

# Words in Season

THE BIBLE FAMILY MAGAZINE



## THE NEW YEAR

*The day is Thine, the night also is Thine.*

*(Psalm 74:16)*

A year untried before me lies,  
What it shall bring of strange surprise,  
Of joy, or grief, I cannot tell;  
But God my Father knoweth well.

I make it no concern of mine,  
But leave it all with Love divine.  
The sun may shed no light by day,  
No stars at night illumine my way.

My soul shall still have no affright  
Since God is all my life and light.  
Though all the earthly lamps grow dim,  
He walks in light who walks with Him.

No ill can come but He can cure,  
His Word doth all of good insure:  
He'll see me through the journey's length,  
For daily need give daily strength.

*R.M. Offord*

JANUARY, 1987

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**– NOTICE –**

Our beloved brother, Dr. Higgins, has kindly agreed to help further in the magazine work by accepting articles for editing at the address listed above, which will then be forwarded to me for publication, if suitable. I am glad for his acceptance of my request for assistance in this and while any who wish may continue to send manuscripts here, most will probably end up in his capable hands.

**– A NOTE OF THANKS! –**

To all our readers,

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

*Matthew J. Brescia*

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# Words in Season

A MONTHLY MAGAZINE

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

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## OUR SHEPHERD (Psa. 23:1, Heb. 13:20)

The Lord is our Shepherd  
By night and by day;  
We need never worry,  
While He leads the way.  
When valleys are shadowed,  
He holds out His hands  
And guides us through safely,  
For He understands.  
Human footsteps may falter  
When pathways turn steep,  
And courage forsakes us  
When waters grow deep.  
But ever so gently,  
He leads us with care;  
There is never a burden  
That He doth not share.

*Phyllis Robbins*

## 1987 – ANOTHER YEAR

### **Ye have not passed this way heretofore (Jos. 3:4)**

*By Harold S. Paisley*

*Words in Season* is the oldest magazine of its kind in circulation, as this is the beginning of the 78th year of continual publication. The first copy was written by two businessmen in the assembly at Philadelphia whose names were Lane and Suiter. They stated that their object was to help the Lord's people to understand the "loving kindness of God," to exalt the Person of Christ, and to encourage work and witness in accordance with the principles of the New Testament. For twenty years until 1933, Dr. Edwin Martin was the editor, followed by C. Keller for 6 years, S. Keller for 9 years, and William Ferguson for 32 years. These brethren were faithful and served God in the written ministry. It is the desire of the brethren presently associated with the continuance of the magazine to maintain the exercise of the former brethren in presenting ministry to exalt our Lord Jesus Christ, to restate the great principles of the Faith once for all delivered to the saints, and to encourage assembly testimony in accordance with New Testament pattern. The associates and the present writer express our prayerful interest in all our readers in every place where saints are found waiting for the coming again of the Lord Jesus as the Bridegroom.

How good throughout the unknown days of this, another year, to have our hearts occupied with the centre, source and hope of our faith, the Person of the Blessed Lord Himself. The days in which we witness, walk and worship are difficult and, as the end draws near, are likely to increase in indifference and the love of many to wax even colder. There are dark delusions, material increase, and false teachings, causing less of an ear for the Glorious Gospel than ever before. Many are discouraged in testimony at the lack of interest and the prevailing indifference to the things of God. Some assemblies are greatly depleted as a result of the attacks of Satan, and many have fallen out by the way. To become occupied with present-day conditions is a cause for deep exercise of heart, that God would give us a little reviving and awaken fresh desires to serve Him faithfully in these last days.

Thank God in the midst of these last day evidences the grace of the Lord Jesus is sufficient for every need. The love of His heart and the shelter of His wings belong to all His Own.

