall be healed," is there a difference?

Answer — The latter Scripture from Ezekiel 47 speaks of the literal waters proceeding from under the threshold of the House of God in the Millennial period, and speak of the healing qualities of these waters as to the earth and the Dead Sea, etc., note verse 10 of the chapter and you can readily identify the location.

However, in Rev. 22:1 - the river proceeding out of the Heavenly City (whose light shall shine down on the earth during the thousand years but which shall not be on the earth during that Day of the Lord) is symbolic and is a "river of grace" flowing down as it were to the earth with a view to the blessing of the nations. Heaven's gracious influence upon the earth shall be seen in this wondrous exhibition of grace toward a redeemed earth. It proceeds from the heavenly city - the Church - and has in it the "tree of life" in the midst - referring to our Blessed Lord doubtless. To get a good grasp of the condition of the Church, as a heavenly people, and its position "over the earth" but not on it during the thousand years, is essential to a proper apprehension of the prophetic Word - remember the Word of God must be handled in a worthy manner and never contradicts itself and always supports itself by comparing Scripture with Scripture.

Question — What about women (professing believers) presenting themselves in the Assembly for fellowship, wearing pants suits and uncovered heads? Should such be permitted to sit in the circle of remembrance?

Answer — This must be a very "ignorant or indifferent" assembly that would think of permitting this but we believe it is utterly unscriptural to have women, even professing Christians, wearing pant suits, or other masculine paraphernalia, received into the circle of fellowship of the assembly. The uncovered head shows the person knows nothing about the Lordship of Christ and, if professing for some time, definitely shows rebellion to God's order - they must be spoken to and advised of the order and holiness of God's house. We would add, in this Summer season that the wearing in public of pant suits, or shorts by women is a distinct denial of the Word as given by God in Deut. 22:5. This is a divine principle that has not changed - God's principles never change, despite the changing order of a rebellious world. It seems strange that some women can "lead the van" in utter disregard for the Word of God - this would defile the Assembly of God in any locality and must be stopped if we desire to have the Lord's presence with us.

Question — Is it in order for a brother to bring a Scofield Bible to the Bible Reading and read from the notes therein etc?

Answer — The best Book to read from is The Word of God. We would suggest anyone doing this so openly must "lean" upon such notes as authoritative. Some might be helpful but that is not the question. Bringing any "book" to the Bible Reading other than the Word of God for guidance is an evidence of weakness and lack of true understanding of the Word. If it were a lexicon and small concordance to help find a scripture that might be different but "of the making of books there is no end." Some are useful for reference, not too many are outstanding as to definite Assembly principles of gathering.

Question — IS the present idea of having equal fellowship with all preachers who come to a Conference, even some "dropping in" for a day, or part, putting in an appearance and taking the platform, without being in the mind of the Spirit as to the ministry from the first, which is done fairly frequently, conducive to godly order, or acting wisely? Does it not cause some to attend conferences, even interrupting their work, or meetings if they have such, with emolument in view? The many Conferences, with generous fellowship, constitute a rather inviting situation to make a "circuit" of such.

Answer — If preaching brethren attending are noted for consistency of service over a period of years, even though they do not take much part in ministry, they should equally share with their brethren, but some who make a practice of attending all the Conferences they can reach, even some only a short time "in the work" so-called and without any real pioneer service, in the desert with God, thereby proving God, should not be encouraged to pursue such a course. Distance means nothing to some.

In earlier days, Conferences were not so numerous, perhaps two or three a year, the practical fellowship very meagre, compared to today and younger brethren or those out in the work only a few years, never thought of taking the platform but were content to listen to those who could "open up the Word" and teach acceptably. After such times of refreshing for their souls they were better fitted to engage again in real work for God in isolated districts and the older preachers knew such were men of this sort and encouraged them, likewise the elders of each Assembly convening the Conference also "knew the men they could have confidence in."

Some conferences seem to be more or less a "free for all" to see who can get on the platform and the character of the ministry is not as it should be were the Spirit's leading more in evidence. There is also the danger that the Conference is looked upon as a sort of "social gathering" enjoyable to all and "the Word of God" is not the subject of conversation as it ought to be, nor is there much evidence that many give any heed to the preaching at all as to a change in their lives, dress or department. Everybody goes away more or less happy, unless there are those of a spiritual frame of mind who detect the lack . . . the meals were good and "we had a good time." Asking about the character of the ministry or the Word preached would present a problem to not a few.

TABERNACLE MEDITATIONS

WE shall consider in this paper THE HIDDEN LAW. As we know, the two tables of stone given by the finger of God to Moses were, eventually, placed in the ark of shittim wood, covered with gold within the vail covered with the golden mercy seat and the two cherubims which were representative of God dwelling on earth in the midst of the people. Seraphim are connected with the heavenly sphere, Cherubim also with earth. cp. Gen. 3:24.

The law thus hidden speaks much to us of Him Who could say fully . . . "Thy Word have I hid in My heart." Psalm 119:11. We know the law was given twice on tables of stone, the first broken to pieces ere Moses came into the camp from the presence of God. Wondrous is this story and deep the teaching.

However, in Deut. 10:1, 4 we would suggest that so holy was this engraved law, and inasmuch as it would be part of a year before the Tabernacle was raised and completed, that Moses, according to Deut. 10:1, 3 was bidden by God to make "an ark of wood" and in verse 5 he states - "I turned myself and came down from the mount and "put the tables in the ark which I had made." The lesson here is that the "uncovered law" must have a receptacle fitted as a type of our Blessed Lord Who had "the law" always in His heart. Our suggestion is then, according to Deut. 10:1, 5 that, for the reception of the two tables the second time in the mount, Moses made a chest of shittim wood (speaking of the incorruptible nature of our Lord's humanity) to hold the two tables of stone to be committed to him in the mount "like unto the first" which he had hewed out himself, verse 3, and upon returning from the mount he "put the tables in the ark which I had made" note verse 5. Later, we know that after the lapse of months they were placed in the ark as constructed under Bezaleel who made it, Ex. 37:1 and we read further in Exodus 40:20 that Moses "put the testimony into the ark," and brought the ark with mercy seat and cherubims within the vail and under "the tabernacle."

The Law, exposed, even in the midst of their working with the materials and curtains and sockets, etc., etc., might have proved fatal unless "hidden in ark." When all was set up as the Lord commanded Moses, the law which condemned was "out of sight" and covered with the mercy seat of pure gold, sprinkled with the blood of atonement. Thus, and only thus, could the God of heaven dwell with His people. In other Scriptures, which we do not quote, the law uncovered was the "minister of death." It is so called in the New Testament in 2 Corinthians 3:6, 7.

Wonderful story for those who have placed all their confidence regarding the soul's salvation, not in law-keeping, but in the wondrous sacrifice and shed blood of our Blessed Redeemer Who now ever liveth in the presence of God for us.

The Editor

PIONEER PAGE

IT is a July day fifty four years ago in the north woods of Michigan. One always rose early, with the daylight. To linger meant a "fight" with insects of various kinds who made sure we would "move on." It was one of those hot days on the sand trail. My horse had to be attended to, harnessed and brushed down and as we started on the trail, one could see it would not be easy. The wheels of our Bible Carriage sunk into the sand, it was really tough "going." My horse was black but soon the sweat, crystalized with the salt had him pretty well whitened. He looked back at me, big bottle nosed flies settling on his nose - so with a battle against such we proceeded - looking for any lonely cabin in the woods where we might visit the back woods people with the Gospel - give them some good Gospel booklets, a Testament or Gospels and find out in conversation as to the reception of the Word. Water was a scarcity, milk bought from a farmer by the way would soon sour in our canister - no refrigeration of course. It would come noon time, the horse must be fed some oats, water if we could find it somewhere - we would chip off some old pine chips from old stumps of giant pines, light a fire carefully in the trail, boil a few potatoes, maybe a glass of rather sour milk, etc, etc, - such was a common experience. One such visit led to a small cabin in the woods, they rather kindly received our message and opened up their door for a meeting with some of their neighbours which we took advantage of - they were very poor but kindly and we pass on the next day or so to pursue the same work. As we would figure our mileage, after a season's work, house to house, sometimes more homes than at other times, we would figure about seven or eight miles a day, house to house, village to village, or settlement to settlement. We had no contact with helpful Christians, or assemblies, for weeks and weeks at a time, sometimes months, but it was happy work which, later, we followed up year by year, Summer and Winter at times and the passage of more than half a century has not dimmed the joy and privilege of doing this sort of work for the best of Masters, our Lord Jesus Christ. "Put a stout heart to a stey brae." Livingstone's advice to Stanley who "found him" in Africa.

W. F.

Methuen, Mass. — Bre. Smith and Snider had Gospel meetings here with some blessing recently.

Hickory, N. C. — Our brethren here are building their Hall, some exercised brethren also giving them a hand in the work. Bro. Oswald MacLeod has been on hand throughout for the most part. Br. Ballhagen gave them a short visit, he also visited Joliet, Ill.

Iowa — Brother Mick, we heard, was at Mason City, brother Sam Hamilton at West Union for a visit.

Stout, Iowa — Recent Conference was large with eleven of the Lord's servants present - a good spirit throughout, with practical and doctrinal truths preached. They had a baptism Lord's Day before conference when thirty were baptized. Bre. McKelvey and Hutchison gave them a visit also on their way home.

Parry Sound, Ont. — Saints go on here, they have some age and sickness to contend with, as elsewhere but seek to reach the area surrounding with the Word. They get a bus load of Indians from the reservation for the Gospel meeting. Some inquiring ones as to proper place about 15 miles off give them some exercise. Pray for northern Ontario assemblies.

CONFERENCES

Lindsay, Ont. — Conf. dates August 3 and 4 with Prayer Mtg., Aug. 2 at 8 p.m. Correspondence to Tom Nicolson, 30 Mary St. E. Tel. 324-5826.

Taylorside, Sask. — Annual Conference d. v. to be held July 5, 6 and 7, commencing with Prayer Meeting Thurs. July 4th at 8 p.m. Corresp. Clifford Paul, Box 655, Melfort, Sask., SOE IAO.

Hardwick, Vt. — Our Conference dates D. V. July 20 and 21 in the Elementary School, Main St. Prayer Meeting will be held July 19 in the Gospel Hall at 7 p.m. Meetings each day commence at 10 a.m. The Lord's servants walking in the "old paths" welcomed in ministry. Corresp. Chas. R. Ford, Box 351 . . . Tel. 802-472-6563.

Mervin-Maidstone, Sask. — Summer Conference here will be held D. V. commencing with Prayer Meeting July 12th at 7:30 p. m. and continuing Sat. and Lord's Day July 13 and 14. Usual arrangements - accommodations provided for visitors. Corresp. E. G. Barr, Mervin, Sask.

FALLEN ASLEEP

Cleveland, Ohio — Our dear sister Mrs. Matthew (Margaret) Kennedy went to be with the Lord May 12th. With her dear husband, who survives, they were a worthy pair in fellowship in the Monticello Assembly here - had a love for their Lord and the truth of gathering to His Name, and she shall be missed. A daughter and son survive also two sisters. Born in Ireland and saved there. She was in her 85th year.

Florida — On May 9th, the Lord took to Himself our beloved brother Thomas M. Reid well known to many in the New England district and Calif. He was saved in Scotland at age of twelve and later came to Boston where he was in fellowship in the old Cliff Street Assembly for many years. He was 81 years of age. His dear widow writes . . . "We miss him, but one consolation we will be with the same Blessed Lord for all eternity. What a blessed hope is ours who are the Lord's, no wonder our hearts yearn for the dear unsaved. What a happy time we have had together giving out Gospel tracts to the dear unsaved." He was tenderly cared for to the last by his wife's sister, Alexina (a trained nurse) which also gives us comfort. Our brother, his wife and her sisters have maintained a faithful exercise for God throughout. Luke 12:6, 7.

Oshawa, Ont. — On April 16th, our beloved brother "Archie" McKnight of the Albert Street Assembly here went home to be with Christ, Aged 68. Born in North Ireland, in Canada since 1924. Saved in 1931 at meetings here of the late Wm. Gillespie and Wm. Foster. First in Nassau St., Assembly, later in West Hill and then with us here in Albert St. He remained active for the Lord despite a heart condition and is much missed. He leaves his widow, seven daughters, 2 sons and their families and a large circle of saints who knew his worth.

Boston, Mass. — Our beloved sister Miss Bessie Shillady (the oldest of that family of girls) has been called home to be with the Lord, aged 89. We knew this family well in early days in the old Cliff St. Assembly in 1914 and on - a worthy family in the "testimony" - simple, godly and left a good savor behind. (exact date of death not given).

We record also the passing of our beloved brother Sam Cox (a colored brother) who passed away April 17 - in the old Cliff St. Assembly and later Cambridge. He bore a good testimony. Above items passed on by our brother James Stevenson of Watertown Assembly. Bro. Cox was 93.

Asheville, N. C. — Our brother MacLeod tells us of the homecall of our dear sister Mrs. Lucy Cohoe who "went home" Fri. May 3rd. She was in Sarnia Assembly years ago - we knew her well - then in North Tampa for some years until her husband died. Her only son had her brought here so that he could be near her and look after her - she was not able to attend meetings of later years. She was a kindly soul, godly in life and a sweet disposition. Many such dear saints, not too well known, leave a savor of Christ as they leave us.

Peterboro, Ont. — Our dear brother James Blackwood. who has served in the Gospel for many years "went home" from the Hospital after a long illness on May 21st, aged 78. He was saved in August 1912, aged 16. In 1925 he was commended to the work by Ballyhackamore Assembly, Belfast - settled in Montreal and later here in Peterboro. Labored considerably in the Maritimes and through Ontario for the most part. In tent work in Nova Scotia also with bre. Wilkie and Richard Roberts. He leaves his widow, two sons and one daughter. Brethren in smaller assemblies shall miss his visits.

McKeesport, Pa. — Our esteemed and beloved brother Joseph Clark went to be with the Lord May 24th, aged 95. Born in German Bay, New Zealand and saved there at age of 18. He was baptized in Wimbleton, England in October 1901 and two years later moved to Pennsylvania. A most faithful brother in S. S. work, cottage meetings and the Assembly. He had a large part in seeing the Assembly formed here and in building of the Hall. His three children and several grandchildren are in assembly fellowship.

Linden, Wash. — Our dear brother Ben Day of this Assembly went home suddenly May 20th, aged 78. Saved in 1968 at tent meetings of Harold Paisley in Vancouver. In Assembly fellowship since. Prayer valued for his widow. He also leaves one daughter.

Toronto, Ohio — It pleased the Lord to take our dear brother Aubrey C. Bronson home on May 27th. Born in Iowa in 1900, saved Feb. 15, 1954 in Steubenville while bro. Klabunda was preaching the Gospel. In Toronto Assembly here shortly after. He bore a good testimony and shall be missed - He leaves his widow and one girl.

Sarnia, Ont. — Our dear sister Mrs. Walter Clare Rawlings "went home" May 27th, aged 77. Born in Dumfries, Scotland and came to Canada when a girl. Saved in home of the Johnson's of Lakeshore in 1915, reading Isaiah 53:6. She had attended meetings of Alex. Joyce and Hugh Walker, both now with the Lord. Received into Lakeshore Assembly and later living here where she went on steadily for God.

Hitesville, Iowa — Our dear sister Mrs. Charles Bohn went home to be with the Lord May 31st, aged 84. Saved in 1926 through the labors of Oliver Smith and through years she has been a faithful witness to others.

Words in Season

THE BIBLE FAMILY MAGAZINE



"ON STAND-BY"

ON "stand-by" or byways,
There's no neutral ground;
If heart's fixed on Jesus
As Lord, now enthroned
We'll usefully serve Him
Wherever we're found
Until in His Presence
Our joy shall abound.

So stand for our Captain's
Sure word of command;
We're face'd with real danger
In enemy's land.
But ne'er let us falter
In faith, nor in heart;
Our eyes fixed on Jesus
We'll all do our part.

"On Stand-by" means watching
For signals from heaven;
It means forego pleasures
To do what we're bidden;
Be instant in season,
Reprove and exhort;
For many are waiting
Our work to abort.

W.H.F.

AUGUST, 1974

WORDS IN SEASON

Published monthly by Matthew J. Brescia at 33 Lewis St., Hartford, Conn. 06103. Editor: William H. Ferguson, 1314 Bunts Road, Lakewood, Ohio 44107.

SECOND CLASS POSTAGE PAID AT HARTFORD, CONN. AND AT WATERLOO, ILL.

SUBSCRIPTIONS: Send all to Matthew J. Brescia, 33 Lewis St., Hartford, Conn. 06103. Cost is \$3.00 a year.

ALL OTHER matters pertaining to the Magazine should be directed to the Editor, William H. Ferguson, 1314 Bunts Road, LAKEWOOD, OHIO 44107.

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VANCOUVER, B. C. For the Victoria Drive Assembly should be directed now to Mr. Thos. Barr, 935 Gatensbury, Coquillam, B. C. Bro. Hutchison relinquishing account of age.

REPORTS

Midland, Ont. — Bro. Ed. Doherty visited Sarnia (after conference), St. Thomas, Lake Shore and Grand Bend, Eden Grove before going on to Sudbury, in North Ontario.

Tampa, Fla. — Our brother E. J. Wickert has stuck to his work here among the Spanish people, without very much help. He is visiting house to house, etc., as able. Pray for our brother in this. Our brother Vern Markle continues his Spanish work in Toronto, Ont.

Ferndale, Mich. — The Editor had a short visit with the saints here, they get a good S. S. and meeting for ministry each Lord's Day is very encouraging and a good Gospel meeting.

Brookfield, Conn. — The recent Conference here went well, eight preachers present and saints were encouraged. It is a small assembly but seeks to go on in godly and scriptural ways.

Shetland Isles — Our older brother James Moar had to forego his visits with the Caravan to country districts here on account of his heart condition but was visiting amongst the saints and in the Gospel as able. Remember in prayer such older brethren who have given their lives in the Lord's work - we are going to miss all such soon, if left here.

Twinsburg, Ohio — The large tent meetings finished here June 30th, Interest kept up well throughout, Cleveland and Akron Christians, strangers also heard the Gospel and a nice number professed faith in Christ, mostly from Akron district. Weather was rainy at times but all went well. Our brother Paisley left for the Centennial meeting in Forest, brother Snider remained in his home district. We believe our brother has another tent series purposed for August on Vancouver Island across the sound from Vancouver, his home district.

Venezuela, S. A. — Our brother Neal Thomson mentions brother Saword preaching at San Pablo and hoped to go to San Antonio for the inauguration of their new Hall there 500 miles southwest, brother Thomson helping in the building there. Bro. Fairfield and Sr. Naranjo had well attended meetings in the capital. Joe Turkington away south on the plains Bro. Ussher finished nine weeks at San Juan.

Deckerville, Mich. — Bro. McBain had a few ministry meetings here latter part of June and went on to Sarnia for ministry also.

Bryn Mawr, Pa. — Bro. Jas. Paterson of N. Z. gave them a call here, also in Pennsauken Assembly. David Oliver had Fri. night for children in Bryn Mawr Hall for six weeks, with an average of fifty, mostly different from those who come to S. S.

Clinton, Ont. — Saints here are encouraged as they seek to go on for the Lord in the "old paths" of the Word. Through the years it has been good to notice a godly increase in numbers and right desires for the Lord and His work.

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. 66

AUGUST, 1974

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MATTHEW 1:21 BORN A SAVIOUR! Announced by angels (who could never experience salvation - 2 Peter 2:4)

At His death Matt. 27:42 - they said "He saved others; Himself He cannot save."

MATTHEW 1:25 BORN - A SON! Announced by Joseph (wasn't His real father).

At His death Matthew 27:40, 43 -- "If -- the Son -- come down -- Let Him deliver Him now."

MATTHEW 2:2 BORN - A SOVEREIGN! Announced by eastern Magi (weren't of His country nor His subjects)-

At His death Matthew 27:42 - "If He be the King of Israel, let Him now come down from the cross."

MATTHEW 2:6 BORN - A SHEPHERD Announced by a prophet (long time dead).

At His death Mark 15:29 - Note that those who should have been the "found" sheep:

Passers by - railed on Him.

Chief Priests - mocking Him.

The crucified with Him - Reviled Him.

His death seems to be such a contradiction of all that He was announced to be at His birth - yet not a word fell to the ground, and how gloriously they were all true, as at His birth announced, even reaching us in scope and in time!

Bruce Cottrill

OUR GLORIOUS LORD

AT His birth - a Saviour!
At His death fulfilled.

AT His birth - a Son,
At His death - 'twas done.

AT His birth - a Sovereign,
At His death - enthroned.

AT His birth - a Shepherd.
At His death, We're found.

W.H.F.

"FAR OFF FROM THE GATES OF GOLD"

A LADY and her husband arrived at one of the large hotels in Paris to spend a few days there. It was at the time of the visit of Messrs. Moody and Sankey to various parts of the British Isles, and the lady who had been much occupied and interested in their work, before leaving England, filled her bag with copies of their well-known, well-loved hymn-books, entitled, "Sacred Songs and Solos," hoping that in foreign cities she might find opportunities for using them. Being on the lookout for an opportunity, one soon presented itself; and in the evening, when most of the guests who were staying at the hotel had gone in to the table d'hôte, she quietly slipped down stairs into the reading room, and placed one or more of the hymn-books on the table, already pretty well filled with papers.

Dinner over, many of the gentlemen came back to the room, amongst them an Englishman of good position, who had just arrived in Paris for a fortnight's pleasure, or rather, we may say, a fortnight's dissipation. Looking heedlessly over the papers, his eye caught sight of the little book. "Moody and Sankey here too," he said to himself. Their names were not unfamiliar to him; he had a sister, dearly loved, who herself a sincere Christian, had helped in their work, and often pleaded though in vain, with her brother to accompany her to some of the meetings. He took up the hymn-book, he could not have told why, and opening it, these lines caught his eye: "BUT ONE WAS OUT ON THE HILLS AWAY, FAR OFF FROM THE GATES OF GOLD." "I suppose Mary would say that was me," he said to himself, alluding to his sister. Quickly he closed and put down the book again, but the words seemed to repeat themselves: "ONE WAS OUT ON THE HILLS AWAY, FAR OFF FROM THE GATES OF GOLD." Try what he would he could not get rid of them; but it would soon be time to start for the opera, and amidst its gaiety he would soon forget them.

The opera house looked its gayest that night, the music was enchanting, and the singers some of the finest; but above the tones of the music, louder than the voices of the singers, a voice seemed to repeat to him over and over again, "ONE WAS OUT ON THE HILLS AWAY, FAR OFF FROM THE GATES OF GOLD." It was very annoying; he was almost glad when the piece was over, and later, as he lay down to rest, it was with the hope that a good night's rest would take them out of his mind. He slept soundly; it was late when he awoke, but with the first conscious moments the words returned with all their power.

Two or three days passed. He was miserable; he cursed the little book, which was marring all his enjoyment. When

the third day came still restless and unhappy, a sort of curiosity prompted him to see what the rest of the hymn might be. Making his way to the reading room, he found the book still lying on the table, and taking it up to his own room, turned over its pages to find the lines, but this was no easy task. He was a stranger to the book. At length, however, he found them, and began to read the well known and beautiful No. 43 "THERE WERE NINETY AND NINE WHO SAFELY LAY IN THE SHELTER OF THE FOLD." "Ah! that's Mary," he said to himself; "she's safe, I know, and in the fold." "BUT ONE WAS OUT ON THE HILLS, AWAY FAR OFF FROM THE GATES OF GOLD." "And that's me," he murmured. It was no longer "MARY WOULD SAY." No; God's spirit was working in his heart, and now he knew and felt for himself, "THAT'S ME." ONE WAS OUT ON THE HILLS AWAY, FAR OFF -

But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord passed through
Ere he found His sheep that was lost.

Deeply moved, the young man closed the book, and falling down on his knees confessed his sin. What a wanderer he had been. Then the Holy Spirit showed him the love of Christ and His finished work, and he praised Him for such love; and receiving Him as his own Saviour, he became a son of God and possessor of everlasting life.

A few days passed by, spent very differently to what he had intended, when he was suddenly laid low in the hotel with fever. A Christian doctor, an Englishman, who was staying there, at once attended him, and to him he related the story of his conversion. A telegram to his sister Mary, who was in the south of France quickly brought her to Paris; but before she could arrive her brother was delirious. Ascending the staircase with a bleeding heart, and pausing for a moment before entering his room, what was her surprise and astonishment to hear him repeating over and over again, "One was out on the hills away," etc. She went in and taking her place by his bedside, began in a slow sweet voice to sing the well known hymn; it calmed him. "Sing it again, sing it again," he cried, when she had finished, and o'er and o'er she sang it. Very soon she heard the good news the doctor had to tell her of how her loved one had been found by the good Shepherd. Several days she watched by his bedside, as he gradually grew weaker and weaker; but intervals of consciousness were granted, and she had the joy of hearing from his own lips that Jesus was his Saviour, and that he did not fear to die. And when shortly after the summons came, she knew that the good Shepherd had taken the wandering sheep and safely housed him in the heavenly fold.

"I'M ON STAND-BY"

William H. Ferguson

SO said the engineer in the engine room of the large passenger ship crossing the sound from Vancouver to the Island, as I entered his engine room to look around. We had just left Vancouver Harbor, under the Lion Gate Bridge when a blanket of fog surrounded us - something not uncommon to British Columbia residents. The ship was one of the "Princess" line, built on the Clyde, Scotland and, often, when on board ship I would manage to have a look at the magnificent and trustworthy engines. The ship never slackened speed in the fog as, on the bridge, the captain and radar men were on lookout - there were rocks to starboard and port and other vessels used that waterway, but we held on our course. The engineer in the engine room, as he walked constantly on the steel gangway, with his eyes fixed on the dials of the controls said, Sir, I am sorry but I am "ON STAND-BY." This meant that, at any moment, he must be in readiness to respond to a signal from the bridge changing engine speed, or propellers - he was truly on "STAND-BY."

Thinking this over, relative to the "testimony to the Lord's Name" it seems to me that one thing very necessary amongst us is the man who is "A STAND-BY." Always at his post, always there in good time, always the same faithful and true man as a "stand-by" in the Assembly. We could have such men multiplied, I am sure to our profit, and of our sisters, while we say nothing here as to them, we find they are often the very faithful ones as to presence and good cheer when we see them in their place.

The "stewardship" of the Assembly is a very important post for any man to take - "It is required in stewards that a man be found faithful." An Assembly suffers when the men who take such stewardship are missing at the meetings. There are cases, we know, when sickness or unexpected matters hinder, but we look for such to be always on hand. Especially is this so in the regular meetings of the Assembly, they NEVER miss. Even with other meetings in the city or district, they are ALWAYS on hand in their own meeting. This has always been a characteristic of the men who have accepted this responsibility in times past - the lack of this is seen in the weakness of the assembly, attendance suffers, saints get discouraged when they see such men absent.