There are few scriptural emblems more full of comfort and encouragement for anxious, troubled, doubting souls than the most precious part of the garments of Aaron, the Breastplate. It was upon the heart of the High Priest and so fastened to the ephod, as never to be separated from his person. Twelve beautiful gems were set in

golden clasps upon its face, all precious, but no two alike. They were altogether different in form, colour, character, beauty, name and value, but all were gems in the eyes of God. All were equally on the heart of the priest. These stones were gathered from lands and regions far apart – some from the ocean depths, some from the dark mine, and some from the ancient river bed. But whatever their origin, variety or past history, or the distance from which they were carried, all finally united upon the bosom of the priest. Within the narrow compass of an handbreadth, the ruby, topaz, diamond or emerald were borne for a memorial before the Lord. In these beautiful things faith sees the present jewels, the living stones, the saved of earth, near to the heart of our Great High Priest, the Blessed Lord Jesus Himself. This is the place of deepest affection to be enjoyed by all His Blood-bought people. Every single believer is precious and a pleasant stone to Him, specially carried and presented before the Father's Face above. None can ever perish. His tender hand will cover from every storm likely to arise on the journey to the promised land beyond. How good to know also that no feelings, surroundings, circumstances or departure of His people of old could ever alter this ordinance of the Holy Breastplate. Even so, however matters may be with His present people, their names are graven upon His heart, and on His shoulders all are borne continually.

Let it then be our endeavour, day by day in 1987, or whatever part may be left, to work, worship, witness and wait to welcome our Beloved Saviour at His return to fulfil His last promise, "I come quickly." It may be early or later in 1987. The words of dear Chapman written when he was far advanced in years express the ideas presented in our writing:

"On His heart our names are graven  
On His shoulders we are borne  
Of our God, beloved in Jesus  
We can love Him in return."

\* \* \* \* \*

## EPHESUS – REVELATION 2:1-7 LIE DETECTORS AND LOVE DEFECTORS

*By A.J. Higgins, M.D.*

Your week at Ephesus has been memorable. Scarcely can you remember being amongst Christians who have been so warm and real. You have delighted to be with them, beholding their zeal and toilsome labor for the Lord. What joy to stand together in the open air market place! What a sense of accomplishment to visit and see souls respond, coming out to meetings. Some have even professed during this brief week which you have been privileged to spend with them.

The hospitality which they have shown has been remarkable. The kindness, warmth and genuine care they have expressed for you has made an indelible impression. You have thrilled to hear not only of the prosperity of gospel work, but of the recent crisis which the assembly has weathered. It seems that some had risen up claiming to be apostles. Their teaching was wholly different from what had circulated among them in Paul's day. In looking into the credentials of these men, they were found to be false apostles, liars, men who were seeking to subvert the assembly. How thankful the brethren were for discernment and help to detect that which was a lie.

With great joy they displayed a copy of the precious letter from Paul, almost twenty-five years old. You have spent evenings together with the brethren reading and re-reading this lovely epistle of love.

Your week is just drawing to a close. As you take your place with the saints that last Lord's day, you almost feel that you have found the perfect assembly. As the meeting comes to a close, someone (the angel of the church?) rises to read a letter from the aged apostle John. Banished to Patmos by the cruel emperor for his faithfulness to the Lord, John has a very special place in the affection of all the saints. Yet this letter is somewhat different. Its length is remarkable; its contents startling; and its actual author the risen Lord.

All ears are sharpened to listen when it is made clear that there is a special message for the church at Ephesus. While the introduction makes it clear that all the letter is for the assembly, there is a portion which is addressed especially to the believers here.

With joy for the saints you listen as the Lord commends them for their work, labor and patient endurance. With justified delight in the joy which they have brought their Lord you hear His appreciation for their detection of that which was a lie and evil. You wonder on what high note this letter will finish when a sudden unexpected tone seems to interrupt the letter. With both surprise and emotion, the reader hesitantly reads, "But I have somewhat against thee!"

### UNSEEN DEFECTION

What can it possibly be that the Lord finds to correct here? You certainly have not been conscious of anything. All seems ideal. Whatever wrong condition exists must be hidden from your eyes. The reader continues: "Thou hast left thy first love." Unseen by visitors, unrecognized by even the believers there, yet open for the risen Lord to see, was the development of a condition of heart which needed correction.

The admonition of the Lord twenty centuries ago is still a searching message to all that have ears to hear today. All service, labor and sacrifice is valued in proportion to our love for the person of Christ. The well-known introduction to I Cor. 13 makes clear that I can speak,

serve or even sacrifice my body all to no avail if I have not charity.