Sometimes a new man comes to the district or city and the "urge" is to go and hear him (new voices always attract but, often, the old is better) and some do this but those who have been taught of God to their responsibility in the Assembly, never do - they always "abide by the stuff" and never forsake the Assembly meetings for any others. This

should be characteristic of all who take a lead. Otherwise, the example is poor, saints sometimes take advantage of this and feel little as to "staying away" from the meetings of the Assembly. We mention this for the good and welfare of assemblies everywhere, the world over, for the same problem arises in many parts, we know.

When I returned from the trip mentioned above, as we approached the wharf in Vancouver Harbor, there was our dear brother Cecil Copp and his wife, waiting to take me to the meeting in the Assembly, for we had a meeting that night. He was what we would call - "A STAND-BY" and we are sure the saints there, and many elsewhere would testify to this in our departed brother. We would emphasize this as it is a necessary part of stewardship. We remember some of the men of a former day, and they were never absent from their own assembly meetings - it formed a large part of their lives, they were "On STAND-BY" - always there in good time before others, to greet the saints and be in that good condition of soul so necessary to proper worship and testimony. So we hope this exhortation shall encourage any upon whose heart God has laid the stewardship of responsibility as the Assembly, or Assemblies.

"ON STAND-BY AS TO SERVICE & MINISTRY"

How good it is to see brethren moving amongst us who are true "Stand-bys" in respect of ministry and service among us. They are not country-wide travelers, they have a field of responsibility, the saints seem to rely upon them and their counsel - they are on hand for emergencies, sometimes sickness and troubles of various sorts which develop in our midst. We learn to lean on such, and rightly so, when we realize they are God's men in the place God has chosen for them, and can be relied upon. Their advice, counsel and help can always be sought in a scriptural way and saints feel they have a friend in need. Such men are true men as to the ministry of the Word among us - they are not turned aside by some larger assembly or affluent person or persons to adopt a more "liberal" line. They stand for the "old paths" of the Word against all the innovations around us, to subvert true assembly testimony to His Name.

There seems to be a desire, on the part of some, to import men from across the ocean to meet the need of our Conferences, etc. The new voices, the different sort of approach, seems to be what not a few desire, but the end result must be, if this is of God, that the Assemblies carrying on in a scriptural path must be strengthened. A few, not many, we are glad to state, seem to think they carry an "elixir" in their pocket to cure our "ills" as they presume. Perhaps, privately, they seek to insinuate that things might be better if we are more liberal and show more "love" to others, and mix up with some of the so-called "companies" who are

linked up with denominations and many worldly ideas as to testimony. Such men have never helped us as we look back over fifty years and more but only have introduced a party spirit and more or less self-aggrandizement. And we have had to rely upon the "old stand-bys" to settle our minds according to the Word. Remember! "a new broom sweeps clean, but it takes the old one to reach into the corners." We appreciate men of God and their grasp of the Word, they are known by their attitude to the Word, and their humility and are welcome among us but a trip of three or six thousand miles is not going to make such impression for betterment among us, not speaking at all of the tremendous amount involved in such being "imported among us." If sent of God, with the true Macedonian call, they will have enough in their pockets for the trip and will look for nothing, as the beloved Paul and his companions did. The Lord can look after His servants in this land, or those who come amongst us, in His own remarkable way. We can say this in this our fifty sixth year in His service amongst those "gathered to His Name." Let us look more to God and not to men and we shall be blest and the saints led on in a "separated path" until He come. When we stop preaching "separation" from the world and its religious systems, we are on the road back into the sectarian maze - no outlet save further confusion.

"ON STAND-BY AS TO SYMPATHY AND LOVE"

One of the grand things that remain among us is the sympathetic warmth of God's dear people - the true Philadelphian spirit - as they seek to show this to those among us in need. Times of sickness, bereavement and trouble always call forth this fellowship of love and is a reminder that the "spirit of Philadelphia" is still seen among us - for this we thank God heartily as it is the result of grace working in the heart of each one of His own. May the Lord increase this as the days go by for we may need to show more of this spirit, the true spirit of grace, as the days go by and the "remnant" who seek to bear testimony to the precious Name of our Lord Jesus Christ shall meet the onslaughts of the Evil One who hates all such "testimony." "By love serve one another" should be our watchword.

"ON STAND-BY"

So let us each ask ourselves the question - "Are we on 'stand-by' as to the Assembly testimony and the work of the Lord generally and, further, are we "ON STAND-BY" relative to the Coming of our Lord to the air at any moment to take us home to Himself. The precious truth of the Coming of the Lord is being relegated to a "doctrine" rather than to that Living Hope which is before us. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13 . . . 1 Thess. 4:13, 18.

IS THERE A LIMITED ATONEMENT?

Harold S. Paisley

There has recently arisen a teaching which is disturbing many believers concerning the wonderful provision of Our Lord Jesus Christ at the Cross being limited in its scope. Such a doctrine taught will curtail the unbounded offer of salvation to the perishing and hinder the joy of proclaiming a full and free pardon to all who believe. After much searching and exercise I would like to submit the following thoughts for the mediation of all of the Lord's people in the assemblies, that we may be found rightly handling the Truth of God.

The death of the Lord Jesus Christ was a vicarious sacrifice and its value is unlimited and eternal. This mighty and glorious work was substitutionary in its character. In order to an appreciation of the benefits of His once for all offering the scriptures relating to it must be closely studied. The provision is unto all but only all them that believe, for there is no difference, Rom. 3:22. Every exercised saint should become aware of the fact of the prepositions used by the Holy Spirit in connection with this important subject, while translated in the A. V. as "for" there are various changes in the preposition in the text.

1. "Dia" -- on account of.
2. "Peri" -- concerning.
3. "Huper" -- on behalf of.
4. "Anti" -- instead of.

In the first two, the reason of His Death can be traced. We read in Rom. 4:25 concerning the Lord Jesus, "He was Delivered for our offences and raised for our justification." The Word here is "dia" on account of our offences. Again in 1 Peter 3:18, Christ also hath once suffered for sins. The word here is "peri" which is concerning or in respect of our sins. Here we thus clearly see the cause of His death upon the tree of shame. It was on account of our guilt and sin that He who had none of His own, suffered even unto death.

This third word "huper" is used more generally. Here we have the truth that the death of the Lord Jesus was in order to make a full provision on behalf of all. The need of all has been seen by God and in wondrous grace He has provided for the whole world. God so loved the World is still true, and His Son came into the world that the world through Him might be saved. None need perish because of a lack of provision for "Whosoever" is the grand and unlimited message of the Gospel of God's grace. Let us ponder a few uses of the word "on behalf of" in the following scriptures.

Heb. 2:9. He tasted death on behalf of every man.

Rom. 5:8. Christ died on behalf of the ungodly.

1 Tim. 2:6. He gave Himself a ransom on behalf of all.

2 Cor. 5:15. He died on behalf of all.

Surely these plain words show an abundant provision available to every creature, to whom we are sent with the good news. The word is also used when the personal need of the individual is viewed. Christ died for our sins 1 Cor. 15:3. The believing soul can say, "He gave Himself for Me," Ga. 2:20; where we have the last word in use the truth of actual substitution is presented. Anti has the meaning of instead of rather than on behalf of. It seems that the first is the propitiatory aspect of the Lord's death. He was on the Cross as the mercy seat for all men. He was there to make provision available to all, such is the implication of the word "huper." In this grand word "anti" it is the saving application of the provision and the truth of substitution. Therefore we have the word "many" used and not all.

He was offered to bear the sins of many, Heb. 9:28.

The Son of man came to give His life a ransom instead of many, Mark 10:45.

Thus we learn afresh that while the ransom was sufficient for the need of all it is only effective to the "many." The "many" are those who through wondrous grace have accepted by faith the provision offered to them in the preaching of the Gospel. Thank God that we are among that happy number.

THRESHING FLOORS OF SCRIPTURE

R. McPheat, Scotland

A VIEW of the "threshing floors of Scripture" brings to our hearts and minds some lessons which we feel are very suitable for the day in which we live. At the threshing floor the CHAFF is taken away and the GRAIN is left. What we dearly long for today is to have the superficial and the artificial taken away that we might be just what we "really are" in the presence of God. Let us consider:

The Threshing Floor of Atad - The Burial of Israel - Genesis 50:10

The Threshing Floor of Boaz - The Betrothal of Ruth - Ruth 3:2

The Threshing Floor of Nachon - The Breach upon Uzza - 2 Samuel 6:6

The Threshing Floor of Araunah - Buying of the floor - 2 Samuel 34:18

At the "threshing floor of Atad" we see that JACOB is dead, but ISRAEL is embalmed. Jacob cannot be embalmed - that is what he was by nature. But ISRAEL is what God made him, and that is what is carried over into Canaan. May we remind our hearts that nothing of the OLD NATURE, vile or

virtuous, cultered or crude, ignorant or educated will go over into the "other side." Only what God's grace has wrought and what the Holy Spirit has produced (even Christ) will be carried over. Oh! that we would get to this floor and let the WIND OF GOD blow away the chaff. Let us expose ourselves to God's Word that the OUTWARD may be forever gone leaving only what is genuine. Other lessons emerge at Atad:

Egypt's respect for this pilgrim and stranger -- "mourned 70 days."

Joseph's respect for his father -- "fell on his neck and kissed him."

Only Joseph knew the loss physically, but more so spiritually. Joseph and his father had ties that were deeper than nature.

The people of the land of Canaan took notice -- "this is a grievous mourning."

At Atad Jacob was acknowledged by Israel (His own family)

He was acknowledged by Egypt.

He was acknowledged by the Canaanites.

God took many years in dealing with Jacob. As we consider him we are conscious of the CHAFF that clings to us all. May this give us exercise to our profit.

We now look at "the threshing floor of Boaz" in Ruth chapter 3 - the Betrothal of Ruth. The picture of Ruth going to the threshing floor of Boaz is most blessed and instructive. Before she went, she knew what his occupation was - "he winnoweth barley." Barley is the first of the harvest to be cut. It is never ready to be cut until it is completely bowed down. Ruth came into Bethlehem-Judah at the beginning of Barley Harvest. Like the barley she commenced so humbly, in a corner of the field. She took her God-appointed place, she, who was a stranger and the widow - Leviticus chapter 19. The corners of the fields were not to be cut, but left for the poor and the stranger. How lovely to see young believers take their God-appointed place, not laying down terms, or making demands. This is true equally of all those who find their way back in cases of restoration. Ruth was so happy to be where she was found, and glad to be able to glean, not with, but *behind* the reapers. She would soon catch the eye of Boaz. Thank God He will never pass the truly humble one, seeking to provide sustenance for herself and her dependant mother-in-law.

Further graces are shown to this humble and industrious one, but even greater favours follow. For happiness in entirety is not found merely in labouring IN HIS FIELD, but in LYING AT HIS FEET. But Ruth must have certain preparation before she can have this experience. Before she goes to the floor, Naomi begins to prepare her. May our hearts benefit from the

lessons that Naomi taught Ruth:-

Wash thyself therefore - there had to be no CONSCIOUS
DEFILEMENT.

Anoint thyself - there had to be evidence of the SPIRIT'S
GRACES.

Put thy raiment upon thee - there had to be NO UNDUE
EXPOSURE OF FLESH.

Our women are to dress as those who profess godliness and, equally, our brethren are to be sober in their ways. One is alarmed today, not only at the dress of women but also of men, not only the fashion but the expense of these clothes. We cannot give John the Baptist ministry and not have his humility, sobriety and austerity. Compare the "two witnesses" in Revelation 12, their dress sackcloth and their discourses in keeping.

The lesson then is that Ruth had to be properly clothed. "Get thee down" - note the personal touch - "get thee." Oh the need to have personal desires after Christ for the experience of others will not satisfy. In Phil. 3 the apostle Paul expresses his desire - "I press forward . . . that I might know Him . . . I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

"Mark well the place." - I feel I can see Naomi lift her finger at this point to emphasize that this is important, in fact vital. Many threshing floors there were, no doubt, but Boaz was in one only - HIS OWN, where HIS AUTHORITY was owned and honoured and where his word was willingly obeyed - where he could move at will, and at his own pleasure. Like Ruth, let us MARK WELL THE PLACE - let us all be assured that we meet WHERE CHRIST IS and where His AUTHORITY IS ACKNOWLEDGED.

"Make not thyself known." Truly here is the separating of the chaff. Even in His Holy Presence we can intrude with our ways and fleshly manners. For even in our holiest moments, vain thoughts and pride enter these spheres. Robert Murray McCheyne recorded in his diary, after examining his preaching one Lord's Day . . . "I have preached Christ today . . . but on reflection, I have preached MYSELF . . . but mainly I have preached CHRIST." Oh to be conscious of the chaff, its emptiness and its abhorrence before our God.

THE THRESHING FLOOR OF NACHON

Note the breach upon Uzza - 2 Samuel 6:6. This story of David used to be preached upon more than it is today. David had no DIVINE DIRECTION for what he did here. In the midst of success in other matters, he thought he would turn to God's things and never thought he could be wrong. He had just built himself a large house and now loaded with honour, and in the flush of success, he feels he will help God!

We cannot impute wrong motive altogether for he sets his heart to bring up the Ark of God but he, himself, is going to

be prominent. He arranges to bring it up in "military fashion" using 30,000 chosen men. He decides to make changes and orders a "new cart" obviously to bring the Ark up quicker. Having the cart, it now needs something to draw it - the OXEN. Then the oxen require supervision. He goes further and provides musical instruments for accompaniments, to put more feeling into it, and give the whole scene a FESTIVE MOOD.

But when they came to Nachon's threshing floor God strips the whole procession of its CHAFF. When He could not speak to David He spoke to the oxen and caused them to stumble. The whole scene changes - the oxen stumble - a man lies dead - David trembles. He is humiliated, not because he has sinned but because his "plan did not work." Let the lesson be learned that we cannot do what we like with the Divine TESTIMONY. We have God's revealed Word, as to how things should be done, if only we would be humble enough and enquire. Learning from Uzza's mistake we must not use undue familiarity towards the things of God, as he did, and we must recognize "the Levites" - His divinely appointed servants.

THRESHING FLOOR OF ARAUNAH

In 2 Samuel we have the buying of the floor, 2 Samuel 24:18. (Editor's note - In 1 Chron. 21:25 - David buys the whole place) - hence the difference in cost.

After the mighty men have been named and honoured, past success, David is tempted by Satan to "number the people." What pride and presumption now fills the lad of earlier days. What a change since the Valley of Elah when he learned that "one man with God" was mighty. Now this man is counting "heads" and puffed up with success. "Number the people . . . let me know how many I rule over." Joab strongly advises against such a course but David is stubborn in his pride. Here he goes against sound advice, even from a carnal man who could see it was wrong. What David sought to know he never learned, for God was angry. He was deceived by Joab for he never gave the full count. He was SMITTEN TO THE HEART when he saw that he had sinned., 2 Samuel 24:8 but it took 9 months and twenty days for him to realize the enormity of the sin.

The Lord sent Gad the seer, the man who had been with Him in his "cave days" but who seemed to have been lost sight of. Now David is in the castle, the very sight of Gad would stir up his memory to the day when QUALITY meant more to him than QUANTITY. What embarrassment to him and to many today who find themselves faced with former ministry and writings which they NOW deny and teach otherwise. May we beware lest we fall from our own steadfastness.

David is brought to the threshing floor and learns that God will execute stern judgment on his presumption and pride. His heart is broken -- from Dan to Beersheba seventy thousand of

Israel are dead because of his presumption and pride. Now the CHAFF must go. He confessed - "I have sinned" but still stronger still - "But these sheep . . ." Compassion for the sheep. Then, true to his spiritual character, he desires the blows of judgment to fall on himself and his house. Here is true repentance; here the CHAFF is gone and the true GRAIN is manifest.

Further, he now manifests the features of self-sacrifice. At the threshing floor the owner is so captivated by his Royal Guest that he proposes to hand over as a gift, the floor, the instruments, and the very offering. David has fallen but not so low and mean as to accept this offer, however well-intentioned. He knows that he cannot offer to God THAT WHICH COST HIM NOTHING. So the full price is paid for the floor. David shows by this act that the CHAFF IS GONE (negative) but the GRAIN IS LEFT (positive).

May the lessons of these threshing floors cause us to humble ourselves in the sight of God and He will lift us up.

THE DOXOLOGY OF PRAISE

THE apostle Paul could be characterized from many viewpoints. With great profit he could be seen as Pattern, Pioneer, Preacher, Prayerful man, Penman and Prisoner. But it is eminently as the Praiser we would consider him now. The Psalmist could well say in Psalm 147:1 - "Praise is comely."

Each of the five books of the Psalms ends in an ever spiraling note of praise and glory for God until, as a great crescendo in the last Book of the five, each of the five last Psalms begins and ends with "Praise ye the Lord." But the mighty surge of adoration goes even higher as in the last Psalm every sentence calls upon everything that hath breath to "Praise the Lord." The Psalmist calls upon praise for God everywhere, verse 1 - for everything in verse 2 - with everything, verses 3, 5 and by everyone, verse 6.

PAUL THE PRAISER

Paul thus is frequently seen to break forth into utterances of praise in the midst of his letters. These doxologies are an interesting and profitable study. In this spirit of the Psalmist he breaks forth into praise and adoration. In 1 Tim. 1:17 it is for God's great patience and pardon. He views his past with its sin in vs. 15 and 16 and breaks forth with a burst of praise . . . "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen" v. 17.

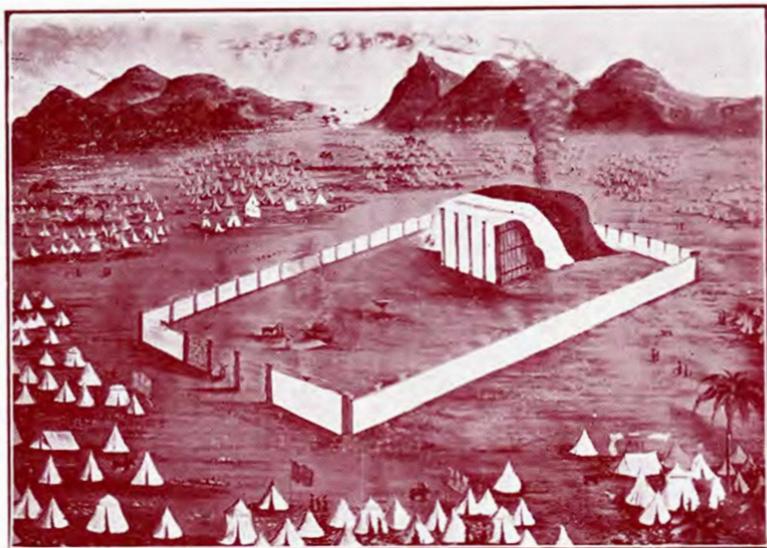
In Galatians 1:4, 5 the divine purpose of being delivered from the present evil age calls forth a fresh note of praise. The unfolding of God's plan, long kept secret, but now revealed, caused Paul to lose himself in the depths of God's wisdom and

knowledge as in Romans 11:33, 36. Further God's power to establish the believer - Romans 16:25, 27 - Eph. 3:17, 21 - and His preserving care, 2 Tim. 4:18 all call forth fresh peals of praise. And as he considers the rich provision of His God to supply all his needs, again he is made to exclaim . . . "Now unto God and our Father be glory for ever and ever. Amen." Phil. 4:20.

Therefore as we, like Paul, consider these things in our own lives, well might we be moved to praise. Was this not as much a character of the early Church as the oft-mentioned seven pillars of Acts 2:41, 42? For it reads . . . "Praising God, and having favor with all the people." v. 47. Note carefully that as they were careful for God's glory, God was careful for their blessing . . . "The Lord added to the Church daily." May it be so with us collectively and individually.

A. J. Higgins, M.D.

TABERNACLE MEDITATIONS



THE pillars of the court were set in sockets of copper, so as one approaches the Tent of the Congregation, he is immediately tested in righteousness and must come into the Sanctuary in a God-appointed way, but the boards which upheld the Tabernacle itself, the glorious curtains of glory and beauty shrouding that Holiest of all and the Holy place were socketed

in silver. It took 100 talents of silver, a talent under each board, the sockets were to fit the two tenons under each board, and four sockets of a talent each under the pillars of the beautiful veil before the Holiest and the Mercy Seat and Cherubims. This all speaks of the true foundation of God's Sanctuary in the midst of His people, socketed in that which speaks so vividly of redemption. A half shekel of silver was given by all of Israel at their numbering, hence the amount of silver - the atonement money of all represented in this. This reminds us that the true Church is built upon the sure foundation of the atoning work of Christ and His precious blood. There were left over of the atonement money of silver 1775 shekels. They were used as we read in Exodus 38:17, 19 for the "hooks of the pillars and their fillets of silver, and the overlaying of their chapters of silver" - verse 17, also v. 19. Thus we see the court pillars adorned with a silver chapter and fillet on each of the pillars - there would thus be about five hundred feet represented here, surrounding the court. Thus, while the sockets were underneath each pillar and unseen, there was the silver remembrance of the sacrifice and atoning work of Christ visible on the top of each pillar.

It has been thought by some, and able expositors at that, that there was a thin "rope" of silver connecting each pillar at the top, using for all adorning and length the 1775 shekels. This they have thought is the meaning of the "fillets of silver" but it is highly improbable, if not impossible to stretch out the 1775 shekels of silver into a rope about 500 feet long with any strength of purpose linking all pillars together. Rather would we suggest that the silver on each pillar, or fillet (which latter was really a band around the pillar), with the silver hooks was, as mentioned, an adornment of silver (redemption) surrounding the court of fine twined linen (the spotless righteousness of Christ) - A reminder of grace even though the pillars themselves were socketed in copper (speaking of God testing man as he approached to God).

In Chapter 25 of Exodus as the furniture of the Sanctuary is brought before us God COMES OUT to man, hence the Ark is mentioned and the Table and the Lampstand but in chapter 30 we find "man going in to God" hence we have the Altar of Incense, the Laver, the principal spices of the anointing oil and the sweet spices connected with the altar of incense (our approach to our God with the sacrifice of praise and thanksgiving, ascending as sweet incense) and it is in this chapter, Exodus 30, verses 11 to 16, that we find the "numbering of the people, every man giving a ransom for his soul" - the half shekel of silver of which we have been speaking. Only the ransom of the soul, the accepted work of Christ on the Cross made good to the sinner who comes as a needy and guilty one

to the Saviour, gives any right to approach further into His presence on the sure foundation of redemption. We further suggest this may be the reason why the "cup" of 1 Cor. 10:16 is brought first before us . . . "is it not the communion of the blood of Christ" before the "bread which we break." There can be no real fellowship with Christ at His table unless the soul is grounded in Christ and His redemptive work and approaches God and the Lord in the way of fellowship, recognizing the sanctity and blessedness of His presence in worship and testimony.

May these few thoughts on this most interesting subject be helpful to us all. W. F.

BY WAY OF REMEMBRANCE

2 Peter 3:1

BOTH Peter and Paul knew the value of repetition of things they had taught by the Spirit. Paul seems, in Phil. 3:1 to suggest that some would resent being reminded "of the same things." When a Christian feels that way, he needs help, so Paul says - "for you it is safe." It was a precautionary measure for the security of their testimony. Peter also considered this necessary, so that after his decease they would "have these things always in remembrance." 2 Peter 1:15. Therefore he said . . . "I think it meet (the right thing to do) to stir you up by putting you in remembrance."

Who is there among the people of God that doesn't need to be stirred up and reminded many times over from God's Word of their responsibility to God? All do not possess the same degree of memory, and many fail to exercise their maximum learning ability. So, being aware of this human shortcoming Paul proceeded to remind them of "the same things" he must have previously told them, or wrote to them.

BEWARE OF DOGS

Paul evidently used this figure of speech to represent all unclean, immoral, idolatrous, ungodly people. He warns of evil workers, those who pervert the Word of God, men without divine principles at all, opposed to walking in plain and godly paths, aggravating, upsetting and disturbing to God's people. They were also to beware of the concision - the legalistic Jew who trusts in the law and boasts of circumcision. These three types are still around us, so if it was a needful thing to beware of them in Paul's day, it must also be so in this evil day.

In Phil. 3:3 he points out that "we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." As concerning any who might boast, he says . . . "If any man thinketh that he hath

whereof he might trust in the flesh, I more." To the Jew such things Paul mentioned were thought of as accomplishments to be proud of. But they had no significance in relation to Paul's salvation, or his knowledge of Christ, nor did they add to his testimony as a Christian. He states . . . "Those I counted loss for Christ."

We profess to know the difference between Jewish and Christian teaching, between law and grace; and are confident that we would never be entangled with anything of a legal character. But beware! this has been the sad experience of some. Little do we realize how vulnerable we may be to the delusive teaching of some glib and convincing talker, or how easily we may be entrapped in some sort of religious legalism as equally foreign to true Christian teaching as Judaism.

Knowing that our assembly gatherings, and the principles of our conduct, are according to the scriptural pattern, and by the authority of the Word, NOTHING should be practised or sponsored in our collective fellowship or individual testimony, but that which is Christ honoring worship and service.

Today, in some circles, there is a great tendency toward legalism in religious form and practice. The conduct that is consequent to this practice is often of such a nature, best illustrated by the account given in Exodus 32:6 . . . "They rose up early on the morrow, and offered burnt offerings, and brought peace offerings: and the people sat down to eat and drink, and rose up to play." Let it never be so among us but, rather, that we follow on as those guided alone by God's Spirit and His Word - testifying to all that "we worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

If some would question this self-abasement, this dedication, this separation from the world and its doings, Paul gives the reason in verses 10 and 11 . . . "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead." Thus he left no room for anyone to boast of self-righteousness, or a full attainment in the Christian experience. He further states in verse 14 . . . "I press toward the mark for the prize of the high calling of God in Christ Jesus."

Let this speak to our hearts. Are we living in self-complacency, moving along as it were in a well-worn rut that is smooth and self-comforting? Do we feel highminded about our personal progress, and attainment in spiritual things? We are sure, if living with a desire to please our God, this shall not be our attitude, either professedly or by conduct and manner.

This pursuit of the godly path of exercised and godly saints may not cause to be highly esteemed by some, in fact it

might move some to think of us as narrow, and even fanatical. But what can that matter? Paul could reply to all criticism with the words - "I have suffered the loss of all things, and do count them but that which should be thrown to the dogs, that I may win Christ." v. 8. Let every activity be carefully scrutinized. Some things counted harmless may be but stepping stones to further departure from the teaching of God's Word. Beware of becoming involved in any religious service with those whose activities are not in keeping with ALL SCRIPTURE. Let us go on in the simple path of testimony, even till the Lord come - and He is coming soon. Charles R. Lebeck

FIRST LOVE

"FIRST LOVE" is a thing which we ought all to be very much exercised about; we may really never have known what it is really about; we may never have known what it really is . . . It is not merely "first" in point of time in the soul's history, but "First" in quality; it is the same word as the "best robe" in Luke 15 and is frequently translated "chief" - "Thy first love" is not the brightness and zeal which may be found in a young convert, but it is love of an Assembly character -- it is what marked the company. My impression is that "first love" is the character of love to which Christ gave impulse amongst His own at the beginning, as He said in John 13:34, 35. It is this which would really give them the "Golden Lamp character" during His absence, coming under the powerful and personal influence of His Love.