Diligence, deeds of wearisome labor, devotion to His Name, and discernment all characterized this assembly outwardly. Only the Lord was able to detect the departure that was inward and unseen. Assemblies are comprised of people. It is, then, the hearts of individuals which can become colder. It is not that these saints were without love or affection to Christ or the brethren. It was their first love which they had left. It is first in quality not in time. It is not necessarily what they enjoyed on salvation's day, but what was the highest and best they had known.

Are we not all liable to this? Is there not the danger of outward activity and visible sacrifice and devotion becoming our gauge of our love? Could it be that the very success in the crisis with the false apostles had sown the seed for their self-contentedness? We can only leave that to conjecture.

### ULTIMATE DANGER

The Lord continues: "I will come unto thee quickly and remove thy lampstand out of his place, except thou repent." Silence fills the hall at these words. Does the punishment fit the crime? Aren't these words extreme for the condition?

Perhaps we need to recognize that what the Lord is pointing out is an inviolable law of spiritual life. We are either going forward or we are going backward. If they were declining in their love to Christ, no amount of labor or sacrifice could compensate. Eventually, loss of testimony for God would occur. We are either increasing in spiritual love and its results, or we are declining and in danger of extinguishment.

The principle is transferable and applicable to our individual and collective testimonies. I am not advocating a "love is the only thing that matters" ethic. The Lord is admonishing an assembly for its lack and through them, reminding us of its imperative nature.

### URGENT DEMAND

The Lord's assessment of their condition is next followed by His admonishment. There is a call to remembrance, a command to repentance, and a charge to repeat the first works. Your first response is one of bewilderment. But this is followed by a deep sense of thanksgiving that there is a way back, that there is a means of being restored.

The call to remembrance has brought to your minds the lofty truth you have read this past week in your study of the Ephesian letter from Paul. You understood the truth there to be positional truth; that love had placed you in the heavenlies. Now you realize that positional truth was meant to have an effect on your affections and life practically.

The command to repent is perhaps the most difficult. Amidst this seeming Eden of prosperity, to recognize inward failure and coldness

is humbling. Yet by divine grace the assembly will bow to its Lord. First works, works done in the atmosphere of the quality of first love, will assuredly follow.

### UNFAILING LORD

As the letter draws to a close you hear the message to the overcomer. It comes from Him Who is walking in the midst of the seven golden lampstands (v. 1) and it promises the privilege of eating of the tree of life in the midst of the paradise of God (v. 7). Your mind races back to Genesis 3, to the Lord God walking in the midst of the garden and to a failing man. You are comforted to know that the Lord, as in Eden, is still looking for fellowship. It is not He Who has failed, but the assembly. He is still available to all who will heed His call. Walking together in fellowship with Him is still a possibility. Enjoying the tree of life in the midst of the garden is set before you as an incentive. The call to return comes from a heart of wounded love. It goes out to a people who have departed, unseen, from their first love.

\* \* \* \* \*

## TEACHING DOCTRINE TO SUNDAY SCHOOL STUDENTS

*By James N. Smith*

### Lesson Four

TEXT: GENESIS 1 – CREATION

PRESENTATION OF THE LESSON:

In this lesson we will endeavor to teach essentials regarding creation. Understandably we cannot cover many areas which your students may question you on. If you do not have an immediate answer for them, assure them you will obtain one.

Genesis 1 presents: (1) what God said, (2) what God did, (3) what God saw, (4) how God felt. Noticing the verses where these thoughts are found and listing them on your board will reinforce their minds with the sovereignty of God and wisdom and power of His word. You will note also the days are a successive building program. Days 1, 2, and 3 are forming days, or God preparing areas for habitation. These days are really a statement of origins not evolution. In day one, seek to dwell upon the wonder of light. We can see where it is, what it does but cannot truly describe what it is. In God's wisdom it is given as fundamental to our environment and existence. Now take your students to John 1:8 and II Cor. 4:6 and point out the source and embodiment of physical and spiritual light. Seek in each of these days to apply spiritual truth thus.