ASSEMBLY'S FIRST LOVE

The Assembly's first love was when the "Head" was held in affection, and the saints abiding in Him were engaged in activities to which *His love* gave impulse. I think it would be the result of that blessed state which is presented in the form of prayer in Eph. 3:14, 19. Then to see this company "holding the truth in love" Eph. 4:15, 16. This gives the character of "First works" which go along with "First Love." First works are not what man can take account of, a "joint of supply" does "first works." Joints are hidden things but very effective in their working. "First works" result in knitting together; it is the activity which draws saints into contact with one another and overcomes all hitches and jars which interfere with the harmonious working and building up of the body.

C.A.C.

(Submitted by R. A. Pike of Joliet, Ill.)

* * *

"It is a much easier thing to be zealous in doing than repenting."

W. K.

A WINTER SCENE

FARM houses here and there, pretty much isolated by snow and, at times, ice make a typical Michigan picture in Wintertime. Roads blocked part of the time, at times reached by sleigh, but there are people in these farm homes or cabins who need to hear of the Saviour and His Life-giving Gospel. So the messenger of the Cross seeks to reach such with the message of grace and love.

He is not altogether a stranger but on his circuit Summer and Winter he knows of some homes which shall be open for the Gospel - so he plods through the snow filled roads and invites neighbours to a cottage meeting or meetings. The room gets pretty well filled with hard working men and women, sons of toil, with hardened hands. The oil lamps give a fair light, the old coal burner gives the warmth and the preacher, a young man who makes the rounds is faced with his audience.

Flowery sermons, well thought addresses do no good here. Such see quickly through superficial talk or thinking but as they listen to the "sweetest story" God blesses His Word to some, cheering the messenger's heart.

We have thought, lately, that many of our younger men could do with an education of this sort. Several years spent face to face with reality would "rub off" the empty self-satisfaction attained through assembly to assembly preaching. They would be faced with reality, not with a pocket full of money, but best of all they would learn to "know and trust God."

As the preacher trudges back to his lodgings, at times several miles through the snow and under the eye of His God alone - cold and cheerless at times but his heart is warmed with the thought and privilege of reaching out to the needy. The next day, back to the same districts and same cottage or schoolhouse meetings - all Winter - perhaps little mail has reached him and like one old man said to us years ago . . . "The people are beginning to wonder how you live." Maybe the preacher was beginning to wonder that himself. But God never failed, nor can He today.

Assembly to assembly preachers never "know" themselves - they live in an atmosphere. Comfortable and indulgent at times, dependent upon the kindness and hospitality of well-intentioned Christians who, perhaps, are denying themselves to provide the "best" for the preacher.

The trend, as we see it today, is parasitical and absence of any true pioneer spirit is sad to see and sadder yet . . . "My people love to have it so." Don't blame altogether the preachers, blame the assemblies who must have a preacher or preachers visit them often to survive. Contrast this with the Divine pattern as we see in 1 Thessalonians, chapter one etc. A "paid preaching" is no longer true *only* of the sects. —Editor

QUESTIONS and ANSWERS

Question: What should be done and our attitude to anyone holding the theory of "evolution" relative to Assembly fellowship? Could it be possible to permit such among us - would it not defile the Assembly?

Answer: The Word of God, as Paul instructed Timothy and Titus should be enough to not only avoid "heretical" or self-opinionated men but, further, to avoid entirely having fellowship with such. Cp. the following scriptures:

1 Tim. 1:3,6 - chapter 6:20, 21 - 2 Tim. 4:4 - Titus 1:9, 10 - Titus 3:9,11.

The above teaching, so prevalent in the world today, would defile any assembly as it is a distinct denial of the "inspired Word" in Genesis 1:26, 27 where we have the distinct "creation" of man . . . "So God created man in His own image, in the image of God created He him, male and female created He them." Thus they left the Hand of God in a sinless state, His creation. Sin has marred this beautiful picture but their origin is unquestioned.

To deny this is to deny God and His Word and we can never condone any of this false teaching or have fellowship with such in "assembly fellowship." God's creating of man thus was perfect, not a theoretical evolving over a period of years or time. Remember! Only God could create man.

Question: When anyone persists in addressing God as "You" and "Your" in the Assembly, how far could we go in correcting this familiarity in addressing Deity?

Answer: While this would not be cause for disciplinary action on the part of "elders" it should give them real concern as to why this addressing of God should go unquestioned.

The one using such familiarity (which is, of course, modern practice with the younger and uninstructed usually) should be approached and his reason for so doing questioned. Familiarity expressed in this way you would probably find is just part of the irreverent approach to God or the handling of the Word of God and the brother may have other liberal ideas which could be manifested shortly and he would need to be instructed in the spirit of grace and meekness - 2 Timothy 2:23, 25.

(From Scotland)

Question: Is there such a thing as an "angel" being a representative or guardian of the Churches, as in Rev. 2 to 3?

Answer: The message of the ascended Lord to John in Patmos in Rev. 1:11 was . . . "What thou seest write in a book, and send it unto the seven churches which are in Asia" etc. We have sought to make it clear that we look upon the "angel" thus spoken of in the seven messages to the churches as being the responsible element of leadership in the assemblies who could convey to the saints the message of the Lord. The original word means "a messenger" not necessarily at all "an

angel." The Greek word (aggelos) signifies a "messenger" - the fact of the spelling suggesting angel in our language is what confuses many.

We give the following from an older writer: "Some writers, as Dean Alford, argue for the guardianship of literal angels over the churches, and consider that these guardian angels are addressed. But such a theory seems far-fetched and untenable. The Spirit on earth and the Lord on High make the Church their special subject of care. The spiritual powers in high places learn through it God's manifold wisdom - Eph. 3:10. Lessons, too, of God's order are taught these heavenly beings - 1 Cor. 11:10. But the care of the Churches is committed to better and higher hands than that of angels. Besides it would be absurd to think of angels failing their duty. They "do His commandments, hearkening to the Voice of His Word." Ps. 103:20. Whereas the angels of the churches (or messengers) are justly blameable, being held responsible for the moral state disclosed, thus the words . . . "I have against thee." "Remember therefore from whence thou art fallen" etc., seem quite inapplicable to God's angels, spoken of as "elect, holy and preserved from falling."

As mentioned above, the word "aggelos" could be either a human messenger with a message or an angel with a message. The thought expressed is that of a messenger conveying the message of God to the Churches and this continues to the end as we find in the Laodicean state. To the end God shall send His message by His messenger or messengers in the hope that the "remnant" shall hear and listen and obey. This message is always and entirely by the Word of God, God has no other way of conveying His mind to us today. It is enough for an exercised ear or an exercised Church.

W. F.

Australia — Brother Russell mentions a good conference at Cooroy 90 miles north of Brisbane - bre. J. McColl from Scotland, Tom Bentley, J. Allan from Malaya also have given help to continue in scriptural ways. Pray for all who seek to confirm the saints in the right ways of the Lord in spite of "modern trends" everywhere. "Hold fast that which thou hast, that no man take thy crown." Rev. 3:11.

New Ontario Conference — We had the privilege of attending, this year, the yearly Conference of the four Assemblies of district, Charlton, Earlton, Kirkland Lake and Englehart, in the Englehart High School for the three days of July 1st weekend. Eight of the Lord's servants present to help. The Bible Readings in mornings on 1st, three chapters of 1st. John very interesting and we trust helpful. Good attendance at the conference. A very happy spirit of fellowship. The saints of this district continue in the right ways of the Lord as they have been taught of God.

Prairie Du Chien, Wisc. — Bre. Dobson and Shad Kember of Sarnia under canvas near here, the Christians of surrounding assemblies giving good help, some strangers in.

Pine Creek, Man. — Recent conference here was encouraging, five of the Lord's servants present. Ministry considered very good and encouraging, full hall for the Gospel.

Lake Shore, Ont. — The Centennial meeting here was a happy occasion with about 800 attending - several preaching brethren present and some gave good and wholesome words. Many assemblies represented, a good number from the district. One of the local brethren gave an account of how the work of God began here in the early days. "Hold fast that which thou hast."

Grundy Center, Iowa — Bre. DeBuhr and Orr started meetings here on June 30th in the Gospel.

CONFERENCES

St. Thomas, Ont. — Annual Conference will be held D. V. in the Central Elgin Collegiate, Chestnut and First Ave, October 12, 13 and 14, commencing with Prayer Mtg., in the Gospel Hall, Erie St., October 11 at 8 p.m. There will be no meeting Saturday a.m. Usual arrangements will prevail, hospitality extended to visitors. Corresp. Allen McCandless, R.R. 1, Port Stanley, Ont. NOL 2AO.

Sault Ste. Marie, Ont. — 58th Annual Conference of the Soo, Ont., and Michigan Assemblies will be held d.v. commencing with Prayer Mtg., Oct. 11 in the Gospel Hall, Wellington and Spring Sts., continuing Oct. 12 and 13 in the Lakeway Collegiate, Wellington St. E. Breaking of Bread at 10:30 a.m. Corresp. S. H. West, 479 Albert St. E., Soo, Ont., P6A 2KI. (Note change of dates from Labor Day in this notice-)

Midland Park, N. J. — Annual Conference will be held D.V. in the Gospel Hall here, 61 Prospect St., commencing with Prayer Mtg., at 7:45 p.m. Sept. 27 and continuing over Sept. 28 and 29. Usual arrangements and hospitality extended to visitors. Correspondence to Mr. Edgar Chambers, 550 Franklin Terrace, Wyckoff, N. J. 07481.

Bancroft, Ont. — The saints of Lakeview Gospel Hall purpose d.v. holding their Annual Conference on Labor Day weekend, commencing with Prayer Mtg., Sat. Aug. 31st., in the Gospel Hall at 7 p.m. Meetings Lord's Day and Monday, Sept. 1st and 2nd in the Legion Hall, Station St. Visitors freely entertained. Corresp. A. Maxwell, R.R. 2. Ph. 332-3742.

Cleveland, Ohio — The Monticello and West Side Assemblies will have their Annual Conference in the Monticello Gospel Hall, 4970 Monticello Blvd., Richmond Heights, on Sat. and Lord's Day October 26th and 27th. Prayer Meeting Fri. evening at 7:45 p.m. Corresp. Arthur E. Pile, 5858 Briar Hill Drive, Cleveland, Ohio 44139.

Clinton, Ont. — Annual Conference of Joseph St. Gospel Hall convened as usual October 5th and 6th commencing with Prayer Mtg., Oct. 4th at 7:30 p.m. in the Hall. All meetings Sat. and Lord's Day in the Central Huron Secondary School, Princess St. E. Breaking of bread at 10 a.m. The Lord's servants teaching and walking in the "old paths" welcomed in ministry. Hospitality extended. Corresp. Douglas McDonald, 137 Mary St.

Akron, Ohio — The annual Conference will be convened d.v. as usual on Labor Day weekend. Prayer Mtg., Aug. 30th at 7:30 p.m. Ministry as usual Aug. 31st and Sept. 1st. Usual arrangements - hospitality extended. Corresp. Thomas Wright, 1571 17th St., Cuyahoga Falls, Ohio 44223 Hall located at 1225 Wooster Ave.

Arlington, Wash. — Conference d.v. as usual Labor Day weekend, commencing with Prayer Mtg., August 30th at 7:45 p.m. continuing over Aug. 31st and Sept. 1 and 2. Usual arrangements and hospitality extended. Corresp. Gerrit Kroese, Rt. 3, Box 37. Ph. 435-3254.

Hitesville, Iowa — Annual Conference D. V. will be held Sept. 14 and 15, preceded by Prayer Mtg., Fri. Sept. 13. Usual arrangements and accommodations provided for visitors. Corresp. George L. Frey, Applington, Iowa. Tel. 319-347-2349.

Clementsville, N. S. — Annual Conference D.V. will be held commencing with Prayer Mtg., Sat. August 31st continuing Lord's Day and Monday Sept. 1 and 2. Usual arrangements and servants of the Lord walking in the old paths welcomed in ministry. Corresp. Ronald Berry, R.R. 1, Clementsville, Annapolis Co., N. S.

Arnstein, Ont. — Our annual Conference will be held d.v. Sept. 14 and 15, commencing with Prayer Mtg., Sept. 13th at 7:30 p.m. Breaking of Bread at 10 a.m. Supper served Fri. eve., Corresp. Don Brunne.

Huntsville, Ont. — Conference here (though we have not particulars as we go to press) should be week before Arnstein - Sept. 7 and 8 - Contact George Cottrill, R.R. Corresp.

FALLEN ASLEEP

Ashorey, N. I. — Our beloved brother Robert James Williamson was called home to be with the Lord April 19th, aged 67. A hearty brother with a love for God's people and a faithful steward in support of the Gospel throughout. Well known to many.

Chicago, Ill. — Our dear sister Mrs. Jane Glass Cotton (widow of the A. J. Cotton) "went home" June 4th after several years of failing health. In Smithdown Lane Assembly, Liverpool, (where she met her husband first). Married in Chicago in 1912, three children survive, all in fellowship. We remember this godly couple first in 66th and Normal Blvd., Assembly, later Roberts Memorial Hall where we frequently saw them. They have left a good example of quiet, godly living, devoted to the assembly meetings. Hospitable and kind and gracious.

Vancouver, B. C. — Our dear brother Ivan R. Scott "went home" May 28th, aged 69. Born in Roseisle, Man., saved in early life. For many years in South Main Hall here, always cheery in spite of great pain. He leaves one daughter and a son.

Hampton, Iowa — Our dear sister Mrs. Grace Swieter called home June 19th in her 74th year. Saved when 11 years of age, quiet, gracious and faithful to the Assembly.

Waterloo, Iowa — Our dear sister Gladys Schneiderman went to be with the Lord June 19th in her 74th year. Saved in January 1932. A godly, consistent Christian, bringing blessing and cheer in the Western Ave., Gospel Hall where she shall be much missed.

Deckerville, Mich. — Our dear sister Mrs. Albert (Jennie) Cleland "went home" June 25th in her 81st year. With her late husband they were some of the first who gathered to His Name here. A woman of a quiet and humble spirit, she shall be missed. She is survived by one daughter.

Cleveland, Ohio — Our beloved sister Mrs. Samuel Cairns was called home suddenly Wednesday July 3rd from her home. A kindly, sympathetic believer, in fellowship in the West Side Gospel Hall here, she loved the place of His Name. She was aged 76 and saved here in Cleveland April 1941. Hindered of late from attendance she would have liked in Assembly meetings, nevertheless maintained her constant interest. She is survived by her husband Samuel and son William in W.S. Assembly and a daughter and husband in Monticello Assembly, also one brother. She maintained an interest in others and shall be much missed among us. Mrs. Cairns was saved under preaching of the late James Smith of Cleveland and John Govan.

Detroit, Mich. — We have just heard, as we go to press, of the homecall of our esteemed and beloved brother Fred Postif of the Schoolcraft Assembly here, on Lord's Day a.m. early July 7th. A man of outstanding character and humility we have known him intimately for 54 years. Well known in surrounding assemblies and at our conferences, as a listener, by his presence he cheered us all much. A true shepherd, correspondent of the Assembly for many years he will be greatly missed. We commend his dear widow to the prayers of the saints, also his son and daughter and the saints generally who shall miss him. A truly intelligent leading brother, quiet, yet faithful to the truth he learned in early days. He was aged 82 - saved 66 years. An exceptionally large funeral told respect for him.

Manchester, Iowa — Our dear sister Miss Bettina Conrad of this Assembly "went home" June 18th, aged 28. She was saved under preaching of bre. Louis Brandt and Robert Boyle in 1958. Although greatly handicapped and a wheel-chair patient for a number of years, she went on well for the Lord, of a happy disposition and never known to complain. Had a good knowledge of the Word.

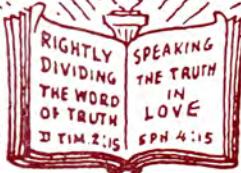
Waterbury, Conn. — Our beloved sister Mrs. William Batterton went to be with the Lord June 26, aged 92. Saved 69 years ago. A native of Ireland, County Longford, came to Waterville, Conn., in 1910 - received into fellowship about 1915 and continued steadfastly since. A very worthy couple, lovers of the truth of God and His ways. Her aged husband should have our prayers - 92 years in July, also three sons and two daughters, all in assembly fellowship, six grandchildren saved and in fellowship.

Mrs. Crower



Words in Season

THE BIBLE FAMILY MAGAZINE



THE REAPERS

AS reapers bend together,
To gather golden sheaves;
They ne'er forget the Master's Word
And always some they leave.

They count not sheaves as garnered
Nor total up their crop;
But thought for those who failed, though tired,
Cause'd many sheaves to drop.

The Master sees the field,
And knows the lab'lers all;
He saw that some had gathered much,
He saw that some did fall.

He chided not the weak one,
Nor gave full credit now;
He waits until the garner's filled
He'll tell just who has toiled.

The men who visioned barren land
And ploughed and broke it up;
Shall find when all is reckoned true,
That blessings fill their cup.

W.H.F.

OCTOBER, 1974

WORDS IN SEASON

Published monthly by Matthew J. Brescia at 33 Lewis St., Hartford, Conn. 06103. Editor: William H. Ferguson, 1314 Bunts Road, Lakewood, Ohio 44107.

SECOND CLASS POSTAGE PAID AT HARTFORD, CONN. AND AT WATERLOO, ILL.

SUBSCRIPTION COST — \$3.00 a year — send all subscriptions to Matthew J. Brescia, 33 Lewis St., Hartford, Conn. 06103.

Send ALL other material to Editor, Wm. H. Ferguson, 1314 Bunts Road, Lakewood, Ohio 44107.

CHANGE OF ADDRESS

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REPORTS

Barrington, N. J. — Monthly afternoon Meeting starts October 6th, d.v. Lord's Days. Bro. W. McBride had a visit to Longport Home, also hoped to have a week here — we heard.

Hartford, Conn. — Jas. Smith gave a call here on way home. The meetings in Hardwick, Vt., were continued with Eugene Higgins and his brother Sandy (Dr. Higgins). A young man had professed - a R. C.

Akron, Ohio — The recent Labor Day Conference in Akron was largely attended and considered very good, with many younger believers present. Ministry as to the House of God locally, also the pre-eminence of Christ in the life and assembly emphasized also reference to the appreciated service of sisters in their sphere. Gospel preached faithfully. Several preachers present.

Alberni, B. C. — Our brother Harold Paisley had tent here, helped by brother Billingham. Tent meetings in Vancouver Island have been largely unknown for about 25 years — attendance good last report.

La Crosse, Wisc. — Bro. Hamilton, helped by bro. Petherick had some ministry meetings here. He hoped to visit Calumet, Mich. assembly.

Blue River, Wisc. — Bre. Dobson and Minor Hawk were in the Gospel here, we heard some had professed.

Iowa — Bre. Mick and Clarkquist in Grandview assembly in the Gospel we heard. Leonard DeBuhr and Robert Orr were in private building in Sturgeon Lake, Minn., Paul Elliott in Marion, he had six weeks in St. Paul, Minn., with young bro. Collins of Willmar assembly helping, brother Christopherson helping in the Marion meetings in the school-house.

Garnavillo, Iowa — Saints expected bro. McBride for a visit, brother Brandt Sr., was having some meetings in Ontario, Wisc. Had quite a few meetings with visitors this past Summer.

Brandon, Man. — Bro. James Webb mentions that he had the portable trailer Hall set up at the Provincial Exhibition, near by, and gave away many tracts and Scripture portions.

Fairmont, W. Va. — R. Surgenor mentions that he had some weeks of tent meetings here, a few professed.

Newfoundland — Three tents were in use here this past Summer. In Seal Cove brethren Matthews and West had stiff opposition and had to revert to house meetings.

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. 66

OCTOBER, 1974

No. 10

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TRIBULATION:

This is derived from the Latin 'tribulum' which was a threshing instrument or harrow whereby the Roman husbandman separated the corn from the husks; 'tribulatio' in its primary signification was the act of this separation. But some Latin writer of the early Church sets forth a higher truth - sorrow, distress and adversity being the appointed means for the separating of whatever was in them of the light, trivial and poor from the solid and the true, the chaff from the wheat. Therefore he called these trials and sorrows 'tribulations,' threshings, of the inner spiritual man without which there could be no fitting for the heavenly garner:-

Dr. R. C. Trench

The following by George Wither of the seventeenth century gracefully illustrates this thought:

'Till from the straw the flail the corn doth beat,
Until the chaff be purged from the wheat,
Yea! till the mill the grains in pieces tear,
The richness of the flour will scarce appear.
So, till men's persons great afflictions touch,
If worth be found, their worth is not so much,
Because, like wheat in straw, they have not yet
That value which in threshing they may get.
For till the bruising flails of God's corrections
Have threshed out of us our vain affections;
Till those corruptions which do misbecome us
Are by the sacred Spirit winnowed from us;
Until from us the straw of worldly treasures,
Till all the dusty chaff of empty pleasures,
Yea! till His flail upon us He doth lay,
To thresh the husk of this our flesh away;
And leave the soul uncovered; nay, yet more,
Till God shall make our very spirit poor,
We shall not up to highest wealth aspire;
But then we shall; And that is my desire.'

(The above from Trench's Study of Words) - The study of the very words of Scripture has been a veritable mine of wealth - Ed.

ANATHEMA MARANATHA

"BEAUTIFUL Dartmouth" was the way Queen Victoria used to speak of the Devonshire town. And multitudes of visitors are attracted by its charms, and travel far to see its castle and cliffs, its river and roads, its hills and harbour.

In one of the humbler homes there lived long ago a youth named Luke Street. He was about fifteen years of age, and had been born and bred in the place. An interesting story is told concerning the lad which may well encourage all who "preach the Word" to go on with their service, even if the results they look for are not immediately forthcoming.

Luke Street was one day present at the preaching of John Flavel, an earnest minister of the gospel. The solemn words -

"If any man love not the Lord Jesus Christ,
let him be Anathema Maranatha."

was the text, and the sermon was most searching and awakening. At its conclusion Mr. Flavel, instead of going through that abominable, flesh pleasing farce - "pronouncing the benediction" on the unconverted, paused and then said, "How shall I bless this whole assembly when every person in it who loves not the Lord Jesus is Anathema, Maranatha."

"Let him be accursed, the Lord is coming," is the meaning of the words. How could Flavel bless if the curse of unbelief was upon them?

Among the rest sat the lad Luke Street, and like many others he was profoundly affected by the unusual course taken by the preacher. But the effect was soon to appear to pass and to leave the boy more hardened than ever.

It was but a short time after that he went to sea, and sailed to the New World which was attracting many settlers, and there he made his home and remained for the rest of his long life.

Eighty-five years had passed away, and Luke Street now being a hundred years old, was still in good health and had strength enough to enable him to toil on his farm. As yet he was indifferent as to his soul's welfare - a sinner a hundred years old - lost in his sins and without a Saviour.

But the seed sown was yet to spring up and bear fruit. He was sitting in the fields one day and thinking of his early years. As he did so, the remarkable preacher, his remarkable sermon, his remarkable action at the close of the service all came before the aged man. The solemn words of the text convicted him of his life of sinful neglect of God and of Christ the Saviour who died for sinners. He knew he had not loved the Lord Jesus Christ. The dreadful anathema sounded the

alarm in his conscience, and the goodness of God in sparing him, a hoary-headed sinner, appeared to him. In true repentance he bowed before God, confessing his sin, and then believing the glad good news concerning Christ's finished work upon Calvary's Cross, he rested for salvation upon Him, and knew that his sins - his many sins - were cleansed by the precious blood of the Saviour.

He still lived for several years, and showed by his life the reality of his conversion.

At the great age of one hundred and sixteen he passed away, to be forever with the Lord who in grace had pursued him so long.

But eighty-five years of happiness and of useful service for Christ had been lost. Mercy, infinite mercy saved him at last, but how will that wasted life look in the light of the judgment seat of Christ.

Anathema Maranatha! These are probably the most solemn words in the whole of the New Testament. Do you not well if you pause and ask whether they apply to you?

Do you love the Lord Jesus Christ? Then the apostle's words for you are: "Grace be with all them that love our Lord Jesus Christ in sincerity." Do you not love him? Then the awful words of doom, Anathema Maranatha! sound a warning for you. But can it be thus? After all His wonderful love in becoming man for your sake, after His death for you of deepest suffering and shame on Calvary, after His grace in sending you the glad tidings of salvation, if it be that you do not love Him is it any marvel that God says of you "Let him be accursed, the Lord is Coming."

* * * * *

"Be still and know that I am God."—Psalm 46:10.

OFTEN in times of deep need we do not prove the strength, the wisdom and the faithfulness of our God. True, we pray that He may exercise all these for us, but afterwards we take matters in our own hands, and try to manage for ourselves—ending always by miserable failure. Then we are foolish enough to doubt Him.

If we would only be still, and wait for Him, instead of taking our concerns out of His hands, He would work mightily and wonderfully for us, and we should know that He is God—"even our God."

THE LONELY LIFE

William H. Ferguson

THE beloved John, the apostle, immured on the lonely isle of Patmos, off the coast of Asia, with the Seven Churches lying inland there to East and North, gives us an outline of what we might call - "the lonely life." But of one thing we are sure the beloved one who lay on Jesus' bosom in the "upper room" still had the same bosom to lean upon, the divine and holy presence of the Ascended Lord in heaven.

Man could strip him of his possessions, few as they may be, could isolate him from his friends, could make his life as austere as possible, could deprive him of friendship's comfort and pleasure, but "he was not lonely" ! ! ! He had the Comforter - He had "El-Shaddai" (the breasted God) and he could speak to Him from off that rocky isle. He had his memory and "down memory's lane" he could often visit his loved friends. Later he told "the elect lady and her children" that having "many things to write unto you, I will not write with paper and ink: but I trust to come unto you and speak face to face, that our joy may be full." 2 John v. 12. He could write after the same vein to the beloved Gaisus, Demetrious and others and could rejoice in the prospect.

LIMITED FRIENDSHIP

His circle of friendship was limited, so is our's. It must be so in this "day of remnant testimony." Some of us who know something of the "lonely life" thus can appreciate the blessing of occasionally meeting "face to face" with those who love our Lord and His truth and are likeminded in the things of God. These are special and blessed seasons of fellowship and friendship, strengthening, encouraging, sustaining when "the many" have little acquaintance with, or desire for, the lonely path with Himself.

IRON SHARPENETH IRON

"So a man sharpeneth the countenance of his friend." Prov. 27:17. The Septuagint renders this . . . to spur on, to stimulate, to provoke in a good sense. It is so today. Face to face helps, encourages, stimulates likeminded ones in spite of the lack of the many and large companies to elevate the mind, which can just be a sort of fleshly enjoyment at that. The true and spiritual mind of the believer who is in fellowship with his, or her Lord also faithful believers elsewhere, finds much joy and sustaining grace in this exercise. The cheer and comfort of such visits lingers on and we are thereby "sharpened" or provoked in warmheartedness to carry on for Himself.

However, when the actual face-to-face experience is miss-

ed, we have a common meeting place at the throne of Grace - Hebrews 4:16. When one is cut off from such fellowship, as was the beloved John, how near is this "meeting place." !!! We have found this to be especially so when cut off from any assembly fellowship for long periods, in new fields, far removed from any such gatherings of His own and in the solitude of lonely places the heart has been cheered and refreshed by knowledge of this blest fellowship of kindred hearts. Loneliness can never shut out God. With the Scriptures in our hand and heart the wilderness becomes a place of communion and nearness. Surrounded by a world that knows not God, how blessed to "shut the door" as it were and in meditation of the Word and prayer hold converse with the One Who can never forget us - we are on His heart and shoulders continually. This is where the Lord draws very near and makes His presence very real. This is where our Bibles become treasures indeed. The pioneer Livingstone in Africa, without mail or communication with the outside world for two years, found his only comfort and consolation here. The badly soiled pages of the Psalms and other portions of the Word, seen after death, told the story of his strength to finish his task. May we, likewise, even in loneliness and lack of encouraging crowds find our strength to go on in the precious Word of God.

GOD'S MEN OF LONELINESS

Joseph in Egyptian prison - David the true king hidden away among caves and rocks - Jeremiah cast into the dungeon - Daniel thrown into a den of hungry lions - Paul in a Roman prison - John exiled in Patmos, all reminding us that men cannot deprive the child of God of his Father's countenance nor hinder his approach into heaven itself, even to His Throne. Bishop Leighton, in a filthy dungeon for years, his nose and ears slit in punishment, preserved his mind and sanity as well as true Christian spirit by his knowledge and memory of the Word of God. (Fleet St. Prison 1630 A. D.)

"IN darkness and in silence still and sweet,
With blessed awe my spirit feels Thee near;
Within the Holiest, worships at Thy feet:
Speak Thou! And silence all my soul to hear."

Ter Steegen

LONELY ASSEMBLIES

What shall we say of such? Many remain lonely but must find their solace in "nearness" to Himself. Men who seek popularity, crowds and comforts seldom search them out. Not many preachers waiting a chance to "get in." Not many letters telling of exercise to visit them, perhaps for a weekend visit only (which seldom goes unrewarded). There are too many well-filled boards in other homes, bigger companies, more

prestige (whatever this means), more comfortable conditions - all this contributing to the neglect of the small and lowly and lonely. Yet the God of heaven said to such many years ago . . . "For who hath despised the day of small things?" Zech. 4:10 and again, in Haggai 2:5 . . . "My Spirit remaineth among you; fear ye not." What a joy it gives to such to come amongst them, not looking for reward nor being a burden to any but just to "speak face to face" - to strengthen, to stimulate to go on for God. One might need to pay their own expenses to visit such and even pay lodging at times but the one with a heart for this work knows His God. I remember speaking to a brother a good many years ago in one of the Western States and suggesting this as a means to get into new territory etc. He replied to me rather in a hurt way . . . "And do you mean to spend my own money?" One wonders, sometimes, if we have not lost almost altogether the spirit of the former men of God who opened up the country for God and for others to take advantage of their work. These were men with a shepherd heart, men of solitude, men of kindness and loneliness who knew the "heart of the lonely ones." We live in such an artificial age today, our aims so self-centered, our compassions so seldom felt or seen - our talk so pompous at times, so self-confident, so unfeeling. How cheering to the lonely ones, the lonely assemblies, the lonely Christians, to enter therein with the Word of God and prayer and let them see our countenance. If in a healthy state, we shall be a blessing to all such. To talk to such, maybe for the last time down here (it is recorded above) - how near to heaven - how often this precious opportunity passed by for more pleasant pastures. To think only of self, is to miss the mind of God and the future reward.

THE MYSTERY OF LONELINESS

God is looking for those to whom He can speak in solitude and loneliness. Do you dread this place? Then question your motives, your testimony! ! The God of the desert places is the God of old Who could visit His lonely ones and He will never forsake such - He cannot forsake. He loves His own too much to do this but He loves to be trusted. When circumstances are against us, when unknown troubles hithero assail us, surrounding us, amidst years of trial and approaching disaster, when others fail - GOD NEVER FAILS. "For this God is our God forever and ever." Psalm 48:14 . . . "(He will guide us mysteriously - Hebrew)".

A "mystery" is something hidden, remaining yet to be revealed. We think of the words of 1 Cor. 13:12 . . . "Now I know in part; (or partly) then shall I know (shall fully know) even as also I am known." "For now we see through a glass darkly (in a riddle)" but "let us trust and not be afraid." Many of these "riddles of life" are preparations for eternity

and shall have an eternal reward as we leave the results and outcome with our God.

Lest any should think we are just offering them consolation as a palliative, let us remember that we, as believers, have not been promised a rosy path heavenward but as we read in 1 Thess. 3:4 . . . "For verily, when we were with you, we told you before that we should suffer tribulation (or trial)." So there must remain the "aura of mystery" in our lives until we get home. All then shall be fully revealed as part of the plan our God has had for us in the heavenly state, even unto the Day of God - the new heavens and the new earth.

THE LONELY SERVANT

He may be a missionary in a lonely field, few fellow laborers or companions. Part of that company of pioneers as Dugald Campbell of Africa once wrote for me:

"There's a legion that never was listed,
That carries no banners or crest;
But split in a thousand detachments
Is breaking the road for the rest."

Only those who have trod this path of loneliness know of it, can write of it, or speak. Any such can bear witness to the fact of the nearness of the Lord even in such solitude.

It has been said by an older writer . . . "Solitude, the safeguard of mediocrity, is to genius the stern friend." We have noticed that the men who can open the Book and touch our hearts with the message of God are men who have known such "solitude with God Himself." Disraeli, the English Prime Minister said years ago . . . "There is a society in the deepest solitude."

Men of the "bush" and backward places have made friends of even the creatures among whom they lived - they would come to their cabin door after a time, felt a nearness to this stranger who had come amongst them and the lonely backwoodsman could make friends with them. There are lonely places in the Appalachians, back in the Kentucky hills and in Tennessee where these backward peoples live and die in solitude and lack of comforts but WHERE ARE THE MEN WHO WILL EVEN THINK OF VISITING SUCH? We send missionaries and make a great appeal to such as this large "mission-field" lies right at our doors. It cannot be reached with a good automobile, with nice trailers of comfort and expense, but in the back hills, on foot - visit after visit until the confidence is gained and kindness shown - then and only then can an entrance be gained.

Someone will say BUT THIS IS A VERY LONELY LIFE - Surely this is true but here lies the "safeguard from medi-

crity." This will take initiative, self-denial, determination and above all FAITH IN THE LIVING GOD but where are such men today?

Such "lonely men" shall be spoken of in years to come, long after they are gone home, perhaps, but better far this than the "eulogies" of a vain and trifling generation which knows nothing of the lonely life. We can "garnish sepulchres" but God records the lonely men and women of faith.

FINDING AND FEEDING UPON THE WORD OF GOD

Jeremiah 15:15, 21

Harold S. Paisley

The prophet Jeremiah had to write some bitter truth which often gave him grief of heart; he was a man of strife and contention to the whole earth as far as his enemies were concerned. His was the difficult task of ministering sharp rebuke for sin, and warning of the coming judgment of being carried away into captivity to Babylon. This raised up many enemies and persecutors for his faithfulness. When we turn to the instructive words of the prophet in chapter 15 and verses 15 to 21, there is much to encourage all who seek to be faithful to God in these days which are not unlike the times of Jeremiah.

In the beautiful language of exercise he made his appeal to the Lord: "O Lord Thou knowest, remember me and visit me, take me not away in thy longsuffering, know that for Thy sake I have suffered rebuke." (verse 15) God did not leave him without help and comfort, but strengthened him by His Word. Herein we have a Divine principle: this Word which others hated and despised was found to be the source of consolation to the faithful servant. So it is still with all who will live Godly in Christ. May we now note a few things in the further confession of this dear man of God.

AUTHORITY ACKNOWLEDGED

The prophet described the Word of God as "Thy Words." The verbal Divine inspiration of God's Word is a doctrine fully believed by the child of God. He may not be able to give a logical definition of the inspiration of the Scriptures, but he accepts the whole as from God Himself. The believer rejoices in what he cannot explain. The written Word is the voice of God to his soul, he bows in submission to its authority, and receives with implicit trust its teaching. God has spoken: he believes and acts accordingly. In all matters pertaining to our lives in all their varied phases we have the Word of God

as a sufficient guide. It is a cause of peace to be able to turn from the words of men and to ascribe to the Word of God the title of "THY WORDS."

SEARCH INDICATED

"Thy Words were found." In these words a search is indicated. The full meaning of Divine Truth does not lie upon the surface: a right understanding of the Word is not obtained without effort. We must search the Scriptures daily, comparing and meditating in order to find the blessed meaning. "If thou seekest her as silver, and searchest for her as hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God." (Prov. 2 verses 4, 5.) God often gives His Own to see new light and beauty and fresh glimpses of His Beloved Son in His Word in answer to daily prayer and earnest research. The Word is indeed a mine of precious ore, but we must labour to make it our own, that it may instruct our minds, enrich our hearts, and strengthen our faith. There are unsearchable riches in Christ which are still unexplored, and though spiritual men have brought out much therefrom, the fulness is inexhaustible. We have all profited by the study of others, yet these are but rivulets. We must get to the fountain and dip the living water for ourselves. The precious truth discovered in the personal study of the Word will yield lasting joy and delight to the heart. The ministry of Godly teachers raised up by the Head of the church is as gold dust, but that which is found alone is as gold nuggets. May each believer and especially the younger brethren make this a real exercise that there may be an increase of rich and fresh unfoldings of Divine knowledge. How refreshing to hear original messages given in power, thus giving the Lord's People a renewed interest in their Bibles. None have ever sought for God's Word in sincerity and truth in vain. For a while a vail may seem to rest upon the meaning, but the light will break in and the scales will fall from the eyes. He will open our eyes by His Holy Spirit to behold wondrous things out of His law. It is a revelation to find out the meaning of the Word. We shall find out its value, its beauty, its greatness, and wondrous power and majesty. That which is sought for is more highly prized when we obtain it, and we shall never forget its sweet lessons, they have been inwrought into the experience of our souls in times of testing and difficulties, when we have sought His Word with great diligence for comfort and direction. In seasons of perplexity and trouble, they have become more precious to us because of their suitability and seasonableness. What a wonderful Book the Bible is, and yet how sadly neglected today. May we all be able to say like the prophet: "Thy Words were found."

(continued next issue d. v.)

TEACHING: ITS PLACE AND VALUE

The late John R. Caldwell

THE written teachings of men ought to be put on the same footing with those which are spoken. There are some whose teachings "cause to err from the words of knowledge." Such ought not to be listened to, and in like manner their writings ought not to be read. Believers cannot with impunity run counter to this, any more than to other plain instructions of God's Word. But if a teacher be one of Christ's gifts for the edifying of the Church, then his words ought to be heard, and so ought his writings to be read.

The danger lies in allowing the teachings of men to draw us away from, or occupy us more than, the Word of God. Kept in their own place as helps to the understanding of the Scriptures, the teachings of divinely gifted men, whether spoken or written, are no more to be despised than "prophesyings" of old. But as soon as the instruction is given "despise not prophesyings" the further counsel is added, . . . "prove all things, hold fast that which is good."

There is a constant liability to receive - without duly testing it by the Word - what is taught by man. The more gifted the man - the more honourable and influential his position, the greater the danger. We are, indeed, delivered from the doctrines and commandments of men but those who teach the mind of God from His own Word are to be honoured, and submitted to.

THE LORD'S SUPPER

It is often very blessed, around the Lord's table, to have the mind and heart directed, through suitable teaching and exhortation to the love and glory, to the death and resurrection of the Lord Jesus, and also to the practical godliness that such grace lays claim to in the lives of the children of God; and surely it commends itself to the spiritual judgment of all that what of ministry preceded the "breaking of bread" should be in the way of concentrating the attention upon the Lord Jesus Himself and His great redemptive work. Other teachings, needful and necessary in their own place, might at such a time be an intrusion and a positive hindrance to worship. Afterwards would seem to be the time for the practical, such as 14th, 15th and 16th of John. and also the dealing of the Lord with the conscience of Peter, which was not until they had dined.

The danger here is in allowing to usurp the place of worship, whilst some, alive to this danger, have recoiled to the opposite extreme, excluding from the Assembly around the Lord's table this most blessed ministry of the Holy Spirit, and confining it to other occasions. The saints ought, indeed, be in

fit condition to worship. But are they so? Do not many come and surround the Lord's table wearied, careword, burdened and vexed with wandering thoughts, and finding themselves often incapable of rising above themselves and their circumstances? To such, what a blessing to hear the Bridegroom's voice, to have the words of life poured into their thirsty souls, and thus, through breathing the pure atmosphere of heavenly grace, to be caused to overflow with gratitude and praise.

Divine ministry will ever stoop to the real condition of saints. True service will deal with things as they are, however far that is from what they ought to be.

The above is part of the basic teaching of the Word under which we were trained sixty years ago and we have never found any reason to depart from it, nor have we found any substitute for it. The neglect of the Word of God in the "remembrance feast" is proverbial, some even going to the extent of denying it altogether before the bread is broken - (very few we thank God) and usually so little time left after the partaking of the memorials that there is little, or any real ministry of a practical and useful character from the Book itself.

In our old Assembly - Central Hall in Detroit, with over four hundred in fellowship there was never any restriction on the leading of the Spirit of God and these were seasons that touched the hearts of us all - the modern departure from this produced deadness and dearth and lack of the Spirit's leading, resulting in a formality decidedly foreign to the Lord's Supper as instituted by Himself in the Upper Room - may the Lord speak to all of our hearts relative to this important facet of our gathering to His Name.

The Editor.)

STUDIES OF OUR SUBSCRIBERS

The following sent in to us as we are preparing this issue of W. I. S. should be helpful to all our readers:

STEPS — Psalm 44:18 - Psalm 37:23.

THE RACE	1 Cor. 9:24, 25
THE WALK	Ephesians 4:1
EACH STEP IMPORTANT	Job 14:16

THREE STEPS UPWARD

Renewed	Romans 12:2
Transformed	Ephesians 3:16
Strengthened	

THREE STEPS FORWARD

Building up yourselves	Jude v. 20
Edifying one another	Romans 14:19
Edifying the Church	Ephesians 4:16

THREE STEPS BACKWARD

Looking back	Luke 9:62
Draw back	Heb. 10:38
Went back	John 6:66

THREE STEPS DOWNWARD

Conformed to this world	Romans 12: 2
Entangled	Galatians 5:1
Overcome	2 Peter 2:19

"FOR even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow His steps" . . . 1 Peter 2:21. From New York State

From New York State

* * * *

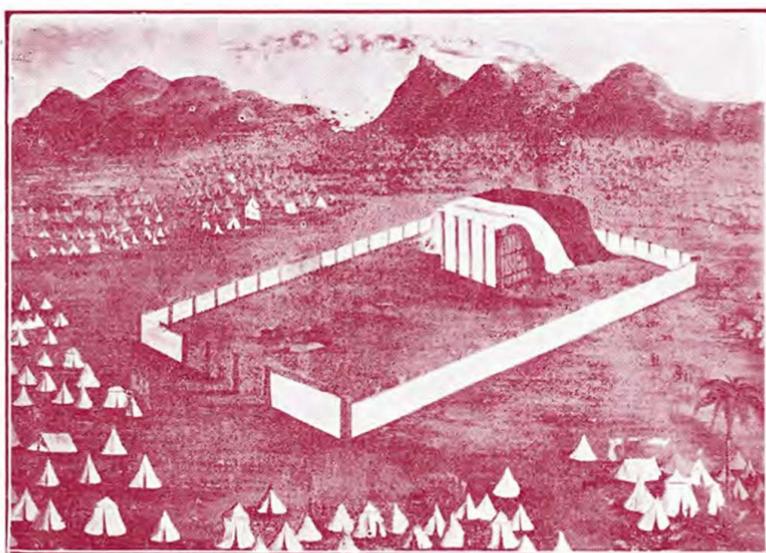
I HAVE been exercised of late as to our obligations to the Word of God. They can be expressed in the words . . . READ . . . FEED . . . HEED. It is important for us to read the Word, it is more important for us to feed upon it, that is, to meditate upon that which we read. But it is most important to HEED THE WORD. This involves obeying explicitly that which we have learned. Regarding this note Deut. 17:18, 20 where the king is instructed, not only to read the Word, but to make for himself a copy "that he may learn to fear the Lord his God, to keep the words . . . to do them." Deut. 6:6, 17 instructs the individual Israelite as to keeping the Word always before his eyes and on his lips, that he might diligently keep (obey) them.

Again in Deut. 31:10, 13 when the people were gathered together in the seventh year, the year of release, the Word was to be read in the hearing of the people for the instruction of the children who had not known anything, as to their conduct before the Lord.

In Joshua 1:8 Joshua is instructed to read, feed upon and heed the Word and in the 119th Psalm, verses 9-11, this is recommended as to the way to keep one's self clean. Again in 1 Timothy 4:13, 16 the apostle Paul instructs Timothy as to these very things and in Revelation 1:3 a special blessing is seen for those who read and hear and keep the WORD.

From State of Iowa

TABERNACLE MEDITATIONS



AS we know, when the camp was at rest, the Cloud hovered over the Holiest of all and seemed to rest between the Cherubim, looking down upon the mercy seat on the ARK - this mercy seat being sprinkled with blood, before and on the mercy seat, on the solemn Day of Atonement, once a year. This blood was never removed from the golden mercy seat - under the Cherubims was the meeting between God and a redeemed people, Exodus 25:22. 'Twas from that place of meeting that God spoke to the people through His servant Moses.

IN THE MIDST

They were reminded thus of God's presence, as He announced His desire in Exodus 25:8. We, in our day, gather around Himself. He is our true drawing Power and Attraction, as the little verse begins . . . "With Jesus in our midst, we gather round the board."

However, we would point out that, even as they journeyed through the wilderness, the ARK was in the MIDST. In Numbers chapter four we have the preparation of the furniture for traveling. The Vail of the Holiest was taken down by Aaron and his sons, the priestly family, and the ARK was covered with this precious type of Christ, both the ARK and the Vail spoke of Him. Then over this there was a covering of badgers' skins and over all "a cloth wholly of blue" verse 6. Then in

chapter ten of Numbers we have the order of the march as to their tribes - Levites bearing the structure of the Tabernacle - Judah, Issachar, Zebulun then the Gershonites and Merarites bearing the curtains, boards, etc. Following were Reuben, Simeon and Gad. Then we see the Kohathites bearing the Sanctuary on their shoulders, verse 21, and foremost, in the CENTER we see the ARK, totally covered with the cloth of blue, towering above the other vessels.

If we turn here to Psalm 80, verse 2 we read . . . "Before Ephraim and Benjamin and Manasseh stir up Thy strength, and come and save us." This shows the true position of the ARK in the midst of the tribes, even when they were journeying on the march. Then, if we read on in Numbers 10 we see the order confirmed, following the ARK—Ephraim, Manasseh, Benjamin, Dan, Asher and Naphtali. So that even in the march the supremacy of the ARK is maintained and unquestioned.

We should remember that we, in this dispensation of grace, are "gathered unto the Lord" seven days as we consider our local testimony. We are not always "in assembly" but even day by day we are part of the local church, or assembly, if thus gathered. The ARK was outstanding amongst all with its cloth of BLUE which reminds us that even as we travel through the wilderness of this world we are "gathered to a heavenly PERSON, our Lord Jesus Christ," and we should never forget our heavenly and separated character as the people of God in the midst of a world that knows Him not.

We may consider the guidance of the CLOUD and the ARK in another paper. The Editor

A WORD TO SPEAKERS

OCCASIONALLY brethren rise to speak at believers' meetings declaring they have a message from God, and woe to them if they had not risen to unburden their souls! We are always suspicious of such speakers, for invariably they prove disappointing. Had they a right conception of the fitness of things, they would rise and modestly deliver their message, and leave it to THEIR AUDIENCE to say whether it be of God or not. Not everything that comes into the mind, and seems to fill it, is a message from heaven. There are a few too many "prophets" whose utterances become a painful infliction upon the Lord's people. It is a responsible thing to rise and occupy the time of a meeting unless to instruction and edification. There is room for the man with the "five words," equally with the man of five thousand, provided both are led of God. There are speakers who, all the while they are on the platform,

are catching at anything that comes to mind to say. We are fully convinced that a man should have a message clear and definite, or he should not rise, for how shall his hearers be profited? Some take the liberty of stepping on to the platform before a hymn, which is being sung, is finished. Well, such a liberty should never be taken, and nothing can justify it.

"The Treasury"

"OWE NO MAN ANYTHING"

THIS practical maxim, found in Romans 13:8, will save many a person from being trapped in the common practice of "living beyond one's means" and thereby falling into disrepute or worse. When any undertake obligations, for which they have no financial backing, it is either from poor management, or covetousness, or deceit. This should never be characteristic of any who profess the Christian name - if in an Assembly of Christians, this may also bring much reproach upon the testimony collectively and should never be encouraged, or tolerated amongst us.

We had a request some time ago for an article or a word as to "making payments on time and as promised." The circumstances we do not know, nor do we care to, but we certainly believe it is timely in this day of "easy borrowing" and "slow paying." Folks who get behind in this way seldom "catch up" but fall further into the mire of debt. Christians, of course, should always be very meticulous as to the payment of any debt incurred. We know there are many who have homes, etc., with mortgaged money but all such should and usually do, pay on time as required. But reaching beyond our resources and buying, on time, things to enjoy in home or business, with the distinct possibility of "over-reachng" brings about, eventually, a state of poverty. Hence we give this word as we have been requested to do for thoughtful Christians. How much better it is to be able to pay for what we have, and enjoy it, than to face the possibility of losing it at some future date through failure to pay for it. When money is loaned to a Christian, that does not mean that the Christian who loans the money should be taken advantage of because they are believers. This is not an honorable business at all and should be discouraged.

Let us remember, then, the scriptural maxim - OWE NO MAN ANYTHING.

The Editor

* * * * *

Every child of God needs to be put into the sieve; but when sifted, if we be willing to endure the Lord's dealings with us, we shall not be put to shame.

"AN ODOR OF A SWEET SAVOR TO GOD"

1st. The burnt offering.	Gen. 8:21
2nd. Worship.	John 12:3
3rd. Prayer.	Rev. 5:8
4th. A Godly Walk.	Eph. 5:2
5th. A Godly Testimony.	2 Cor. 5:15
6th. Giving to God.	Phil. 4:18
7th. Bearing Fruit.	Song of Sol. 2:13.

A. J. Goff

* * * * *

"Losses, disappointments, ill-tongues, loss of friends, houses, or country, are God's workmen, set on work to work good to you, out of everything that befalleth to you. Let not the Lord's dealing seem harsh, rough, or unfatherly, because it is unpleasant. When the Lord's blessed will bloweth across your desires, it is best, in humility, to strike sail to Him, and to be willing to be led any way our Lord pleaseth . . . Ye know not what the Lord's working out of this, but ye shall know hereafter."

—S. Rutherford

* * *

"Be not afraid of men. Your Master can mow down His enemies and make withered hay of fair flowers. Your time will not be long; after your afternoon will come your evening, and after evening night. Serve Christ . . . Let His cause be your cause; give not an hair-breadth of truth away; for it is not yours, but God's. Then since ye are going, take Christ's testimony with you out of this life—"Well done, good and faithful servant!" His "well done" is worth a shipful of "good days" and earthly honours."

—S. Rutherford

* * *

"Grace withereth without adversity."

—S. Rutherford

"Christ and His cross are not separable in this life; howbeit Christ and His cross part at heaven's door, for there is no house-room for crosses in heaven. One tear, one sigh, one sad heart, one fear, one loss, one thought of trouble, cannot find a lodging there: they are but the marks of our Lord Jesus down in this wide world and stormy country on this side of death."

—S. Rutherford

THE DUE ORDER

God helps His servants just as He helped the Levites when they were bringing up the Ark according to the due order. When they had the Ark in a new cart drawn by oxen, God did not help the oxen, for they stumbled and one man lost his life under the judging hand of God for attempting to steady the ark. May He keep us in the old paths and seeking to bear His ark according to the due order.

John Smith

* * * *

"God never repeats His gifts. There will never be another Spurgeon or another Moody, or another David Rea, or Geo. Mueller, so don't waste time trying to be these men. They served God and did His will for them, but they are gone to their reward."

The late John Ferguson.

TOUCHING OTHERS

THERE are some good people who seem to want to be your friends and to do you good, but they stay at a distance, and never come near you. Then there are others who draw close to you, and look into your eyes and touch you with their hands. You know the difference between these two ways of helping. The former persons give you only cold help, with no part of themselves, no tender sympathy; the latter may give really less of material help, but they pour a portion of their own warm life into your soul. CHRIST never withheld His touch; He always gave part of Himself. We should be the touch of CHRIST to others. His love should tingle in our fingers when they touch others.

* * *

Time spent in praying for guidance and in watching for the beckoning of the Divine will is not wasted. How much of the web of life we have been obliged to unravel just because we built it up before we found out the true pattern which God had set for us.

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.

QUESTIONS and ANSWERS

Question: Is it correct to say that Demas apostatized when he left the apostle Paul as in 2 Tim. 4:10? We heard this stated recently and wondered about it.

Answer: We do not believe this is a case of "apostacy" as found in Hebrews 6 and 10. The true meaning of the word in this particular verse is - "to leave behind in any place or state, to leave in the lurch." Also the "world" mentioned here . . . "having loved this present world" is not the word "kosmos" as referring to the world as it is organized as a society opposed to God and living only for self and pride, the common use of the word, but the "world" here is the "aiona - Gr." or "the age." This latter refers rather to the spirit of this present age, mentioned in Eph. 2:2 . . . "ye walked according to the "age" of this world." It is the subtle spirit captivating the mind. "Kosmos" is outward, "Aiona" is inward. "It is the spirit or genius of the age." As Trench admirably renders it:

"All that floating mass of thoughts, opinions, maxims, speculations, hopes, impulses, aims, aspirations, at any time current in the world, which it may be impossible to seize and accurately define, being the moral, or immoral, atmosphere which at every moment of our lives we inhale, again inevitably to exhale, - all this is included in the "aion" which is, as Bengel has expressed it, the subtle informing spirit of the "kosmos" or world of men who are living alienated and apart from God.

Question: Does Romans 13:1 imply implicit obedience to all laws imposed by Government, equally on believer as in the world generally?

Answer: Obedience to law of the land is one of the tenets of the Christian faith but, here again, it is tempered by a conscience governed by the Word of God and controlled by it. We would say, generally, that the State has authority to control our actions etc., making them conformable to the customs and laws of the land for the good and liberty of the populace. This would include the raising of taxes, and other laws making us all amenable to such - if they demand our property, or part of it, or our money as they see fit, we could not, scripturally, resist such pressure. However, our Lord said in Matt. 22:21. . . "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." This, therefore, limits the claims and demands which Caesar can make upon the believer. 1 Cor. 6:15 states . . . "your bodies are the members of Christ," and verse 19 further states . . . "your body is the temple of the Holy Spirit, which is in you . . . ye are not your own."