Perhaps in the second day you should emphasize the power of God, by His word separating the waters. Men have calculated there

is an estimated 54 trillion 460 billion tons of vapor suspended in the air around the earth at all times. In the constant process of evaporation the weight balance is maintained and the purification of earth's waters and renewal of chemicals for the ground are renewed.

From the third day you have the interesting account of the seas and continents given their bounds. It will be helpful for this lesson to have a world map. Point out how the continents fit together and were thus in the beginning. Genesis 6-11 gives us the flood account and the subsequent dividing of the families, languages and continents of earth. Evidently to make this interesting and constructive you must do your homework. At the close of this paper I will suggest a couple of books I feel will be useful to this preparation.

In days 4, 5 and 6 God is filling the areas prepared with suitable habitation. Gather in your homework details from each realm of the heavens, fowls, animals and man which will magnify the wonder of the order and distinctions determined in the wisdom of God. What wonder opens to the mind as you will discover to your students the elements of the fourth day! A celestial structure is determined of God, basic and essential to the governing of time, or chronology on earth. Light and darkness will govern man's life and seasons. God organizes into an understandable system these celestial bodies. How relevant this is to modern science in the exploration of the heavens. You will have no difficulty emphasizing how dependant man is upon the dependability of God's creation of this fourth day.

For the fifth day take perhaps the birds. Use the eye gate again with a model or picture. Note some unchanging instincts of birds such as their nesting. Even some sparrows and starlings after now over 100 years of having been transplanted from their native climate, continue to build nests as though in a colder climate, lining the nests with warm, soft materials as an insulation and covering it completely over. F.C. Payne remarks, "Many other instincts – to which every bird in every species remains true. For example, mode of flight, color and shape of eggs, call notes, design and coloring."

It is implied in the fifth day, verse 20, by the word abundantly, meaning swarms or multiples, that God made many pairs in the animal and fowl creations. But it is clear that when we come to day 6, Adam and Eve were the first and only humans made, Genesis 3:20 and I Cor. 15:45.

In relation to man, while I will not endeavor to look at the many intricacies that may be dealt with relative to the complexities in the medical sciences, we should consider a little of the basic essentials of his nature. The Hebrew for "man" is "Adam," and the roots of the word come from our word for ground or dust and may also mean atoms. The two accounts of man's creation as given in chs. 1 and 2 of Genesis are not contradictory as critics would like to say. Gen. 1

shows Adam in relation to the rest of creation while ch. 2 emphasizes his distinctions and uniqueness in creation as placed there by God. In 1:26 God said "Let us make man in our image and after our likeness." Image has the sense of representation, such as an image upon a coin or plaque. God created man to represent Him on earth! What a ruin and failure he has proven to be. Likeness is the sense of resemblance. This cannot be physical for God is a spirit. It rather indicates moral and intellectual. Thus God clearly sets man apart from the brute creation. Man is a tripartate being, his body and soul link him with the material creation, his spirit links him with God. Go over this ground carefully and note how the word of God, man's creator, is designed to affect man's spirit, soul and body (Hebrews 4:12, John 5:24-29), also what the work of the Spirit of God is in the world today (John 16:8-11).

In these six days, you will have given some foundations of the greatness, goodness and majesty of God. These foundations are sowing reasons for rejecting evolution. Its unproved theories are the antithesis of our faith, dispensing with God, denying revelation, inspiration and the miraculous, thus despising Christ's claims to deity, resurrection and eternal existence.

There are many dependable writers you will find helpful in this area. I suggest, "The Genesis Record" by Morris and "The Seal of God" by F.C. Payne as substantial aids for this study.

### **Lesson Five**

The following are abbreviated notes related to the previous lesson. Develop them in subsequent lessons. Meditate in these truths and break them into sections suitable to the time frame you will have with your students.

TEXT: GENESIS 1:1; JOHN 1:1-3, 14, 18; COL. 1:14-17; REV. 4:10-11

PURPOSE OF THE LESSONS:

Establishing the Creatorship of our Lord Jesus Christ.