Considering the above we would say that Caesar can demand that which is his but the believer cannot relegate his body to the use of the State for purposes which are diametrically opposed to the Word of God as to the use of his body. This is where Acts 5:29 is in force . . . "We ought to obey God rather than men." When the State asks us to do that which is contrary to the Word of God as to our bodies, we must

refuse and trust God as to the results. Some of us knew very definitely as to this in the first World War when it was necessary to refuse service which would have involved us in warfare and the killing of our fellow-men. But, with a clear conscience before God, and proper attitude before authorities in a respectful manner, it was an experience which nature would have avoided, but grace gave some of us the privilege of seeking to 'obey God rather than men.' Personally, we can say, we have never regretted this stand. The same would apply today and especially where the killing and wounding of others is concerned, we can never lend our bodies for this purpose. Let us trust God in the matter - He cannot fail.

(This question from Northern Ireland)

Question: Is there such a thing as Christians having "visions" in this dispensation? Should brethren stand when leading in prayer? Some have spoken of revelations of future events.

From England

Answer: Anything necessary for us to know, relative to the future, is revealed in the Word of God - the Scriptures. In Old Testament times, and even in N. T. times before the full canon of Scripture was given, there was revealed to some vessels chosen of God, as Apostle John there was given the distinct "Revelation" of things which must shortly come to pass," Rev. 1:1. But, today, anything suggestive of "visions" must be looked upon as the visionary ideas of unsettled minds if what they suggest or speak of is not found in the Word of God.

The Lord might give a message to someone in the quiet hours of meditation but it shall **ALWAYS** be found to be in accordance with the Word and supported by it. All else is merely of man and unworthy of consideration.

Relative to the second question - we believe brethren should stand when praying in the public assembly - the exception to this would be where, through feebleness, they would be hindered. The utmost respect and reverence is always due our Blessed Lord Who is in the midst of the Church when assembled according to the Word.

Question: What would be the meaning of 1 Samuel 3:1 . . . "The Word of the Lord was precious in those days, there was no open vision?"

Answer: Other readings of this verse as follows: The R. V. reads . . . "The Word of the Lord was rare in those days; there was no frequent, or widely spread, vision." Other version - "The Word of Jehovah was rare in those days, a vision was not frequent, or not published, or spread." J. N. D. The Septuagint gives it . . . "There was no distinct, or distinguishing vision."

These all tell us the same truth. The condition of Israel was so poor, so bad and the leaders sinful, even old Eli the priest blind to the condition of his sons, etc., that "God withheld His mind through His servants - there was no distinct message." This is a solemn truth, speaking to us today. It would mean that the reason for the scarcity of messages from God through His servants who are in His mind, is that the people are neither in a condition to receive such, nor would they stand for it - they want something pleasing to the flesh, or as in a Laodicean state . . . "the people get what they want."

However, we notice that when God raised up a Samuel in the midst of Israel, He also gave His mind through Samuel and we find the following word of Holy Writ . . . "And all Israel from Dan even to Beersheba knew that Samuel was established (faithful), a prophet of the Lord." God had found a man of His choice, Samuel, and through him God did give the right Word, or words, for the people. The "vision" or prophecy no longer became scarce in Samuel's day.

PIONEER PAGE

We thought good to include in this page part of a letter received from our brother J. W. Turkington, a Venezuelan laborer who, with others of our brethren there know what it is to have the 'pioneer's heart' and the 'pioneer's God' Who loves to be trusted:-

"It is a long time since you received any item of news from this part of the world. It is not by any means because we are disinterested. It is ever a joy to receive WORDS IN SEASON and we read it from cover to cover with real profit to our souls. Often we thank God for the good, wholesome and timely ministry it brings. May you be long spared to continue as editor.

We do enjoy reading the pioneer's page. It strikes a chord in our hearts. Down on these vast plains of Venezuela we are very much alone. The need is great. So many places upon our hearts as we look all around us and are keenly aware that the Gospel has never yet been preached in these places. It has been our joy and privilege to take the Gospel to some of such for the first time. There are a few small assemblies around us and some places where we long to see the work develop until, in the Lord's good will, we shall see others planted."

(Our brother, with his wife, is on furlough in North Ireland and will enjoy the "face to face" fellowship of kindred hearts - Editor)

'TIS in the lonely places
 Where God saw fit to send
 The men where love displaces
 The world and pleasure's trend.
 The eye must never weary
 Of looking on the fields;
 The heart must never waver
 When 'faint-heart' says to yield.
 For pioneers the present
 Has lost its powerful hold;
 The future has the secret
 Of riches yet untold.
 Up yonder! When the labor
 Is fully all revealed,
 'Twill be the harvest's Leader
 Escorts us from the field.

W. H. F.

Longport, N. J. — The saints here seek to carry on, they had a little cheer lately in two young women (workers there) professing faith in Christ. The constant care here is ever present with all who have laid themselves out for this work of the Lord and we should bear them up in our prayers for daily strength, grace and wisdom in all things. The Gospel Hall Home for the Aged is well known in this community and we thank God for the testimony of godly care for these aged ones, as well as the fact of the testimony being established in the Home so that all who are able can attend without leaving the building. The directors and helpers here appreciate our prayers very much . . . Editor.

Shetland Isles — Our aged brother James Moar tells of interest with the Gospel Bus, which would be filled with people in a small assembly of 32 houses, a new field for the Gospel. A young brother Gordon Miller from Elgin, Scotland did the most of the house to house work, etc, and was helpful. They had a nice case or two of conversion, baptism and reception in the small assembly, the Gospel Hall, of Selivoe. This is the northern outpost of Scotland in the Atlantic — nice to know of laborers there not afraid to enter it for God, may He work further — pray for this lonely outpost.

Vancouver Island, B. C. — The Corresp. of the Lathom Road Gospel Hall, Port Alberni, here writes of encouragement through bro. Paisley's tent meetings this Summer, bro. Billingham helping — the tent half a block from main intersection, good crowds each night with some professing faith in Christ. Pray for our brethren here as they seek to go on for God. This island has a big field for laborers in scattered communities.

Blue River, Wisc. — The Assembly here much cheered at recent meetings of bre. Dobson, Minor Hawk and Eric McCullough - a nice number professed.

East Boston, Mass. — Bro. Walmsley gave us a call here just prior going to Ontario then leaving Sept. 14th, for his labors in Venezuela - we all wish him well. He also visited Augusta, Me., Midland Park and Pennsauken for short visits.

CONFERENCES

CANADIAN THANKSGIVING CONFERENCES:

Vancouver, B. C. — Victoria Rd. and Carleton assemblies, commencing Oct. 11 at 8 p.m., continuing over Oct. 14th. See last month's issue.

Orillia, Ont. — Conference of Dominion Hall Assembly commences Sat. Oct. 12 at 3:30 p.m., continuing until Monday afternoon. See last month's issue.

Soo, Ontario — Joint Conference of both assemblies of the border, commences with Prayer Mtg., in the Gospel Hall, Wellington St., Soo, Ont., Oct. 11th at 7:30 p.m., continuing 12th and 13th in the Lakeway Collegiate — see last month's issue.

Manchester, Iowa — Conf. dates October 5th and 6th with Prayer Mtg., Fri. 4th in Gospel Hall at 7:45 p.m. See last month's issue.

St. Thomas, Ont. — Annual Conference commences with Prayer Mtg. in the Gospel Hall, Erie St., Oct. 11 at 8 p.m. Other meetings in Central Elgin Collegiate, Chestnut and First — no meeting Sat. a.m. but continuing Sat. aft., 12th, 13th and 14th. See last month's issue.

Blue River, Wisc. — Annual Conference d. v. will be held in the Community Hall as usual October 19 and 20 with Prayer Mtg., Oct. 18 at 8 p.m. Correspondence to Raymond Studnicka, R. R. Boscobel, Wisc. 53805 . . . Telephone 608-537-2986.

Clinton, Ont. — Conference dates Oct. 5th and 6th, commencing with Prayer meeting in Gospel Hall the 4th at 7:30 p.m. See last month's issue.

Cleveland, Ohio — The Monticello and West Side Assemblies will have their annual Conference D.V. in the Monticello Gospel Hall, 4970 Monticello Blvd., Richmond Heights, Sat. and Lord's Day Oct. 26 and 27 commencing with Prayer Meeting there Fri. at 7:45 p.m. Corresp. Arthur E. Pile, 5858 Briar Hill Drive, Cleveland, Ohio 44139.

Detroit, Mich. — Annual Conference of the Stark Road Gospel Hall will be held D. V. Nov. 2 and 3, commencing with Prayer Meeting Fri. Nov. 1 at 7:30 p.m. All meetings held in the Hall, 9280 Stark Road, Livonia. Ministering brethren walking in the old paths welcome. Hospitality extended to visitors. Correspondence to Alexander Stewart, 14145 Shadywood Drive, Apt. # 68, Plymouth, Mich., 48170. Gospel Hall Phone-425-4910.

Hartford, Conn. — Annual Conference of the Charter Oak Gospel Hall will be held D. V. November 23rd and 24th with Prayer meeting on Nov. 22nd. Further details next issue - Correspondence to be directed to Matthew J. Brescia, 81 Cobblestone Way, Windsor, Conn. 06095.

Waterbury, Conn. — The 52nd Conference will be held d. v. October 26 and 27, commencing with Prayer Meeting in the Gospel Hall, 34 N. Main St., Terryville, Conn., Oct. 25 at 7:30 p.m. Other meetings in the High School on No. Main St. Breaking of Bread at 10 a.m. Brethren walking in the old paths welcome in ministry. Correspondence to Abraham Van Den Bush, 13 Gosinski Pk., Terryville, Conn. 06786.

Steubenville - Toronto, Ohio — Usual Joint Conference begins with Prayer Mtg., Fri. Oct. 18th at 7:30 p.m. in the Gospel Hall, Park and Adams Sts., continuing all day Oct. 19th and 20th. Corresp. Harris E. Mizener, 210 Viola Lane, Follansbee, W. Va. 26037. All meetings in the Steubenville Gospel Hall D. V.

Avonport, N. S. — Our 15th annual Conference will be held D. V. November 10 and 11, preceded by Prayer Meeting Nov. 9. The Lord's servants walking in the old paths welcomed in ministry and hospitality extended, with usual order of meetings. Corresp. Hugh Kelly, P.O. Box 1116, Wolfville, N. S. Telephone 542-3289.

FALLEN ASLEEP

Manchester, Iowa—Our dear sister Mrs. Elmer Gentz went to be with Christ on August 1st. Saved in Sept. 1932 during meetings held by the late Oliver Smith in Garnavillo, later baptized and received into fellowship here where they remained until her homecall. She leaves her husband and three children, all in assembly fellowship.

Arlington, Wash. — Our dear sister Mrs. Andrew Klein went to be with the Lord on August 5th, aged 74. Saved in January 1922 at meetings of the late Samuel Greer and David R. Scott, baptized and received into fellowship that same year.

Winnipeg, Man. — We record the home going of our sister, Mrs. R. W. Osborne who passed away August 11th, aged 82. Saved in the 1940's at Minitonas, Man., where she formerly lived. In Nursing Homes here for several years. Her husband, in the assembly in the West End, survives.

East Lansing, Mich.—Our esteemed brother William Warke, servant of Christ, went home September 18. Obituary and memorial to follow.

Words in Season

THE BIBLE FAMILY MAGAZINE



DWELLING IN THY HOUSE

Psalm 84:4

THE House of God a resting place
For tired and weary hearts;
But to enjoy its favored grace
We each one have a part;
And to destroy God's precious ways
Within His House does hurt.

'Tis damage to the one who sins
And troubles much the House;
Far better 'tis this place to win
Than forfeit, yea! and lose
The blessings He bestows on such
As fear Him, love Him much.

'Tis lovely, as the Psalmist says
E'en though his father failed;
A resting place from worldly ways
And even Satan's guiles;
To guard the House, and thus prevail,
Just for this "little while."

W.H.F.

NOVEMBER, 1974

WORDS IN SEASON

Published monthly by Matthew J. Brescia at 33 Lewis St., Hartford, Conn. 06103. Editor: William H. Ferguson, 1314 Bunts Road, Lakewood, Ohio 44107.

SECOND CLASS POSTAGE PAID AT HARTFORD, CONN. AND AT WATERLOO, ILL.

SUBSCRIPTION RATE—\$3.00 per year. Send ALL subscriptions to following: Matthew J. Brescia, 33 Lewis Street, HARTFORD, CONN. 06103. ALL other, manuscripts, reports, obituary notices and Conference notes, or anything pertaining thereto, should be sent to the Editor, William H. Ferguson, 1314 Bunts Road, Lakewood, Ohio 44107.

Subscriptions from Great Britain - 125 new pence or 1.25 pounds. New Zealand and Australia - \$3.00.

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CHANGE OF ADDRESS

Corner Brook, Newfoundland A2H 2L9 — Mr. Bert Joyce, 168 East Valley Road.

Netherlands — Mr. A. E. Bergsma, Breegraven, 83, Warnsveld (Gld.)

REPORTS

San Diego, Calif. — Assembly recently moved into their new Hall and report that there will be no Conference at New Year - see Long Beach, Calif., report of their Conference.

Midland Park, N. J. — Recent Conference was very encouraging, larger this year with a good representation from New Jersey district and farther afield. The guidance of the Spirit of God manifest in the ministry and Gospel. Pray for this Assembly which, though small, has sought to maintain "testimony to His Name."

Cleveland, Ohio — Saints of Monticello Assembly have ministry meeting the first Saturday evening of each month during Winter, commencing at 7:30 p.m.

Englishtown, N. J. — Bre. Gustafson and David Oliver commenced Gospel meetings here in a rented Hall, hoping to reach some of district previously visited.

North Ireland — S. Kane and Wm. Nesbitt of EDENMORE in tent. A. McShane and N. Turkington in tent at MOUNTJOY. J. Thompson and S. Ferguson in a disused building at BURNFOOT. R. Beattie and D. McBride in tent at GRANGE, Co. Derry - all finding some local interest. Bre. McKelvey and J. Hutchinson at BALLYMENA, good attendance.

Gander Bay, Nfld. — Bro. Bert Joyce told us at Midland Park conf., of a new Assembly being formed near here Oct. 6th., as a result of past labors over some time.

Salem, Oregon — A note from brother Douglas Howard tells us he seeks to take local meetings where he happens to be and share as the way might open. He states . . . "We thank God for the stalwarts whose very presence at a Conference gives a sense of sobriety and stability and sturdiness to the saints." We miss them.

Laurium, Mich. — Bre. Mamilton and Petherick had a week here, also in Soo, Mich. and Thunder Bay, Ont.

Longport, N. J. — Let us continue to remember in prayer the Home for Aged Christians here. The aged saints here are well cared for, considerable responsibility rests on those who minister to their needs, which they do for the Lord's sake, apart from the nursing staff, etc., and those of us who are acquainted with the various conditions suggest prayer for those who have this care that, in all things, God might be glorified as His aged ones are looked after. The fact of the Assembly meeting there in the Auditorium presents an opportunity for those unable to be out otherwise to be present - this is matter for thanksgiving to our God.

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. 66

NOVEMBER, 1974

No. 11

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* * *

THE ISSUE OF THE CROSS

EVIL and good come to an issue at the Cross. It was the turning point; it was where the two met. And now the whole question is, am I with the world that turned Christ out, or with Christ Whom the world turned out? There is nothing like the Cross. It is both the righteousness of God against sin, and the righteousness of God in pardoning sin. It is the end of the world of judgment, and the beginning of the world of life. It is the work that put away sin, and yet it is the greatest sin that ever was committed.

The more we think of it, the more we see it is the turning point of everything. So, if a person follows the world, he is an enemy of the Cross of Christ. As Christians we have to look into it, how far this vain show puts a spider film over our hearts, so as to hinder us from seeing.

If I take the glory of the world that crucified Christ, I am glorying in my shame. Where is a man at home? In his Father's house, not in the dreary desert he has to cross in going there.

A REMNANT

I BELIEVE God will secure by His power that the truth shall not be lost in the church till the end. It may be only in an upright godly few, as when almost all the professing church and Pope Tiberius among them turned Arian. But this does not make the church infallible; but it does prove that God will keep His elect in vital essential truth to the end.

(The above extracts from the writings of J. N. D. are worthy of consideration. Mr. Darby had a deep insight into the trend of worldliness and, by example, lived and died as a servant of Christ)

Editor

GUILTY BLOOD

I REMEMBER when I used to work at my trade, that of a coppersmith, that one day a fellow-workman, Edmund — — —, accidentally split up one of his fingers by the blow of a hammer. The blood flowed from the wound in a stream. Holding his finger up before me, he said, "Is it not a pity to see innocent blood flowing in that way?" "Guilty blood," I said, "not innocent blood, Edmund; but guilty blood." He made no answer, and I said nothing further. In a short time Edmund came up to me and said, "What did you mean, yon time, by saying 'guilty blood'?" "I meant what I said," I replied. "It was guilty blood. Edmund, you are guilty; for the whole world has been brought in guilty before God, Rom. 3:19; and except you are sheltered by the blood of Christ you must perish eternally." The subject again dropped; and several days passed by. During this time Edmund had heard a gospel address on the two ways - the broad and the narrow one. This was used of God in awakening him to still deeper concern. On leaving the meeting the question seemed to force itself upon him, "Which way are you on?" He could not get rid of it. It brought him to a fair stand still on the public street; and there he saw himself clearly on the broad road and hurrying on to a lost eternity. He seemed now to hear nothing but these words sounding in his ears, "Guilty blood — broad road; guilty blood — broad road." By this time he was thoroughly awakened, and searching almost desperately after eternal life. "What am I to do?" he said to me one day in the workshop; "I have done everything I can think of — I have read, and prayed and all, and yet I have no peace. I'll tell you what I'll do: I'll get 'Baxter's Call to the Unconverted' and read it." "You may read it and all the books in the world," I said, "but it will all come to this in the end — 'Believe on the Lord Jesus Christ, and thou shalt be saved,' Acts 16:31. That's God's way of it." Here the conversation dropped again. But that same day, about five o'clock in the afternoon, he rested his soul on Christ, and found Him to be enough. The peace of God filled his soul. He had believed on the Lord Jesus Christ. He stood at his bench for a little, unable to work for very joy. Next time I met him he seized my hand in both of his, exclaiming "I have got it now." For seven years he gave a clear testimony for Christ, and then the Lord took him up higher, about his last words, addressed to an unconverted nephew, being, "There's no refuge outside the blood."

Reader, are you sheltered by the blood? Are you saved? God says, "When I see the blood, I will pass over you." Ex. 12:13.

ENJOYING THE HOUSE OF GOD

William H. Ferguson

WE would consider some salutary lessons from Genesis 35:1, 20 and 1 Cor. 11:26, 32. As we generally know in the Book of Genesis — the beginnings — there are divine principles which pertain to the truth of God as it is revealed throughout the Word. These we cannot lightly dispense with, save to our earthly, or eternal loss of reward, if saved.

JACOB'S LOVE FOR THE HOUSE OF GOD

The twenty years in the servitude of Laban the Syrian in Padan-aram was finished and Jacob is returning to "the Land" which was in his heart and which he knew it was his by inheritance. He knew of this even from his grandfather Abraham, for he was contemporary with Abraham for about 15 years ere Abraham died. It is unquestionable that Abraham would unfold to Jacob, an intelligent young man, the full details of the inheritance promised. We read in Hebrews 11:9 that "he dwelt in tabernacles (tents) with Isaac and Jacob, the heirs (joint-heirs) with him of the same promise:" This word "joint-heirs" is used only in three other passages in the N. T. in the original and signifies a great deal to the truly exercised student of the Word. So dear Jacob, who brings before us God's ways in "service" with His servant who is going to be fruitful has had a painful experience throughout these twenty years but he served faithfully his crafty uncle . . . "Craftiness begets craftiness" and Jacob learned this in Haran but the God Who watches over His servant saw to it that he did not suffer any loss at the hand of Laban — in fact God helped him throughout as we know.

He entered the land with his household at Shechem but God had better things for him than to settle here, even though he bought a piece of land and erected an altar there — a painful chapter in the life of Jacob follows but in Chapter 35 of Genesis he hears the voice of God . . . "Arise, go up to Bethel, and dwell there." He obeys he also realizes that the "house of God" is a holy place, therefore he speaks to his household and those who were with him . . . "Put away the strange gods that are among you, and be clean, and change your garments." v. 2. We are introduced here to rather a strange anomaly. Here they were, traveling for all these weeks, back to the land of promise and there was, in their very midst, the very gods of the land they were leaving. Gen. 31:19 states that "Rachel had stolen the images that were her father's. Again in verse 34 we are told "Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them." Strange, indeed, that Rachel did not sense the holiness of God properly else she

would never have thought of this digression and idolatrous business. However, Jacob sets things right ere they go up to Bethel and he hides these images under the oak which was by Shechem. But Rachel was not finished with this business — neither was the nurse Deborah. She, as her near confidant, must have known of the images etc., hidden in the furniture of the camel. So we read in verse 6 of chapter 35 "So Jacob came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people that were with him." Verse 8 states "But Deborah, Rebekah's nurse died and was buried below (R. V.) Bethel under an oak." An oak of weeping. God appears to Jacob again here and Jacob sets up a pillar in the place where God talked with him and called the name of the place Bethel, (the house of God) — the place of God's presence and voice. They journeyed from Bethel, verse 16 and were only a little way from Bethlehem at Ephrath when Rachel died and in departing gave the name to her son of Ben-oni — "the son of my sorrow." Jacob sets a pillar upon her grave, a memorable thing, as all pillars mentioned in Jacob's journeyings were, and while he called Benjamin the son of my right hand, nevertheless the lesson remains that Rachel and Rebekah "NEVER ENJOYED BETHEL." This leads us to the thought we have that there are not a few among us who "never enjoy the house of God." Sometimes God has to come in with discipline and, here again, we return to 1 Cor. 11:26, 32 and we learn that the house of God, or the assembly of God, is a place where we come under the discipling hand of God when our attitude is not right towards the place of His Name and His presence and God has to come in certain ways to make us to understand the "holiness of His house." This brings us to our further thought of ENJOYING THE HOUSE OF GOD.

Some never seem to "enjoy or appreciate properly" the House of God. And we use this term advisedly, as referring to a company of His own, gathered by the Spirit of God to Christ alone as Center and Lord. We do not conform to the "Needed Truth" formula that we are the "only House of God" in a city, etc., but nevertheless we realize that God has His own "builded together for a habitation of God through the Spirit." Eph. 2:22. We certainly do not recognize, nor do we have fellowship with any company gathered on any other ground even though they may claim this if they are linked up with that which is dishonoring to our Lord, and where the Word of God is neither given first place nor honored as it should be. We find in 1 Cor. 11:23 that the apostle Paul received this truth from the Lord Himself, by revelation, and it has been committed to us . . . "For I have received of the Lord that which I have delivered unto you" and then he goes on to tell them of the precious ordinance of the Lord's Supper, but also with the warning of verses 27 to 30 . . . "For this cause many are weak and sickly

among you, and many sleep."

FAILING TO APPRECIATE THE PLACE OF HIS NAME

This may seem a light thing to some, but when we take the place of being in fellowship with God, gathered to the Name of our Lord Jesus Christ alone, and acknowledging His Lordship, it is very serious to act disorderly, or in a carnal or disobedient way. We learn this lesson even from Jacob's association with Bethel and we fear today, that there are those among us who would change God's order, decline from His Word without any seeming fear of wrongdoing, to their own detriment and hurt. It is a holy place, even though small and despised by the world. It is not the size of the building, or its ornate character, neither is it the numbers in the Assembly that lends any particular value of itself to the House of God — it is the fact that it is a "habitation of God through the Spirit." God has maintained such throughout the centuries and even today we find many of His own with this sincere desire to please Him, and be where He wants us to be. However, we are sure there are those amongst us who do not "ENJOY THE HOUSE OF GOD." They like the company, the doings, the happy times of social character, but the kernel of truth is lacking.

Some have gotten into an Assembly without having the right desire to please God entirely and obey the Word. Hence the presence of those who decry all ministry touching on the modesty of sisters, with reference to their following the fashions of the world. Even men in flashy attire at the Lord's table is an evidence that they do not understand the sanctity of God's House. Where there is a fellowship with different ecclesiastical associations who have neither regard for nor any use for the Word of God as to proper baptism of believers and the Lord's Supper — the two ordinances given us by the command of the Lord Himself in the Gospels and practised in the Acts, with the proper delineation of teaching in the Epistles, all such do NOT ENJOY THE HOUSE OF GOD at all. They remain, perhaps, for family ties, or various reasons but God would love to have His people so enjoy His presence, the leading of the Holy Spirit in the proper remembrance of the Lord's Supper. Incidentally, where this is set aside and is not the foremost meeting of any professed company, there is grave doubt if such could be called a "house of God" or an Assembly of God at all. The modern trend, individual cups, fashions of world, jewelry of the world in evidence at the Lord's Table, all tell the tale that something else has attracted them, but not the Spirit of God, nor the Word of God alone. One can only be happy, when they know something of the sanctity of God's house, where He is thus honoured. This is what keeps the believer happy in the Lord and happy to be

where His Word is honoured and very unhappy where the plain directions of the Word are set aside for man's arrangement and sectarian methods and ideas promulgated. It is a great pity to see younger believers, professedly, who have never had any teaching as to the House of God or the Assembly of God and are just as much at home in some church of the world or some ecclesiastical association which is not founded upon the whole Word of God. These half-way houses always deteriorate, they lose their young people who have nothing to hold them since they so lack the teaching of the Scriptures as to gathering to His Name and are hopelessly bewildered by the mixtures of Christendom and have no shepherds to teach them otherwise.

And so, to all everywhere, who seek in a humble manner to obey the ordinances of our Lord and seek to maintain the sanctity of the "assembly" for Himself, without fear or favor, without partiality, we trust that even "Till He Come" we may all enjoy much of Himself in "His House." We acknowledge all such and refuse the imitation.

**FINDING and FEEDING UPON THE WORD OF GOD
(continued)**

Jeremiah 15:15, 21

by Harold S. Paisley

POSSESSION REALISED

Not only did Jeremiah seek and find the precious Words of God, but he states here "I did eat them." By eating God's Words they become our own, absorbed into our spiritual nature, and taken into our inmost soul. The Words of God and the godly are so united, they cannot be separated. He holds the Word and the Word holds him. They abide in his heart as a well of living water. This was fully seen in the Lord Jesus in the path of His feet down here. The Word was His constant delight and companion. The child of God carries the Word in a safe place where it cannot be taken from him, hidden in his heart away from the reach of men and Satan. "Thy Word have I hid in my heart that I might not sin against Thee." In these remarkable words of the writer of the longest psalm, we have the best thing, hidden in the best place with the best intention.

As men cannot live without food, so the godly man cannot live only by the Word of God. It is absolutely necessary for him, his soul will starve without it. The grand doctrines, precious promises and Divine provision are his daily food. He meditates upon it day and night: he feeds upon its truths, and his soul becomes strong and vigorous thereby.

True soul prosperity, fruitful ministry, interesting Bible readings and acceptable worship can only be enjoyed as the outcome of the diligent finding and feeding upon the Words of Truth. The barrenness of Christ exalting ministry, soul stirring evangelism, and fresh expressions of worship find their answer in the almost world wide neglect of eating the Word and searching the Scriptures daily. All who go in for reading and carefully meditating upon His Word will become as a tree planted by the waters, having an ever green leaf and bringing forth fruit at all seasons.

SATISFACTION EXPERIENCED

"Thy Words were found and I did eat them: and Thy Word was unto me the joy and rejoicing of my heart, for I am called by Thy name." Here is the outcome of finding and eating the Word. Gratitude fills his heart that God should make known His Word to him, communicate such joyous tidings to his soul and such satisfying food. It is a continual feast. The Lord has spread a table in the wilderness. He feeds with sweet manna. "He brought me to His Banqueting House and His banner over me is love." This is our blessed portion now as we look forward to that happy day when we shall sit down at the Marriage Supper of the Lamb, and go out no more forever. Well might we close this paper by using the delightful words of Hart and Hawker:

Still on Thy holy Word
We'd live and feed and grow,
Go on to know the Lord
And practise what we know.

NEW WINE IN THE CLUSTER

Isaiah 65:8, 10

Harry Macfarlane, Glen Ewen, Sask.

GOD'S principles never change. When making something new He never uses the old. That is why the apostle in 2 Cor. 5:17 says . . . "Therefore if any man be in Christ, he is a new creature (or new creation): old things are passed away; behold all things are become new." New wine speaks of new things or new persons and throughout the different dispensations God has always had His NEW WINE. And it has always invariably been in the midst of "the cluster."

The "cluster" reminds us of the godliness or apostate conditions of any given age. And God says . . . "Destroy it not for a blessing is in it." So we have the thought of judgment being withheld until the NEW WINE is taken out of the cluster. Our minds are taken back to the antediluvian age when Methuse-

lah was born and named. Various meanings are given as to his name but as good as any is . . . "When he is gone it shall be sent." He was part of God's NEW WINE in that age. Noah was "new wine" as well, but in a different aspect of which we shall see later. So, when Methuselah was taken home the impending judgment fell and destroyed the cluster. In Genesis 19 we have Lot as a picture of the new wine in the godless cities of the plain and it is remarkable that God said . . . "Haste thee, escape thither; for I cannot do anything until thou be come thither" that is, to the city of Zoar. Judgment could not fall until Lot was out of the condemned cities. How much God cares for His own.

Thinking of the dispensation in which we are now living God has a great deal of new wine in the cluster. What a godless cluster it is today! ! ! And yet, reverently speaking, nothing can be done until the new wine is removed, which may be at any moment — 1 Cor. 15:52 . . . 1 Thess. 4:13, 18. In the meantime, in a practical way, we should be doing, as the apostle in 1 John 3:3 says . . . "And every one having this hope set on Him purifies himself as that One is pure." (Greek interlinear).

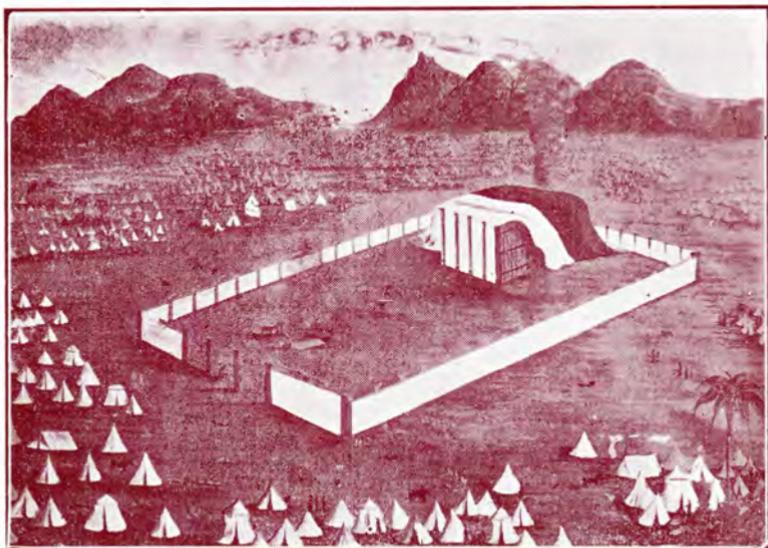
What joy it brings to our heavenly Father to see His own walking in a path of separation, not only from the cluster, but UNTO HIMSELF.

Primarily, this portion in Isa. 65 is prophetic of a coming future day when the NEW WINE will be found in the apostate mass of idolatrous Israel. And God says, "that I may not destroy them all." God will take care of His own elect in that day, just as Noah and his family were cared for and brought safely through the flood into a newly cleansed earth. Just so will God bring His earthly elect through the "great tribulation" to be the nucleus of the nation which will be born in a day — Isaiah 66:8, to inherit the "Land" promised to Abraham so long ago.

In thinking of the way in which God will preserve His earthly people, we are reminded of David of old in the day of his rejection, when fleeing from Saul, and living in the Cave of Adullam, the place of rejection, he took his father and mother down to the land of Moab . . . "till I know what God will do for me." 1 Samuel 22:4. So, prophetically, in Isaiah 16:3 God says . . . "hide the outcasts; betray not him that wandereth. Let Mine outcasts dwell with thee, Moab, be thou a covert to them from the face of the spoiler." v. 4. What a day that will be. In verse 5 He goes on to say . . . "And in mercy shall the throne be established: and he shall sit upon it in the tabernacle of David, judging and seeking judgment, and hasting righteousness."

Perchance there may be some reading these lines who are still part of the godless cluster and thus exposed to the wrath and judgment of a holy God. Remember! . . . "He that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God." John 3:18. Flee to Christ now Who is the only place of refuge from the coming storm of judgment and thus have the joy of being part of this NEW WINE and have the joy of sins forgiven, which the "new wine" speaks of.

TABERNACLE MEDITATIONS



AS we consider the journeyings of the people of God through a dangerous, difficult and treacherous wilderness, coupled with the fact of the thousands of men, women and children, we are faced with the fact of their absolute need of guidance and protection. The "manna" was provided for their daily sustenance and the pillar cloud (a pillar of fire by night to show the way) never left them — note carefully Nehemiah 9:19, 21.

Along with the pillar cloud, which would typify the Holy Spirit's guidance for us today, there was the sounding of the "silver trumpets" necessary to mark the movements of the camp, Numbers 10:1, 8. Linking the two silver trumpets with the "Cloud" we compare such, as to our need, with the Spirit of God and the Word of God . . . both for us must work in unison and complement each other.

THE SILVER TRUMPETS

There were two and the numeral "two" in Scripture suggests "testimony" and we note the following relative to the sounding of the "trumpets." The silver, of course, speaks to us of "redemption" which underlies all as to ourselves who are the Lord's. As they were sounded for the movement of the camp, etc., Numbers 10:1, 8 — or as an "alarm" for war against the enemy "in your land" we are reminded of the basis underlying their use, coupled with the guidance of the "Cloud."

1. Their use was a reminder that they were a "redeemed people" — the people of the Lord.
2. They were an "ordered people" dependent upon divine guidance.
3. They moved in unison with the "trumpet sound" and the movement of the "Cloud" throughout the wilderness journey — for us, a lifetime here.
4. They were a people who could be "gathered" to the door of the "tent of testimony." There were no separate "groups" with their own rules and ideas, even as today some would introduce into the "testimony of the Lord" extraneous and Babylonish customs, to the destruction eventually of true testimony according to the Word of the Lord.
5. They were a people who knew the sound of the trumpet blown by the priestly family — v. 8 of Numbers 10, reminding us of John 10:2, 5 also 1 Cor. 14:8, 9 which suggests a true, scriptural and definite ministry necessary to the welfare of the Assembly of the Church of God in local testimony, and the hearing of the "Shepherd's voice."
6. They were a people whose "minds" were subject to the divine "mind."
7. They were safe only as they were subject to "this leading of the Cloud and the sound of the trumpet" reminding us where our "only safety" lies.

Paul, writing in his epistle to the saints at Rome, told them that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Romans 15:4. This exhortation reminds us of a special need today. So few, even who take the place of teaching, seem to bring before the saints these precious Old Testament types and records. We know the men who were used of God to plant the Assemblies in this land were men who brought before the saints constantly these

old truths, reminding the saints that God's principles never change, they underlie, form the foundation of and support all the truth of God. We are grieved today to see so many younger believers getting so little instruction of this sort, no wonder when Satan seeks to undermine true "testimony to the Name of the Lord" he introduces that which will please the flesh, seek to cater to the natural instincts of the young and, eventually, bring about their almost complete collaboration with the system of Babylon which thing God hates. Let all true men of God speak faithfully, graciously but firmly of the things "most surely believed among us."

The Editor

CHRISTIAN GIVING

ABOUT 52 years ago someone wrote to our former editor, Dr. E. A. Martin as to the matter of "individual giving" as well as through the "Assembly." This matter has arisen very seldom we know, but we thought it wise to give his answer. We believe BOTH are plainly taught in the Word and it has been our personal custom ever since receiving any monies, in business or in the Lord's work entirely, to practise both such means with the Lord's money. We trust it shall exercise ALL saints, as we would not wish any to lose the joy of giving, both through the Assembly and individually. We give Dr. Martin's answer . . . Editor

* * * * *

BOTH ways of giving are plainly taught in the Word of God. We have a number of examples of individual giving. "Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers . . . Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: Because that for His Name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow-helpers to the truth." 3rd. John 5, 8. These servants of the Lord would have fared badly had all the Lord's money gone into the hands of Diotrephes who prated against the true servants of Christ with malicious words. (We have known this in our own day — editor).

Onesiphorus is another example of individual giving. "He oft refreshed me . . . in how many ways he ministered unto me at Ephesus thou knowest very well." 2 Tim. 1:16, 18. It soon becomes known who in the Assemblies minister of their

substance, encouraging the hearts of the Lord's servants, and some who never minister in this way, and it is to be feared not much in any other way.

When the Assembly in Corinth was amiss in ministering to the apostle's need, that need was met by individuals . . . "I am glad of the coming of Stephanas and Fortunatus; for that which was lacking on your part they have supplied." 1 Cor. 16:17.

On the other hand we have the example of Assemblies ministering as such. "Now ye Philippians know also, that in the beginning of the Gospel, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity." Phil. 4:15, 16. Here was one Assembly only, out of a number, that ministered to Paul, and God has set His seal of approval upon their ministering as an Assembly.

That the taking up of collections (offerings) by an Assembly is of God is beyond all doubt. "Now concerning the collection for the saints, as I have given order unto the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store (the word here is in the original 'thesauros' or a receptacle, or a storehouse, and is same word as used of the 'magi' or wise men who opened their treasures and offered unto Him gifts), as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:1, 2.

BOTH WAYS ARE SCRIPTURAL

Thus we have both ways of giving approved by God. Our experience has been that those who are never known to give individually, have but little heart for the servants of the Lord, and are often found amongst the grumblers, and faultfinders. Individual giving shows heart exercise. Giving through the box may become very heartless, many just dropping in through custom, and caring but little to whom such is sent. Each one should cultivate exercise before God that whether giving individually, or through the Assembly, such giving should be as the Lord has prospered them.

Dr. E. A. Martin

(We further state that, today, many might think, and rightly so, that they could not take an exemption in their Income Tax returns for individual giving — this is so, but do they not lose sight altogether of the Judgment Seat or Bema of Christ where all shall be revealed and no one shall ever be a loser for giving to the Lord, even though they may not receive their tax exemption for individual giving? . . .

Editor)

FILLING THE HANDS

A VERSE came to my heart with some power last night so I will pass it on to you, the reference is in 1 Chron. 29:5 (margin): "Who then is willing to fill his hands with service this day unto the Lord?" When one lifts the map and looks at the little black and red dots which represent the different towns and then thinks how few there are seeking to spread the good news of God's Gospel concerning His Son in it, does it not behoove us who are the people of God, and to whom God has given the plain commandment, "Go ye into all the world and preach the Gospel to every creature," to consider this precious portion of God's Word?

The question often arises, "Where are the young men?" and of course the answer comes "They are in the assemblies," which is a very precious place to be in. Many of them, sad to say, are become like Moab, quite at ease and "settled down upon their lees," seemingly content with getting on in this present evil world. The Lord Jesus Himself said we are not of the world but are left in it as lights to shine amidst the darkness.

We know there is nothing more dangerous on a dark road than a lamp post without a light on it, and it is easily possible for the child of God to become like the lamp post over which some poor souls may stumble down to Hell. Now and again we hear of some going from our midst to India, China or some of the dark places of the earth which are full of the habitations of cruelty. We can thank God that they have a heart to go and we ought to ask Him to raise up and send out many more, for "the harvest truly is great, but the laborers are few," but what about those at our own doors who are dying in their sins and going down to Hell with no one to care for their precious souls?

Remember God has said, if the watchman sound not the trumpet then their blood will I require at the watchman's hand. We often sing:

"Let all that look for, hasten The coming joyful day,
By earnest consecration, To walk the narrow way;
By gathering in the lost ones, For whom our Lord did die,
For the crowning day that's coming by and by."

We profess as children of God to be waiting for the return of our Lord into the air to receive us to be with Himself. This is indeed, as Titus says, "a blessed hope," but when is it to take place? Some have fixed dates and those dates have come and gone, and still the church of God remains on earth. If we read our Bibles aright I think we can tell the exact moment, and that will be when the last stone is taken out of the

quarry of nature and placed in the building. Then the Headstone will come to the air and we, the living stones, will rise to meet Him, making the whole building complete.

How is that day to be hastened? Is it not by you and me dear young brethren, using the hammer of God's word according to the ability that He hath given us and allowing the Holy Spirit of God to apply it to the hearts of the unsaved? We hear now and again of different ones, God's dear servants, being taken home; their work down here is finished as far as they are concerned. Again the question arises, "Where are the young men to fill their places?" May God enable some of the young brethren to lay themselves at His feet for service is the prayer of my heart.

"Who then is willing to fill his hands with service this day for the Lord." — The late James Meharg—Ireland

THE WATER OF SEPARATION

ONE offering, Christ, settled forever the question of guilt between God and the sinner. This question can never be raised again. But uncleanness, or defilement contracted by the way must be met, as typified in the provision of Numbers 19, by the water of sanctification, or there can be no communion or fellowship enjoyed. Fellowship must be maintained in the light: if not maintained declension sets in and manifests itself by complaining and discontent. Self becomes the object around which everything revolves, not Christ. If this continues without the cleansing by the word we will soon separate ourselves from those with whom we ought to walk. But the Word of God pierces, penetrates, and sanctifies, fitting for His presence, and enabling us to learn of Him.

Alex Matthews

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A DISGRUNTLED Christian once gave quite a clever address on fellowship in its various spheres in Gospel work, in giving, in prayer, in worship, etc. After the meeting, a brother said to him, "That was a good address you gave on fellowship." "Yes," said the speaker, "I believe that it was Scriptural." "Well" said the brother, "I was just wondering when you were going to come into fellowship." "O," said he, "I am in fellowship." "O, no," said the brother, "we scarce ever see you at the prayer meeting, you don't come to the Gospel meeting unless you think that you will get a chance to preach, you grumble at almost everything that your brethren do and I was just thinking how nice it would be if you would just come into fellowship."

E. A. M.

A WORD TO PREACHERS**John Flavel (1660)**

PREACHERS are like trumpets which make no sound if breath is not breathed into them; or like Ezekiel's wheels which move not until the Spirit moves them. The Spirit is not limited by men's gifts or parts. He concurs not only with mean, despicable gifts with far greater success.

Suppose there be two conduits in a town, one very plain and homely, the other built of polished marble and adorned with excellent images as eagles, lions, angels, the water refreshes as it is water and not as it comes from such and such a conduit. It is the Spirit that gives the Word all the virtues it has. There are many strongholds of Satan to be battered, and many stout and obstinate resistances made by the hearts of sinners which must be overcome and be no novice in so weighty and difficult a work where judgment and prudence are so necessary. Such is the value of a soul that it is worth waiting all our days for its salvation. The Lord waits with patience on sinners and so well may we.

Study not only to preach correctly but live correctly. Let the misplacing of one act in your life trouble you more than the misplacing of words in your preaching. The devil and the carnal hearts of your hearers will put hindrances enough in the way of your labours. Do not put the greatest of all yourselves.

Think with what bowels of pity Moses and Paul were filled when the one desired rather to be blotted out of God's book, and the other to be accursed from Christ, than that Israel should not be saved. Exod. 32:32. Rom. 9:3.

Think how the bowels of Christ yearned over Jerusalem, Matt. 23:27, and over the multitude, Matt. 9:30. "Let this mind be in you." Phil. 2:5.

* * * *

WHEN David Livingstone was in Scotland on one of his furloughs he spoke of the need of having a native helper, and a poor Scot's widow gave him twenty pounds for this purpose. That native helper was the means of saving his life one day when attacked by a lion. And when the old lady learned afterwards that her little gift had saved the life of the missionary hero she felt as if she had won a fortune. Thus we become workers together with God and with God's workers. Some day we will wish that our wealth, our time, our strength, our life had been invested in something more satisfying than the trifles of this passing day.

QUESTIONS and ANSWERS

Question: What is the “temple of God” in 2 Cor. 6:16?

Answer: The opening statement of 2 Cor. 1:1 is addressed to “the church (or assembly) of God which is at Corinth, with all the saints which are in all Achaia.” Thus we see the mind of the Spirit in warning “the temple of God” against unclean associations of any kind.

The further statement in verse 16 . . . “As God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people” is carried over from the Old Testament into the New, suggesting that God’s people should be, in their testimony, a separated, clean and identified people, readily known by their subjection to the Word of God, while in entire separation from all evil or questionable teachings.

The “temple of God” characterized by the presence of the Lord in the midst of His people is something living, vital and spiritual — thus in contrast with the “dead idolatry” of heathenism or, in the present day, with the dead formality of Christendom where the idols are not always those we generally identify with idolatry (though much of this exists in it) but, nevertheless, present in mere forms, ceremonies and sacraments.

The promise of God as “EL SHADDAI” in verse 18 is the comfort of all whom the world casts out, on the breast of a loving Father.

Question: What is the purpose of Bible Readings?

Answer: The “opening up” of the Word, its explanation, exposition or finding the key or clue to the passage under consideration.

Such can be very helpful, instructive and interesting when there are those present of ability, experience in the Word and, like the wise householder of Matt. 15:52, “which bringeth out of his treasure things new and old,” giving timely assistance, with wisdom.

With proper and godly care, with opportunity given to brethren who desire enlightenment, or contribute that which helps to elucidate the passage, and with a “spiritual atmosphere” they have proven helpful, delightful and interesting to young and older.

Question: What is the collection mentioned in 1 Cor. 16:1?

Answer: This was an offering, freewill of many believers in Galatia, Macedonia and Achaia, collected over some little time, for the benefit of the saints who had suffered in Jerusalem and Judea. Paul instructed the saints to set by “on the first day of the week” out of their “treasure house” of the Lord’s money (which every believer should have, taken out of wages or remuneration, the very first thing, as God prospers) that portion for these poor saints, which Paul with several companions, approved by the churches, would carry to Jerusalem. Romans 15:25, 28

gives us a little more in detail of this contribution, also 2 Cor. 8:1, 5. It shows the concern of Gentile believers, particularly, for their brethren in Judea and Acts 20:16 shows Paul's anxiety to be in Jerusalem the day of Pentecost (that day when the two loaves, signifying uniting of Jew and Gentile in Christ, would be brought forth) carrying the bounty of Gentile believers, etc. All assemblies should have a fund for "needy saints" as Paul and Barnabas were advised by the elders in Jerusalem, Galatians 2:9, 10.

Question: Why is it so necessary to advise younger believers, and warn them, against the prevalent, so-called evangelical movements, sponsored by a mixture of energetic, fund-raising mediums?

Answer: Because these movements have so much in common with the ecumenical amalgamation, tainted as it is with false cults and teaching, and linked up with the whole Babylonish trend — getting ready for the days of Antichrist, once the true Church shall be raptured into His presence in the glory at His Coming, secretly, silently and suddenly.

Why should Christians lend their efforts, money, etc., to build up that which is marked by apostasy and is to be left here to help Antichrist's dominion?

The "spirit of compromise" is seen everywhere in the evangelism of this modern movement, which is an amalgamation of sects committed to:

1. Underwriting the project.
2. Giving women the place of prominence.
3. Association with the World Council of Churches.
4. Setting aside of the Word of God and its claims.
5. Tolerating unscriptural projects.
6. Minimizing the blatant sins of Romans, chapter 1, 24:32.
7. Accepting so-called "social standards" as part of the Gospel.

Our attitude, as believers who gather only in the Name of our Lord Jesus Christ, to all this is complete separation from it. It brings to mind a story of the man calling down to his wife, when getting ready for some affair, and not sure about the shirt to wear, presentable although somewhat soiled, and getting the answer:-

"IF IT IS DOUBTFUL, ITS DIRTY."

Question: Should every Assembly have a Sunday School?

Answer: Decidedly so. An Assembly without a Sunday School and the exercise of brethren and sisters therewith, is on the downgrade. Other activities take its place, not for the good of the Assembly, nor the little children.

"THE BRIGHT SIDE IS ALWAYS WHERE JESUS IS"

THE Christian should always be calm and bright, even in nature's darkest hours.

A servant of God was overtaken by sickness when far from home, and thus writes:

"Just at the grey of the dawn in the morning, the fold of my tent parted, and a black face peered through. It was Old Nanny, a coloured woman. Looking, tenderly at me, she said, 'Massa, does ye see de bright side dis mornin'? 'No, Nanny,' said I 'It isn't so bright as I wish it was.' 'well, massa, I allus sees de bright side.' 'You do,' 'Maybe you haven't had much'? 'May be not,' he said; and then went on to tell me, in her simple broken way, of her life in Virginia, of the selling of her children one by one, of the auction sale of her husband, and then of herself. She was alone now in the camp, without having heard from one of her kindred for years. 'May be I ain't sen no trouble, massa.' 'But Nanny,' said I, 'have you seen the bright side all the time'? 'Allus, massa, allus.' 'Well, how did you do it'? 'Dis is de way, massa. When I see de great black cloud comin' over' (and she waved her dark hand inside the tent, as though one might be settling down there), 'an' 'peers like comin' crushin' down on me, den I jist whips aroun' on de oder side, an' I find de Lord Jesus dar; an' den it's all bright an' cl'ar. De bright side's allus whare Jesus is, Massa.' 'Well, Nanny,' said I 'if you can do that, I think I ought to.' 'Peers like ye ought to, massa, an' you's a preacher of de Word of Jesus.' She went away; I turned myself on my blanket and said in my heart, 'The Lord is my shepherd. It is all right and well. Now, come fever or health, come death or life, come burial on the Yasoo Bluff or in the church yard at home, the Lord is my shepherd.' With this sweet peace of rest, God's care and love became very precious to me. I fell asleep. When I awoke, I was in a perspiration, my fever was broken. Old Nanny's faith had made me whole." —"Things New and Old"

* * * * *

"I think a Christian can go ANYWHERE." "Certainly she can," said her friend. "But I am reminded of a little incident that happened last summer. A party of friends went with me to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her she appealed to the old miner who was to act as guide to the party. 'Can't I wear a white dress down into the mine?' she asked petulantly. 'Yes'm,' returned the old man; 'there's nothiing to keep you from wearing a white frock in going down, but there'll be much to prevent it in coming back.' " Yes, a Christian CAN go anywhere, but not without risk of defilement, a bad conscience, and in the end a fall.

PIONEER WORK

"WHEN it pleased God . . . to reveal His Son in me, that I might preach Him among the heathen (Gentiles) . . . I went into Arabia, and returned again to Damascus . . . Then after three years I went up to Jerusalem to see Peter . . . afterwards I came into the regions of Syria and Cilicia; and was unknown by face unto the churches of Judea which were in Christ . . . and they glorified God in me." Galatians 1:15, 24.

IN these abridged verses the beloved apostle Paul tells of his call to the work of God — hence we notice that he had spent approximately 10 to 12 years before he was fully known among the churches of the saints. His first three years were spent "in the desert with God for the most part" and what wondrous lessons he learned there alone with His God. This is where many preachers today lack this experience and knowledge of God — hence their ministry suffers from this communion with their Lord in "the desert places."

After these three years, he was sent back to Tarsus and in the immediate district and throughout Cilicia and Syria in northern parts, he spent about 7 to 8 years — unknown to any but God.

Later Barnabas in Acts 11:25 — "departed to Tarsus, for to seek Saul." He was truly "a hidden man" — the kind of man God could use — cp. Gideon of old "threshing wheat to hide it from the Midianites" — to give food for the people of God.

Again he speaks, years later to the Corinthian church . . . "Are they ministers of Christ? I more, in labours more abundant . . . in journeyings often, in perils of waters of robbers, of mine own countrymen, . . . in perils in the wilderness, in perils in the sea . . . in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." 2 Cor. 12:23, 28.

And at the end of this devoted life of unselfishness and love for the Gospel and the truth of God, he could write to Timothy — 2 Tim. 4:6 . . . "For I am now ready to be offered (poured forth), and the time of my departure is at hand. I have fought a good fight, I have finished the course, I have kept the faith."

* * *

Blessed man — Happy servant — Humble shepherd — faithful steward — wonderful example for all with the true spirit of Christ in the service of the best of Masters.

* * *

Does this not humble us as we think how little of true and scriptural service is seen among us today after the divine pattern?

ALL SUBSCRIPTIONS TO Mr. Matthew J. Brescia, 33 Lewis Street, HARTFORD, CONN. 06103. RATES FOLLOW: \$3.00 each yearly, postpaid. U.S.A. - Canada - New Zealand and Australia. Great Britain and Ireland - 125 new pence or 1.25 pounds.

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ALL OTHER MATERIAL for the Magazine should be directed to the Editor, Wm. H. Ferguson, 1314 Bunts Road, LAKEWOOD, OHIO 44107.

NAME

ADDRESS

Published monthly by Matthew J. Brescia, 33 Lewis St., Hartford, Conn. 06103. Editor - William H. Ferguson, 1314 Bunts Road, Lakewood, Ohio 44107.

Second Class Postage paid at Hartford, Conn., & Waterloo, Ill. 62298.
Printed by Price Printing Co., Inc., 107 No. Main St., Waterloo, Ill. 62298.

	Average no. copies each issue preceding 12 mo.	Actual no. copies last issue
Printed	5300	5300
Mail subscriptions	4430	4430
Total paid circulation	4430	4430
Free Distribution	—	—
Total distribution	4430	4430
Office use, etc.	870	870
Total	5300	5300

Westbank, B. C. — The Assembly has changed the order of their meetings as follows: Breaking of Bread, 9:30 a.m., S. S. and Bible Reading, 11:30 a.m., Gospel Meeting, 7:30 p.m., Prayer Mtg., Bible Reading or Ministry, Tuesday, 7:30 p.m. J. H. Griffin for Highway Gospel Hall, Box 126.

Sturgeon Lake, Minn. — Bre. DeBuhr and Orr saw some interest here. Bro. Hamilton also called here earlier.

CONFERENCES

Hartford, Conn. — Annual Conference of the Charter Oak Assembly will convene D. V. (49 Charter Oak) with Prayer Meeting Nov. 22nd at 7:30 p.m., continuing over Sat. and Lord's Day, Nov. 23 and 24. Breaking of Bread at 10 a.m. Servants of the Lord walking in, and teaching, the old paths are heartily welcomed in ministry. Saturday a.m. will be a Bible Reading. Pray for us. Corresp. Matthew J. Brescia, 81 Cobblestone Way, Windsor, Conn. 06095 - Tel. 688-2388.

Bryn Mawr, Pa. — Saints here purpose their Thanksgiving Conference to commence D. V. with Prayer Mtg., Nov. 29 at 7:30 p.m., continuing over the 30th and Lord's Day Dec. 1st. Usual order of meetings and hospitality extended to visitors. All meetings in the Radnor Senior High School as formerly. Corresp. Wm. M. Parks, Box 167, Wayne, Penna. 19087. Phone 215-688-0706.

East Boston, Mass. — The 22nd Annual Conference of this Assembly will convene D. V. with Prayer Mtg., December 6th at 8 p.m., continuing over Sat. and Lord's Day Dec. 7th and 8th. Breaking of Bread will be at 10 a.m. Correspondence should be directed to Frank Procopio, 30 Hamilton St., Apt. No. 16, Saugus, Mass. 01906. The brethren here desire the presence of exercised servants of Christ accustomed to move in and out amongst us in the old paths of testimony, who adhere to, and teach the same.

Picton, Ont. — Our annual New Year's Conference will be held D.V. in the Elk's Hall, Mill St., here on December 28 and 29 beginning at 7:00 p.m. Friday eve., 27th, for Prayer. All meetings will be held in the Elk's Hall. Servants of the Lord walking in and teaching, the old paths of the Word welcomed in ministry. Corresp. A. C. Davis, Rt. 2, Napanee, Ont. KOK 2R0 - Phone 613-373-9712.

Long Beach, Calif. — Conference again this year, usually held in San Diego, will be convened by the Assembly at 3516 Linden Avenue here, commencing with Prayer Mtg., Dec. 27th at 7:30 p.m. Breaking of Bread Lord's Day at 10 a.m. Meetings all day Sat. and Lord's Day, 28 and 29. Hospitality extended to visitors. Correspondence to Dr. John P. Bell, 840 Dune St., Anaheim, Calif. 92806.

Omaha, Nebr. — The Annual Thanksgiving Day meeting will be held here in the Omaha Gospel Hall, 5622 No. 69th St., on the 28th of November for Bible Reading and Ministry, preceded by Prayer Mtg., Wed. eve. Nov. 27. Hospitality extended to visitors. Ministry welcome from those walking in the old paths and "letters" from visitors appreciated. Corresp. Sam Eadie, 4608 No. 90th St., Omaha, Nebr. 68134 - 572-7523.

Pennsauken, N. J. — Annual New Year Conference will be held D. V. commencing with Prayer Mtg., Friday, Dec. 27th at 8 p.m. Usual arrangements will prevail and hospitality extended to visiting Christians as before. Correspondence to Charles Strom, 4763 Poplar Avenue, Merchantville, N. J. Hall located at 6530 Caroline Ave., Pennsauken, N. J. Meetings all day Saturday and Lord's Day Zip No. for both 08109.

Oil Springs, Ont. — Annual Conf., will be held d. v. in the Community Hall Nov. 16 and 17, Prayer mtg., in the Gospel Hall Fri. Nov. 15 at 8 p.m. Usual arrangements - Servants of the Lord walking in the old paths welcome in ministry. Corresp. Carl C. Metcalf, 4057 Joe St., Petrolia, Ont., NON IRO - Phone 519 882-0469.

FALLEN ASLEEP

Culver City, Calif. — Our dear sister Mrs. Janet B. Montgomery was suddenly called into the Lord's presence on August 16th, aged 83. She will be greatly missed in the Assembly, active and faithful. A native of Scotland, she was saved as a young girl and, with her husband, deceased, continued faithfully in assembly fellowship.

Detroit, Mich. — Our beloved sister Mrs. John Penhale (Mabel) "went home" to be with the Lord Sept. 21st, 1974. Saved many years and in fellowship in old Central Hall Detroit assembly where, with her husband, she enjoyed the fellowship and respect of us all there for years. Of late years in fellowship in Stark Road Assembly here. They were old friends of the days of the late T. D. W. Muir (the father of the work in Detroit), Dr. Cameron, etc, and we feel a sincere loss in the homecalling of these staunch friends to the first principles. Her husband, in the hospital was much tried that he could not attend and could well have our prayers. I called to see him just prior to the service, read and prayed with him, told him the portions of the Scriptures I would read.

East Lansing, Mich. — Our beloved and esteemed brother and servant of Christ, William Warke was "called home" September 18th, aged 76. A native of Sion Mills, North Ireland, he was saved October 4, 1916 while attending tent meetings of the late Mr. Tom Campbell and fellow-worker. He came to U.S.A. in 1922 and was commended from the Camden Assembly, in New Jersey, August 15, 1924.

He wrote and asked if he could join me in our Bible Carriage work in Michigan, which he did in Winter of 1927-1928 and we labored together in that work and in Winter in northern and isolated parts of Mich. and Wisc., also in Winter around Caro and Cass City districts of Michigan as well as Jackson and other parts of the State where the Lord gave us some happy times in the Gospel. Later he worked much in Iowa with the late Oliver Smith and others.

He was greatly respected and loved among us and throughout the Continent wherever he went for His ministry and Gospel spirit, a true lover of the precious WORD. He passed away, practically, with the Bible in his hand, had just laid it to one side as he succumbed.

The funeral was large with representative brethren from various parts of the country. I mentioned at the service that, in our almost 50 years, we never had a cross word.

His widow, Eleanor survives, also his daughter Dr. Elizabeth Imeson of East Lansing assembly and his son William of Chicago. We shall all miss him in this country for his faithful stand for God and His truth and definite assembly testimony. We will have Photo and Memorial in our next issue D. V. Brethren MacLeod, Graham, Surgenor also took part in the Services - brother Albert Joyce of Toronto an honorary pallbearer.

Moncton, N. B. — Our respected brother Donald MacDonald was called home Sept. 3rd, an elder in the Assembly in Moncton for many years. He was born in Glasgow, Scotland in 1886, came to Canada in his teens. Saved and associated with the Assembly here for some fifty years, a faithful brother and witness in the Gospel, with suitable words for the saints also. He leaves two daughters and two sisters. His wife predeceased him in April of this year.

North Ireland — Our beloved sister Mrs. Mary Bingham of Tully, Co., Antrim was struck by a terrorist bullet while riding in a car driven by her daughter. She passed away in a few moments in a local hospital on September 7th. Saved 41 years ago, with a consistent record of hospitality and care and she walked in the right ways of the Lord. Her husband and her daughter are in Assembly fellowship at Tullylagan - just had one daughter. They were worthy subscribers of ours and I believe valued much the ministry of W. I. S.

Chelmsford, Mass. — A brother well known in the Boston district, George W. Wacome was called home suddenly August 19. Saved at the age of 17 in Boston and in fellowship in the old Cliff St. Assembly for nearly fifty years. Faithful during his life in Gospel work, in making contacts, also in open air and children's meetings. He leaves his wife, two sons and two daughters. We remember dear George back in the early days of 1914-1916 in Cliff St., Boston.

Words in Season

THE BIBLE FAMILY MAGAZINE



TOO LATE TO FORGIVE

WHEN life has gone and time has fled,
When breach survives and words we said;
'Twill be too late to mend the heart
Too late to do the brother's part.

To harbor wrong we mused upon
To fail where filial love's unknown;
'Twill only be to lose up there
And less of kingdom glory share.

Who can't forgive has little part,
Has never known the loving heart;
Has nurtured fierce and evil thoughts
And fails at last and dies unsought.

Too late to break the pride of will,
Too late when all lies cold and still;
Too late to weep -- the deed is done
That lost the crown we might have won.

W. H. F.

DECEMBER, 1974

WORDS IN SEASON

Published monthly by Matthew J. Brescia at 33 Lewis St., Hartford, Conn. 06103. Editor: William H. Ferguson, 1314 Bunts Road, Lakewood, Ohio 44107.

SECOND CLASS POSTAGE PAID AT HARTFORD, CONN. AND AT WATERLOO, ILL.

SUBSCRIPTION COST — \$3.00 yearly, U. S. funds - this applies also to Australia and New Zealand. For Great Britain and Ireland 125 new pence or 1.25 pounds, **we very much prefer U. S. funds even from United Kingdom.**

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CORRESPONDENT ADDRESS

York N. Y. — Mr. Edward M. Niebch, 9201 Robbins Road, Le Roy, N. Y. 14482 for the Gospel Hall in York.

REPORTS

Fall Conferences — Reports have reached us from the following, in each case speaking of help in the ministry and the Gospel, in a few cases smaller on account of not being a holiday weekend - ministry reported helpful, and strengthening of the testimony, and practical as to our lives before the world. Some of older ministering brethren missed in some cases, reminding us of the need for definite exercise on the part of all who should take part in such gatherings: Sault Ste. Marie - a little smaller - St. Thomas, Ont. - large - Steubenville, Ohio, a little smaller - Cleveland, Ohio, a few less. Manchester, Iowa., usual attendance - Blue River, Wisc., larger, Clinton, Ont., as usual, Hitesville, as usual. Further reports tell of ministry helpful and practical at Terryville, Conn., and Detroit, (Stark Road Conference) was a happy time with practical, heart-searching ministry for those with conscience towards God - various assemblies from Michigan and elsewhere were present with many younger believers, enjoying happy fellowship together. Michigan is an old field of the editor's where we spent forty years of labor. Eden Grove, Ont., reported good also. Detroit and Cleveland Conferences exceptionally good, many said.

Pennsauken, N. J. — A special Gospel effort commenced here November 3rd., saints looking forward to seeing God's hand - brethren Smith and Higgins preaching.

Vancouver, B. C. — Bro. Alves returned from a visit East as far as the Soo, Ont., also visiting Roseisle, keeping fairly well. We heard also that brother A. Stewart had a fractured leg where he is staying with a family in Sumas, Wash., on the border.

Seattle, Wash. — God has been pleased to add two young couples to the Assembly recently (West Woodland), cheering the saints. Both related to the Bourland family of Phoenix.

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. 66

DECEMBER, 1974

No. 12

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* * *

HOW TO READ THE HOLY SCRIPTURES—

By Thomas Newberry, Editor of the
"Englishman's Bible."

THREE METHODS OF READING MAY BE MENTIONED:

1. The attentive hearing and accurate reading of the Word of God in the divine presence, and in dependence on the teaching of the Spirit of God, the ear of the soul being opened to hear what the Spirit saith.

2. So hearing or reading, so that the truth may lead to an experimental acquaintance with the mind of God, and affect the heart and character.

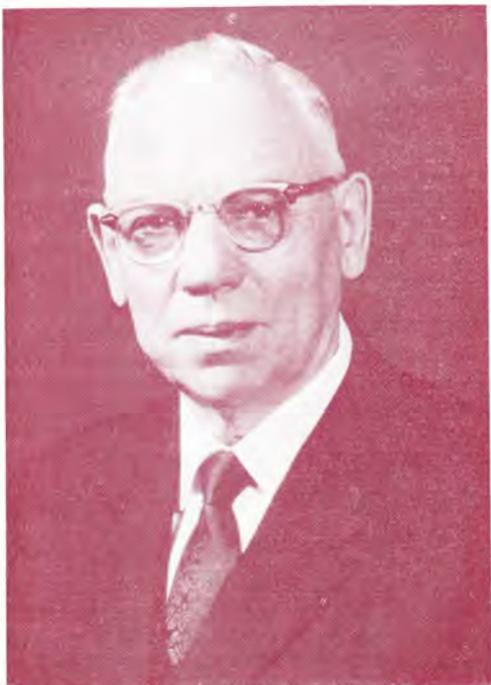
3. The Word of God so heard, so read, that it might lead to practical results, wrought out amidst the actual circumstances of every day life.

When the Scriptures are read in the light of the Divine presence, their truth and beauty are distinctly seen. When read in the apprehension of the Person and Work of Christ, the central theme of inspired Scripture, the heart is warmed, and comforted. When interpreted and brought home by the power of the Holy Ghost, ungrieved, invited, and depended upon, the fruits of the Spirit will be brought forth in their fulness and perfection.

T. N.

ONE of the saddest regrets that can enter the human heart is at the grave of some beloved one to remember thoughtlessness and hasty words, little deeds of selfishness which caused pain; or the omission of those small courtesies which add so much to the smoothness of life's motion. By nature many of us are so abrupt, so quick to take an affront, so impatient with slowness, weakness, illness; but all these things do more than we know to grieve the Spirit of God.

WILLIAM WARKE
FAITHFUL and BELOVED



As recorded in our Obituary notice last month, we have suffered the loss of a devoted brother and fellow laborer through the years.

He was 76 years of age and was commended to the work of the Lord from the Assembly in Camden, New Jersey on August 15th, 1924.

Well known among us and highly respected amongst faithful brethren for his clear, lucid and profitable ministry, more especially of later years at our Conferences where he was always a welcome minister of the Word.

We append a record of our beloved brother as we have known him through many years and the many of our faithful brethren will attest to the fact that he was known for his unswerving loyalty to the Word of God and the testimony to the Name of the Lord as he had been taught - 2 Timthy 3:14, 17. His ministry was always clear and he had a real heart for the Gospel and a love for the saints. He was a valuable asset to our depleted ranks of older brethren of experience who had done much pioneer work in earlier days.

A lover and constant reader of his Bible wherein God gave him fresh and suitable "food" he has left us an example of what the grace of God can do. Brought up in humble surroundings when saved October 4, 1916, he drew the attention of men of God who discerned his spirit and he companied with them in his native Ireland and learned much of God through them, and labored with a number of them.

He came to join me in the Winter of 1927-1928 and we spent considerable time in the country and backward parts of

Michigan, even to the far off "mining country" of Lake Superior, also Northern Wisconsin and other parts of the State in pioneer work, often in loneliness, far off from Assemblies. We worked together much then in the "Thumb" of Michigan around Tuscola County, etc., in various schoolhouses and farm homes, also Cass City and Jackson where we labored when the Assembly was very small and weak, as well as parts of Illinois and Upper Wisconsin in the Bible Carriage work, preaching in the open air, in villages and hamlets and lumber districts, under the humblest of living conditions and I never knew of him to complain of hardship or any lack and, as I mentioned at his Funeral Service . . . "In almost the fifty years I have known him we never had a cross word."

Faithful, even to the extent of alienating some who refused the plain and simple truth of God, he could not tolerate sin undealt with or any subterfuge or evil speaking against other servants of Christ.

The "service" in East Lansing, where he lived, was large and well attended by representative brethren from far and near. There were present to give help in the service brethren Oswald MacLeod, George Graham, bro. Albert Joyce as an honorary pallbearer, R. Surgenor and the writer and we laid away the "precious dust" in Evergreen Cemetery until the morning of resurrection, in East Lansing, Michigan.

His labors throughout the years included much in Iowa in company with the late beloved Oliver Smith and others there and in Wisconsin, as well as East and West on this continent. The "tired heart" gave out in the afternoon of September 18, just after he had lunch and sat down to read his Bible (which was his custom), his wife nearby. He just seemed to fall asleep and although in the hospital shortly after, he was "at home." His Bible, which he had been reading was placed upon his casket where he had just finished reading - Revelation 18. He died in Sault Ste. Marie, Michigan in the North he loved.

We commend to the prayers of the saints his widow, Eleanor, his daughter Dr. Elizabeth Imeson and his son William of Chicago, with their grandchildren.

"Hush, be every murmur dumb,
It is only 'til He Come."

William H. Ferguson

“MARTHA”

Henry Steedman

THE following episode took place in a Gospel tent in Den-ny, years ago. There was a maiden whose christian name was Martha attended the meetings. Her conversion was rather an interesting one. The writer, who was preaching in the tent, took as his text, one evening, the words: “Martha . . . if thou wouldest believe, thou shouldest see the glory of God.” John 11:40.

I did not know this maiden was in the meeting. I learned afterwards as we shall see presently that her name was Martha. The interesting account of the death and raising of Lazarus to be found in John 11 afforded good scope to portray the love, sympathy and power of Christ! (Reader! please read that chapter).

After the meeting I was shaking hands with the folks at the door of the Tent. The maiden, Martha, was about to shake hands, I looked at her, behold, the tears were flowing freely from her eyes. I asked her, “What is the matter . . . why weep-est thou?” She halted and said, “I’m Martha.” I asked her, “Martha, do you believe?” Martha replied, “No, but I’d like to.” She then asked me if I would speak to her. So we sat down and I read the Scriptures to her. Chiefly from Romans 3 and Romans 6:23 and Hebrews 9:27, 28.

Martha saw herself a poor sinner exposed to death and judgment, and as such, she voluntarily believed in Christ as her Saviour. Again I asked her . . . “Martha, believest thou?” She answered, “I do believe, I will believe, that Jesus died for me.” The joy of God’s salvation dried her tears. Martha left believing in the Lord Jesus Christ.

FRIEND, “Do you believe in Christ?” Perhaps you desire to see “the glory of God” when life’s journey is over. Then, you must believe in the Son of God here. “Behold, NOW is the accepted time, behold, NOW is the day of salvation, 2 Cor. 6:2.

“Believest THOU this?” John 11:26.

ESAU MEN

William H. Ferguson

THE story of Jacob and Esau is well known and, in this record, we see the enmity of the carnal seed against the spiritual. In spite of his failings Jacob was of the spiritual seed - Esau of the natural. Both came from the same mother, just as Cain and Abel came from the same mother, one in heaven, the other in the blackness of darkness for ever. Grace or salvation does not "run in the blood." We read in John 1:13 . . . "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Again we read in Romans 9:16 . . . "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Thus we see two separate seeds and their characteristics in Jacob and Esau.

Without detailing the history, so well known, we note that on Jacob's return from his twenty years of servitude with Laban, at his meeting up with Esau on his way back, Jacob feared, but God had spoken to Jacob in prevailing prayer and had, temporarily, turned the hostility of Esau as in Genesis 33. The next time we see them together at the burial of Isaac, their father, in Genesis 35:29, and never again do we find anything but bitterness expressed by Esau against his brother Jacob.

In Genesis 35 we see Jacob at Bethel, the house of God, verse 6, and later at Hebron (fellowship) and Mamre (fatness or the strength of the oak). But in chapter 36 of Genesis we are introduced to the carnal seed of the carnal man Esau. Their habitation was Edom (another name given to Esau) and while Esau went on in pride and self-sufficiency as we read throughout this chapter, he made the most of alliances with the world and its notables. He sought even to circumvent God's order in procreation, even in the animal kingdom, Genesis 36:24 and he sought to make and emulate royalty of earth. But, by way of contrast in the following chapter, Genesis 37, we see Jacob "dwelling in the land where his father was a stranger, in the land of Canaan" the humble shepherd and pilgrim with his family, the shepherd life characterizing him throughout, in dependence upon God and subject to the vicissitudes of the stranger life. He passes through multiple trials until at last, under God's leading, he stands before the mightiest monarch of that day as in Genesis 47:7 . . . "And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh."

"He always wins who sides with God
To him no chance is lost;
God's will is sweetest to him when
It triumphs at his cost."

But Esau NEVER FORGAVE Jacob, nor did his seed as in Edom, Amalek coming through Esau the father of the Edomites, Gen. 36:43. We follow the history of Israel passing through the wilderness as in Numbers 20 when they desired passage through Edom (Esau's country) and even using language to touch the heart . . . "Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us." They merely desired passage through Edom's land to save further trials but Kadesh, the king of Edom said . . . "Thou shalt not pass by me, lest I come out against thee with the sword." Numbers 20:18. The "old hatred" was still at work after about 300 years, Genesis 27:41. The NATURAL cannot FORGIVE.

We will pass on almost 700 years later to read in Amos 1:11 . . . "Thus saith the Lord; for three transgressions of Edom and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity (corrupted his compassions) and his anger did tear perpetually, and he kept his wrath forever."

Another hundred and more years later we read in Obadiah, verse 10 . . . "For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off forever." Again in verse 13 God says to Edom (Esau) "thou shouldest not have looked on their affliction in the day of their calamity." Note also vs. 11 to 14. The closing message of Old Testament Scripture states the matter from God's standpoint - the Word of the Lord to Israel by Malachi . . . "I have loved you saith the Lord . . . was not Esau Jacob's brother? saith the Lord: yet I loved Jacob. And I hated Esau . . ." Mal. 1:1, 3.

The God of heaven cannot bless the unforgiving spirit and it should cause us great concern to see that matters are made right on earth - if not there may be eternal loss.

Esau men may be blest materially. Edom was given to Esau with an earthly blessing by Isaac but Jacob got the heavenly blessing and inheritance. Esau showed no pity.

He pursued his brother in bitterness to destroy him.

When pity arose in his heart, he crushed it down.

He clapped his hands at the calamity of his brother, Israel, even when the enemy entered into the gates of Jerusalem. He forgot that God saw it all.

Let us all seek in the true spirit of Christ to seek to stifle all thoughts of envy or revenge and hatred which arise against a brother or brethren. The loved apostle John ere he "went home" wrote this last warning . . . "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." 1 John 3:15. It is the mark of

"Esau men" not godly men and a day of reckoning is at hand. Even James, the early writer of N. T. Revelation tells us as to envy and strife, in chapter 3:15 . . . "This wisdom decenth not from above, but is earthly, sensual, devilish."

We can trace the "old hatred" today even in the East as to Israel's enemies. That small nation is surrounded by descendants of this same line of hatred. It is a question whether this shall not light the torch of world conflict as we write this in 1974.

This hatred and unforgiving spirit is the character of the "natural man" as recorded in Romans 8:6, 7 . . . For "the minding of the flesh" (to be carnally minded) is death; but the "minding of the Spirit" is life and peace, (the spiritual mind). Again in verse 7 we note . . . "Because the minding of the flesh is enmity against God." (The carnal mind). You will notice in your marginal reading the above distinctions as to the "natural mind" and the "minding of the Spirit." This helps us to understand the enmity between Esau and Jacob. It was the hatred of the "natural mind" against "the spiritual."

CARNALITY IN THE CHURCH

Referring to the "natural" or "carnal" we note the distinction in the use of the word as found in 1 Cor. 3:1 . . . "carnal, even as unto babes in Christ." This, of course, was the activity of the flesh in this instance but different from that in Romans 8:5, 8. Here, in Corinth, they were in an infantile state, under-developed, whereas in the reference to the "carnally minded" in Romans 8 it is the "natural mind" that knows not Christ that is noted. The difference in these two is marked by a real repentance on the part of the Church at Corinth, as in 2 Cor. 7:8, 11. Whereas in the case of the "natural" man like Esau, there NEVER WAS REPENTANCE but the well developed hatred throughout life against Jacob. As we have noted above . . . "He corrupted his compassions." When any thought of pity or compassion arose in his heart, for did not God often strive with man, he stifled and crushed it down. Pity and compassion are never seen in Esau. Even when he met up with Jacob on the two occasions noted, God had to lay His restraining hand on Esau lest he would slay Jacob. Beware of "hard," and "unyielding" men - they are the natural tool of the enemy.

* * * * *

There is nothing in which we so signally fail as in the cultivation of a confiding and thankful spirit.

Ten thousand mercies are forgotten in the presence of a single trifling privation.

MEDITATIONS ON PSALM 103

By the late William Williams of Venezuela

Mr. Williams sent us these thoughts on this lovely Psalm a good many years ago - it was his custom to write for us frequently in Words In Season and we often say that "truly spiritual ministry never dies."

THIS Psalm begins with individual praise and ends with universal praise. He found plenty to praise God for, and a praising soul is a grateful soul, and a grateful soul is a soul in good condition. There are about thirty exhortations to be thankful in the Pauline Epistles. Cicero said, "Gratitude is the mother of all virtue." In 1 Samuel 18 we get a good example of this . . . "And it came to pass when he had made an end of speaking unto Saul, that the soul of Jonathan was knit to the soul of David and Jonathan loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle." verses 1 to 4.

Jonathan had felt the sad reproach of that uncircumcised Philistine defying the armies of Israel. For forty days he had known the boastings of Goliath, and he knew too well that there was not a man in the army to meet him. Sad forebodings filled his honest heart as to how it would all end? Now David the deliverer was before him, and his heart went out in gratitude to that ruddy youth and nothing seemed too good to give him. He had no reserve that day. Herein lies the source of all true Christian service - gratitude to our David, our blessed Lord Jesus Christ. As we contemplate our Lord meeting the Devil at the Cross, and delivering those who through fear of death were all their lifetime subject to bondage, because of sin - Hebrews 2:15, are we not grateful? Have we any reserve? Can we not sing truthfully: "Love so amazing, so divine, demands my heart, my life, my all?"

FIRST LOVE

That day of Jonathan's first love he was ready to give all he had. How sad that later on he would not share David's rejection! First love had waned and lost its ardor. So is it with many a Christian. In their early days, nothing is too good for their Lord: but as time passes worldly wisdom suggests certain reserves - - it is not necessary to go to all the Assembly meetings: it is well to prepare for a rainy day, so give less to the Lord, and so on. Thus the fine gold becomes dim.

In Luke 17:17 the Lord asks a question, sadly . . . "Where are the nine?" Ah! that loving heart felt keenly the ingratitude of the nine. Cleansed from that foul malady, leprosy,

they did not even return to thank their deliverer. "Where are the nine?" We might well ask this today at the Bible Reading - at the Prayer Meeting - at the street meeting - at the missionary meeting. "Where are the nine?" when we think of our little corner here in Venezuela - open doors - invitations from the unsaved to come and have meetings, and houses offered to have them in. Many a state without a God-sent evangelist. (we can re-echo this in this favored land of the United States - many a State never entered totally with the Gospel for a worker to remain in for years - too many assemblies beckoning with little laboring and Conferences where younger men are in evidence instead of being in the field-Editor).

"Bless the Lord, O my soul, and forget not all His benefits." Unthankful and unholy tersely describes us before we were saved, 1 Tim. 3:2. But now we should be thankful and holy. Oh for a grateful spirit toward our God! Oh for some tangible evidence that we love Him! Oh for grace to give up the goodly apparel, the sword, the bow, the girdle, to the One Who tasted death's bitter cup for me! Oh for some trophy to lay at His feet at His Coming! Something that will gladden the heart of the Christ of God, Who loved me and gave Himself for me.

The sins of all who are in Christ were borne by Him at the Cross, and are gone as far as the East is from the West. However, do not confound sin with service. All our service will be judged at His Coming, 2 Cor. 5:10. "Like as a father pitith his children, so the Lord pitith them that fear Him." Pity cannot be compared to distance so the figure used is a father's pity. I went to visit a man not long saved, who lived near San Felipe. When I rode on horseback into the yard all the children came to see the newcomer. His wife came forward and shook hands, but I did not dismount. The children were dirty and sparsely clad. One chubby little fellow of about three years had soiled badly the dress he was born with, and I was glad that I was well up on my horse so that I would not have to touch the nude child. A man stepped out from the house and instead of shaking hands with me he heard the child's cry and made a bee line for him; took him up in his arms; gave him a good hug; and planted a kiss on his cheek. That was his father. He knew the boy, dirt, trouble and all, and he pitied him because he had a father's heart.

Yes, beloved fellow saint, we get into trouble at times, are misjudged, misunderstood by even our most intimate friends; but how blessed to have a Father in Heaven Who, no matter how faulty, never misunderstands us, and is ever ready to give us that loving embrace, when we turn to Him, for "He knoweth our frame." The Lord help us then to have a true spirit of gratitude and thankfulness to Him, and it will

put new life into the home, the business, the Assembly; and then service for the Lord will become a real joy.

"Go, labour on, 'tis not for naught,
Thy earthly loss is heav'nly gain;
Men heed thee, Love thee, praise thee not,
The Master praises . . . what are men?"

NOTES OF AN OLD CONFERENCE MEETING

By the late James Meharg, Ireland

D. Munro. - Read John 17. Chapter twelve of this Gospel ends Christ's ministry to the world. In chapters 13, 14, 15 and 16, He is alone with His disciples. And in chapter 17 He is speaking to God about them. We often hear the cry from certain quarters, "Minister Christ." I would ask, In what aspect? In the Song of Solomon I read of Christ with His locks bushy, and black as a raven; and in Rev. 1, we read of Him with eyes like a flame of fire, and His feet like fine brass. Brethren, it depends upon our condition of soul as to what aspect of Christ should be ministered to us. He "kills and makes alive." We shrink and shift, and do not like the washing of Chapter 13, but depend upon it, the WASHING comes before the SANCTUARY. The Scriptures brother Smith read were on my mind this afternoon; and as He leads us into the Sanctuary, we must come by the laver. The hired servant's word was "I love MY MASTER" - not my work, nor my associations, nor my family. With many today it's MY WORK. Is He first? He ought to be. Today we heard a little from the first chapter of Hebrews. If we did not hear His voice, the Lord have mercy on us! In chapter 10, we have reference to Ps. 40, "I delight to do thy will, O my God; yea, thy law is within my heart." He had the bored ear. Have we the opened ear to hear Him dealing with God in Gethsemane, "Not my will but thine be done." Christ as the burnt offering was all for God FIRST. In the "Meat Offering" we have Christ in His life. Notice how that in this offering we have the frankincense ascending to God. There were glories in His life that God alone could appreciate and enjoy. With us it is often the creature first and not God, but with Him it was always God first. Christ gave Himself. The giver gives value to the gift. Is my preaching for God or for man, or for Christians. Am I filling my place for God?

J. Smith. - Read 1 Sam. 30. There were "Men of Belial" with David; and in contrast to these we have such men as Jonathan whose heart was reached and won by David's work and words. He stripped himself for David's sake; he spake good of David and renewed the covenant; he went to David and

strengthened his hand in God; and died fighting the Lord's enemies. There are some who have not learned their place with a rejected Christ and yet are soft, and of a tender heart; and who are far from the spirit of these "Men of Belial" who would keep all, and give nothing to those who "tarried by the stuff." May God keep us from this covetous, selfish spirit, so unlike the spirit of our David unto whom we gather, and whose imitators we are to be.

John Moneypenny. - Read Eph. 2:1, 2, and Isa. 51:1. The devil used to dwell in us, and then we fulfilled the desires of the flesh and of the mind; but now "We are created in Christ Jesus unto good works, which God hath before ordained that we should walk in them;" or as we have it in Phil. 2:13, "It is God which worketh in you to will and to do of His good pleasure."

Wm. McLean. - Read Luke 1:74. "That He would grant unto us that we, being delivered from the hand of our enemies, might serve Him without fear." Here we have redemption and then service. We are redeemed to serve. In Num. 6:2, we read, "When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord." God wants both men and women for His service. His word by Moses was "Let my people go that they may serve me."

J. Smith. - Read Ps. 130; and Ps. 134. The psalmist here speaks of crying out of the depths; well we were in them; and God brought us out. I got out one morning between 5 and six, down near the Gordon docks, and when I told it at home my mother said, "It's your grannie's prayers coming back on you." These are the songs of the going up; and that was when I commenced to go up; and all of us who are saved commenced there - in the depths. In Psa. 131 the Psalmist is not proud. We heard this morning of Him who came down, and kept down all the time until God took Him up, - not *being* "weaned," but weaned. "I behaved and quieted myself." After this comes Psa. 132. "I will not give sleep to mine eyes nor slumber to mine eyelids till I find out a place for the Lord." Such was the Psalmist's desire; now what about God's place? What about the ungodly, loose ways, running here and there to gratify our curiosity, and to please ourselves, or our friends, and not seeking to please Him! A place for God, and a habitation for the mighty God of Jacob. What about 1 Cor. 3, where we have the Assembly of God's dwelling place? Jesus Christ is the foundation of that place, - nothing narrower than Himself, You cannot get this in any of the Sects. Many have gone beyond the Truth, but His sure Word remains and will remain, "Where two or three are gathered together in My name, there am I in the midst." Matt. 18:20. In Psa. 133, we have "brethren dwelling together in unity." In this way we are able to be a help to

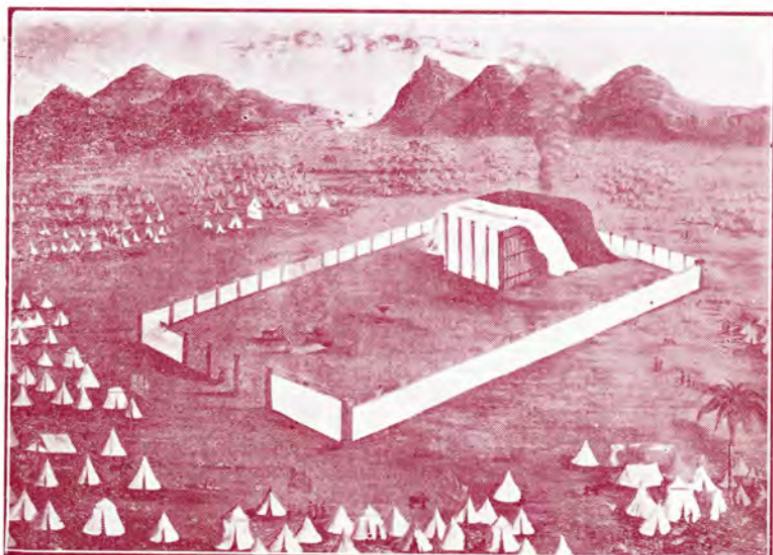
fellow-believers. - and many a saint needs help, - a God glorifying help to one another; a blessing to the world; and a praise to Him.

D. Munro. - Read Judges 13:1-14. She was to bring forth a Nazarite. You preaching brethren, is this what you go in for; or is it numbers? I've often thought that Acts 15:36, "Let us go again and visit our brethren in every city where we have preached the Word of the Lord and see how they do," would be a good test for some preachers. I fear some would have trouble finding them. What we want is to be in the condition of soul to bring forth Nazarites. The same thing applies to Assemblies. Do the newly saved find the Assembly a nursery? Paul was a nursing father, see 1 Thess. 2:7-11. He was gentle among them as a nurse cherisheth her own children, - not a hired nurse. Then as to "ordering" the child. Read Acts 2:42. They were baptized; they were together; gathered in that Name by the one Spirit. Turn to Matt. 18:20. Here we have the Assembly in human responsibility, acting in the mind of God. What was bound on earth was bound in heaven; and what they asked for was granted. "For where two or three are gathered together in my Name there am I in the midst;" there is my authority. Now there is not a Sect, Mission, nor society in Christendom has this, - not one. Turn to Acts 2:36. God has made this same Jesus both Lord and Christ. Have we entered into God's mind about His blessed Son to whom every knee shall bow? The carnal cannot enter into such wisdom, see 1 Cor. 2:6-10, and Eph. 1:20-23, but the spiritual can; and we never can help a man to get out of a bog by getting in beside him.

J. Smith. - God is a God of variety. After a long walk with a brother, Andrew Fraser said, "I'm the Lord's own Andrew Fraser and your the Lord's own David Oliver." I'm the Lord's own John Smith, and I want to be no other body. We had read to us today Jer. 23:21, about running unsent, and not standing in the divine counsel. Read Lam. 2:14, "Thy prophets have seen vain and foolish things for thee, and they have not discovered thine iniquity." Consequently there was no confession; nothing to cause it; they prophesied SMOOTH things, and the people liked to have it so, saying peace when there was no peace. Paul wrote to Timothy, "Take heed to thyself, - self first, and then to the "teaching" next. When I worked in the Hall's yard sometimes a ship would come in that had to be drydocked, and then we got our three-cornered scrapers and went at it to scrape off the barnacles. It was not a very nice job but it was very needful, and we went at it until the bottom was clean; then came the caulking and the painting. Many want the latter and kick against the former. Brother how is your soul? Do you want only the brushing up; or do you want the

keen edge of God's Word? Turn to John 16:12, also to 1 Cor 3:1, and to Heb. 5:11. In the first three chapters of Corinthians we have the apostle dealing with the barnacles of worldly wisdom. This had produced carnality which was manifesting itself in their judging the apostle; in wickedness among themselves; in going to law with one another; and in many other ways. Brethren we are as an Assembly just what we are as individuals. Are we each ones help? Or are we such as need help before we can be of any blessing?

TABERNACLE MEDITATIONS



WE would call attention to the "three fires" connected with the Tabernacle worship. There was the foursquare altar of "burnt offering" at the entrance to the court of the "meeting place" - which was made of shittim wood, signifying the incorruptible nature and humanity of our Blessed Lord, overlaid with copper, speaking of God testing man in righteousness in His approach to God.

This was an altar of offerings for sweet savour, with a constant fire burning outside and visible to all who looked on. Besides the offerings we read of in Levi. chapters 1, 2 and 3, there was the "continual burnt offering" of the morning and evening lamb, speaking of a continual sweet savour of Christ (prophetically) ascending to God. Of the fire on this altar we read in Lev. 6:13 . . . "The fire shall ever be burning on the

altar; it shall never go out." So, as the camp was pitched and the altar set up, there was a constant remembrance of the Cross-work of our Lord ascending to God as a "sweet savour."

THE INCENSE ALTAR

Then, inside the Holy Place, before the vail, the sweet incense described for us in Exodus 30:34, 38, was always to be burning thereon, morning and evening (through the night) as in verses 7 and 8 of this chapter, ascending to God as a sweet savour of Christ in all the virtue and preciousness of His sinless humanity, all His life and death rising in ever-increasing value to His Father God. All the ingredients of the sweet spices as described in the chapter mentioned, all having in them some reference to "the tree" - outer bark, inner bark, pith and outflowing stacte, compounded as only God could, and all bringing before our hearts for praise and worship the excellencies of His Glorious Person - our Lord Jesus Christ.

OUTSIDE THE CAMP

There was yet another fire . . . "in the place of the ashes outside the camp." Here the sin offering, the bullock, the skin, the flesh, head, legs, yea the whole bullock was to be burned on the wood with the fire, the inward parts having been excised and put on the burnt offering altar, and this fire was a consuming fire, speaking to us of God's wrath against sin.

This also reminds us that even as Christ was bearing our sins in His own body on the tree, between the time of the morning and evening sacrifices, He was at one and the same time bringing satisfaction to God as well as making expiation for sin. This preciousness of Christ, when apprehended, introduces us into the wondrous depths of Calvary and causes our hearts to ascend in wonder and the true spirit of worship and thanksgiving to God. So that we have three fires for our consideration in the Tabernacle types, which, in reality, bring us to the ONE OFFERING, eternally never to be forgotten:

1. The incense burning on the golden altar, never seen by the congregation, nor savored by them, save by the priestly family. It was for our God.
2. The "ascending fire of sweet savour" on altar of burnt offering at door of the court - a meeting place for sin and thanksgiving freely offered.
3. The total consuming fire where the sin offering was burnt in the place of the ashes, outside the camp - telling us of the fierce wrath of God against sin at Calvary but, thank God, this "fire of God" did not touch the Deity of our Lord. He consumed the fire of divine

wrath against sin and we, who are saved, stand where the fire hath been, under the shadow of the Cross and on the ground of the precious blood poured forth there.

We trust these meditations may be of value to us as we seek to learn a little more of these precious types and their deep meaning for us. We are not forgetting the "pillar of fire" in the cloud, but that is a different subject. The Editor

SEPARATION FROM EVIL

IT is not enough that I should walk with the Lord individually, but I must clear myself of association with that which is contrary to His Name. Such is the meaning of purging myself - 2 Tim. 2:21. It is not the question of discipline, dealing with evil ways; but here we are in a state of things where we are in danger of being mixed up with vessels unto the Lord's dishonour. Nothing can sanction this . . . It is unholy to tamper with evil. Therefore it is incumbent for the Christian to look to this gravely - never to be dragged by the fear of breaking unity into accrediting what dishonours the Lord. (There is so much talk of 'union' today with unscriptural associations, or societies, we do well to heed this - editor).

Now this is in particular a difficulty for saints, when they have revived before the soul the blessedness of maintaining the unity of the Spirit; but it is not maintaining the unity of the Spirit to couple with the Name of the Lord that which is sinful and fleshly. It is well to maintain the largest heart for everything that is really for Christ. But we must exclude that which is contrary to His Name; and the very same desire to prove one's love, one's faith, one's appreciation of Christ, will make one anxious not to be dragged into that which is not for His glory.

Isolation is never desirable, though it may be sometimes necessary. But no man ought to separate himself from the children of God, unless it be a dire necessity for the Lord; it is clearly not according to Christ. It seems to me, I confess, that if there were simplicity of faith, the Lord would give one eyes to see some at least that call upon the Lord out of a pure heart.

Thus we have everything cared for here; the state of confusion is clearly depicted, as it then was beginning, and as results have proved yet more. How gracious of the Lord to point out the path for the saint, separate from that which grieves the Lord, yet enjoying all that He sees good for us of the privileges of Christianity. The comfort is that, if prepared to cleave to the will of the Lord alone, we shall have, through grace, fellowship with the truehearted. W. K.

NEW PATHS, AND THOSE WHO TREAD THEM

Notes from an Address by William Lincoln

WHILST some will not move out of their old ruts at all, others hurriedly accept as "the truth" every new doctrine that is put forth, without testing it by the Word of the Lord, and impulsively hasten on after what not seldom turns out to be a "will-o'-the-wisp," if not an actual mistake, and then return wounded and broken, to the place from whence they set out. This would have been avoided, if each step of the way had been carefully felt, and severally taken with God. They take a plunge into some new "ism," and judge all others to be half-hearted, who do not take precisely the same plunge. Then presently, finding out their error, and that "all is not gold that glitters," they come stumbling out again. Then such often proceed to impugn every atom of the truth, which, they had only learned in their heads, but never felt the power of in their hearts and consciences. Then, after having given up their latest theories, and gone quite back from the truth, their next work is to despise and speak evil of others, who will not follow them in their retrograde course, nor plunge into their last novelty. Only those who learn the truth directly from God, and humbly, yet firmly walk therein, will be preserved from being led astray into new paths which are of man's devising, or from slipping back into that, out from which God's call once brought them. I do not admit that it is a difficult thing to know the way of the Lord. If we keep our eye on a Risen Christ, we shall very quickly apprehend what is for His honour, and what dishonours Him.

CONTENTION

MANY a sharp conflict there has been between saint and saint, scuffling in the dark through misunderstanding of the truth, and each other, or through unwillingness to obey the truth on the part of one or the other. Abraham and Lot had strife. Aaron and Miriam jostled with Moses for the wall, till God interfered and ended the quarrel by his stroke on Miriam. The apostles, in the presence of their Master were at high words contesting who should be the greatest.

Now in these civil wars among saints Satan is the great kindle coal, though little seen because, like Ahab, he fights in disguise, playing first on one side and then the other aggravating every petty injury and so provoking to wrath and revenge. Because of this the apostle dehorting from anger says, Give no place to the devil; as if he had said, Fall not out among yourselves except you long for the devil's company. Gregory compares the saints in their sad differences to two cocks which Satan the master of the pit sets fighting, in hope

when killed to feed upon them at night. We by our mutual strifes give the devil a staff to beat us with. He cannot well work without fire and therefore blows up these coals of contention which he uses at his forge to heat up our spirits into wrath and then we are malleable and easily hammered as he pleaseth. Meek Moses when provoked speaks unadvisedly. This, if nothing else, should sound a retreat to our unhappy differences. What folly it is to bite and devour one another to make hell sport! We are prone to mistake our heat for zeal, whereas commonly in strife between saints, it is a fireship sent in by Satan to break their unity and order; wherein while they stand they are an Armada invincible, and Satan knows that he has no other way but this to shatter them. When the Christian's language, which should be one, begins to be confounded, they are then near a scattering. It is time for God to part His children when they cannot live in peace together. But woe to the one who, like Lot, separates from the man of God, preferring the flesh pleasing well watered plains of Sodom. It must needs be that offences come; but woe to that man by whom the offence cometh. Matt. 18:7.

A SUGGESTION . . . "I have been for twelve months going in and out of the meeting and scarcely any one ever speaks to me." Thus speaks many a lonely one. Would those who possess something of the shepherd's heart take a note of this, get the name and address of any newcomer and either call on them or seek a call from them. This would be a grand work for elderly, motherly sisters — Titus 2:3, 5. If heaven is our home, we shall expect to feel at home in it. No loneliness there: let our gatherings be the same: happy family circles where each newcomer shall feel the kindly warmth of true Christian fellowship.

Editor's note — we see much courtesy in this respect at times. Some, frequent in attendance at meetings other than breaking of bread, are seldom recognized or spoken to at times. Such are not easily drawn with true Christian love to seek further identification.

* * * * *

A wealthy farmer was in the habit of having a nightly reading of the Scriptures 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: Is there a danger of a servant of Christ being too much taken up with his work, allowing this to dominate his thinking, his conversation, and his correspondence, to the exclusion of his own soul's spiritual welfare, or his appreciation of Christ and the development of a Christlike spirit of humility and unselfishness . . . in other words, too much of self?

Answer: This is a very prevalent and deceptive condition. It is not a case of doing too much but of emphasizing the labor so as to attract attention to such and, incidentally, to one's self. To a people looking for something exciting, or so construed, this has an appeal to not a few who respond favorably, and financially. Herein lies the danger. We think of the beloved apostle and his companions who are described faithfully in 2 Cor. 2:17 . . . "For we are not as many, which corrupt (hucksterize) the Word of God, but as of God, in the sight of God speak we in Christ."

We have, in our files, some of the old letters written by men of God who knew what it was to pioneer, look for their own lodgings, look after themselves, often sleeping in the tent they preached in, often weeks and more away from any Assembly, and these letters, acknowledging fellowship say in small amounts of \$5.00 or \$10 or the like were answered in such a Christlike manner, never making mention of any hardship, but letters filled with their meditations to encourage the young believers or others who thus wrote to them to seek to know more of the Lord Himself. Such opening up of the Word of God in these communications to the recipients who donated them to ourselves to read, proved to be a blessing to such younger believers. The WORK was not the prominent thing but the WORD which they sought to make precious to others.

Question: Is the "back-seat" so-called the proper place for the unsaved, or those professing but not in assembly fellowship? Is setting them in the circle and leaving the matter of partaking of the memorials a matter for themselves to decide?

Answer: This question which came to us very recently from the middle West tells a story in itself. It shows there are those today who would make the Lord's table, or the Lord's Supper, more or less of a religious feature, without definite and scriptural procedures being carried out. The divine order is given us in Acts 2:41, 42, and further brought clearly before us in the Epistles to the Corinthians, called the Charter of the Church and all the above liberal, unscriptural and sectarian ideas show us how far many who once professed to believe and obey the Word as to "testimony to the Name of the Lord" have drifted.

Every proper Assembly has a place provided for those not in fellowship and to set such in the circle is wrong and only makes for confusion.

Owen Sound, Ont. — We have heard our brother Fred Holder has been stricken with a heart attack and was hospitalized at last report. Let us remember our brother in prayer.

Welland, Ont. — Brother Ed. Doherty was East lately, visiting a few assemblies and is now here with his "Egypt to Canaan" chart, brother David Rodgers of Charlton opening for him nightly in the Gospel.

Detroit, Mich. — Stark Road Assembly had recent visits from brethren Jack Noble, George Graham, Oswald MacLeod, also a week of childrens' meetings by Wm. Snider. They felt the recent Conference was very good and with nine of the Lord's servants present mutual consideration in ministry as controlled by the Spirit was in evidence. Mr. Martin of Ballymena, N. I. had a night with them after the Conference, also visited Ferndale. We enjoyed brother Martin's visit to these shores, as did others of our brethren in St. Thomas, Clinton, London, in Ontario. He was returning to Ireland the middle of November.

Toronto, Ont. — Our brother Albert Joyce has not been too well of late - we trust he shall be strengthened. He has found it necessary to share the work of editing Truth & Tidings. We saw him last at brother Warke's funeral.

Englishtown, N. J. — The recent meetings here by bre. Gustafson and David Oliver saw a little encouragement in a few professing faith in Christ.

Vancouver, B. C. — Bre. Harold Paisley and Albert Ramsay finished five weeks of Gospel meetings here in Fairview Hall - attendance was very good, real help given in the preaching and a number professed.

Waterloo, Iowa — Bre. S. Maxwell and E. M. McCullough had meetings in the Gospel Hall here - we have no report to date.

CONFERENCES

East Boston, Mass. — Conference dates December 7 and 8, with Prayer Mtg., Dec. 6th. A change has been made as to the Conference Hall, so if this reaches you in time a telephone call to 617-322-3274 is advised. Last issue has other details.

Picton, Ont. — Conference dates Dec. 28 and 29, Prayer Mtg., Fri. 27th at 7 p.m. All meetings in the Elks Hall. See last month's issue - Phone 613-373-9712.

Long Beach, Calif. — Conference dates here Dec. 28 and 29, with Prayer Mtg., the 27th at 7:30 p.m. See last month's issue - Philip Bell, M. D. 840 Dune St., Anaheim, Calif. 92806.

Pennsauken, N. J. — Annual Conference dates Dec. 28 and 29, with Prayer Mtg., 27th. Usual arrangements - see last month's issue. Corresp. Chas. Strom, 4763 Poplar Avenue, Merchantville, N. J. 08109.

Seattle, Wash. — Annual New Year Conference will be held D. V. January 4th and 5th, commencing with Prayer Mtg., January 3rd at 7:30 p.m. Breaking of Bread at 10:30 a.m. Lord's Day. Meetings in the Gospel Hall (West Woodland) located at 516 N. W. 56th St. Usual order - they seek to encourage those who are walking in obedience to His Word in ministry. Correspondence to Howard McNicol, 1535 No. 121st, Seattle, Wash. 98133. Phone 363-3288.

Tampa, Fla. — Annual Conference D. V. in Marjory Ave., Gospel Hall, North Tampa, 12704 Marjory Avenue Dec. 28 and 29, Prayer Mtg., Fri. Dec. 27. Brethren walking in the old paths welcomed in ministry. Corresp. Chas. L. Trask, 1406 Bearss Ave., Tampa, Fla. Phone 813-961-0406.

Hamilton, Ont. — Kensington Ave., Gospel Hall, Cor. Cannon St., will have their usual New Year Day Conference Wednesday, Jan. 1st. Meetings at 2:30 and 7 p.m. Supper served between meetings. Correspondence to William Costley, 81 Park Row South, Hamilton. L8K 2J6.

FALLEN ASLEEP

Barrington, N. J. — Our dear sister Mrs. Fanny McCobb went to be with Christ November 1st, aged 96—had been saved for 79 years—one of the original members of the Assembly here, over 60 years. A happy Christian waiting for His Coming.

Victoria Road, Ont. — Word has just come to hand of the homecall of our aged brother John Crary who went home to be with the Lord August 24 at age of 90. He is survived by his wife, one son and two daughters. Titus 2:13.

York, N. Y. — On October 5th, it pleased the Lord to call home our dear brother William Ladley, aged 70. He suffered from a heart condition the past few years. The small assembly here in which he was in happy fellowship for nearly fifty years, having a care, holding to the truth of God. Sadly missed by his wife, daughter and two sons, all saved, and by the assembly.

Portavogie, N. I. — Our dear sister Mrs. William Hughes of this Assembly went to be with the Lord October 4th. Saved at meetings here in 1921 held by brethren Wm. McCracken and T. Russell. A sister of a "meek and quiet spirit" adorning the grace of God, much loved and highly respected in the district where she spent her life time. Remember in prayer her dear husband in happy fellowship.

Lynden, Wash. — Our dear brother Gilbert Lankhaar "went home" October 17, aged 82. Attended tent meetings of bro. Alves in July 1931 and Correspondent of Assembly when it was formed - went on well. Last Lord's Day he spent here he gave out the hymn "More about Jesus would I know." Five assemblies represented at his service.

Frostburg, Md. — Our dear brother Clarence Llewellyn, Sr., departed to be with Christ Sept. 19th, aged 81. His wife Irene predeceased him August 26, 1973. Both in happy fellowship here - he was saved in March 1930 through a cousin's testimony. His two sons and two daughters survive, in fellowship.

Winnipeg, Man. — On October 12 our brother Metro Andrusek "went home" aged 89. Born in the Ukraine, in fellowship in West End Assembly here for about 20 years. At every meeting when able, had a concern for the unsaved.

Kansas City, Mo. — Our dear brother Fred S. A. Dickson 'went home' Sept. 27th, aged 80. Saved when 19. Born in North Ireland and in fellowship in the old Troost Ave., Assembly for 57 years - a faithful witness to the saving grace of God. He leaves his wife. A few of our brethren in this city desire the right ways of the Lord and enjoy W.I.S.

Brodhead, Wisc. — Our dear sister Mrs. Fred Gentz "went home" October 2, aged 64. Saved in the Fall of 1935, while reading John 3:36 at home. With her husband in happy fellowship in this assembly.

Clough, North Ireland — Our dear brother Andrew Alexander "went home" October 13 during the Breaking of Bread. He just read part of Psalm 103 and fell asleep in Jesus. Although an elder in a respectable congregation almost 50 years ago, he walked six miles to hear the Gospel and God saved him. Much missed here and for twenty miles around in small assemblies. His wife survives, also his daughter - however it is "only a little while."

Detroit, Mich. — Our dear sister Grace M. Gittins "went home" October 7th, aged 78. Saved when 16 and baptized 3 years later by the late T. D. W. Muir of old Central Hall where she was in happy fellowship, later in W. Chicago Hall and Stark Road Assembly. Unmarried, she had a request that the story of her conversion might be read at the service so that her brothers and sisters might hear of God's grace to her. A quiet, godly, spiritually minded believer.

Collingwood, Ont. — Our dear sister Mrs. Audrey Parnell went home to be with the Lord October 14th, aged 60 - saved in 1945 after they moved here, was awakened in Owen Sound while attending meetings there. In happy fellowship here, had a good testimony, will be missed. Survived by one son, two brothers and three sisters.