PRESENTATION OF TRUTH:

God could only reveal Himself to humanity by becoming human. A missionary pondering this truth while walking one day, passed by a large African ant hill. As his shadow passed over the hill, all the ants stopped and waited to see if the shadow was that of an enemy that would destroy their dwelling. The missionary asked himself, "How can I convey to these insects that I wish them no harm?" He realized there is only one possible means of doing so and that would be to become an ant so he could communicate with them. Here was his answer of conveying to the natives how God in heaven could relate His mind and person to humanity – by becoming human Himself. "God was manifest in flesh" (I Tim. 3:15).

As musical instruments are recognized by their sound and authors by their works, so God is known by the manners and words of the Lord Jesus Christ.

From the texts you have read, extract truths as the following:

John 1:1-3, 14, 18. The Word is indispensable to creation (v. 3). In vs. 1-2, we have the thought that the Word is distinct yet equal with God. Verse 14 identifies the Word as Christ Jesus and shows He was existent before taking humanity. Verse 18 shows His Sonship did not begin at incarnation and that He is the full and final revelation of God to man.

In Col. 1:14-17, show the superiority of Christ to creation, for all things are by Him (thus inferior to Him); His supremacy in creation, for all was created for Him (v.16); Christ is the sovereign sustainer of it all (v. 17), for He is prior to and controls all to its divine purpose.

Revelation 4:10-11. Here our Lord Jesus is introduced in glory as the rightful judge of sinful men with sole rights to rule on the earth. Show from the ministry of our Lord, His power and authority over the troubled sea and wind, and the wild colt, etc. Yet man rejected Him and crucified Him, but God has raised Him from among the dead and appointed Him the Judge of unrepentant sinners (Acts 17:30).

Remember these are suggestive truths which will lay foundations for the fear of God and the Spirit's work unto salvation. After four or five lessons in this area, spend one lesson to summarize, bringing together vital points to show the greatness of the Lord Jesus and our responsibility to Him.

\* \* \* \* \*

## THE ATTRACTIVENESS OF THE PERSON OF CHRIST

What attractiveness there must have been in Him, for the eye and the heart that had been opened by the Spirit! This is witnessed to us in the Apostles. Doctrinally they knew little about Him, and as to their worldly interests, they gained nothing by remaining with Him. And yet they clung to Him. It cannot be said that they availed themselves of His power to work miracles. Indeed they rather questioned it than used it. And we have reason to judge that, ordinarily, He would not have exercised that power for them. And yet, there they were with Him, and for His sake had left their place and kindred on the earth. What influence His *Person* must have had with souls drawn of the Father! And this influence, this attractiveness, were alike felt by men of very opposite temperaments. The slow-hearted, reasoning Thomas, and the ardent uncalculating Peter, were together kept near and around Him.

\* \* \* \* \*

**THE KING IN HIS BEAUTY**

From the golden fields of India,  
Laden with a costly freight,  
From the distant land of Sheba,  
Came a queen, in royal state.

Eagerly she gazeth onward  
Toward the city of the king,  
Earnestly she presses forward,  
Homage, with her gifts, to bring.  
Solomon, in all his splendour,  
Shines at length before her eyes,  
And her heart with glad surrender  
Ceases Sheba's gems to prize.

Spices lose their sweetest fragrance,  
Precious stones of lustrous hue  
Pale before the light and radiance,  
Of the scene disclosed to view.

"Face to face mine eyes behold thee  
Seated on thy golden throne;  
Ah! the half hath not been told me  
Of thy worth, for thou alone

Far exceedest all in beauty,  
Glory, majesty, and state;  
Would it were my bounden duty,  
At thy feet to stand and wait.

There to hear thy words of wisdom,  
There to serve thee, if I might;  
Happy salve in such a kingdom,  
Bondage changed to pure delight.

Never more thy fame shall slumber  
Live for ever, blessed king!  
Had I harps in countless number,  
To thy praise I'd tune each string."

\* \* \* \* \*

Lord, this story wakes the yearning  
To adore Thee face to face;  
Sets mine inmost soul a-burning  
To behold Thy power and grace.  
Knowledge of transcendent order,  
Aspirations pure and true,  
Here on earth, scarce touch the border  
Of Thy robe of heavenly blue.

Angels worship at Thy pleasure,  
Saint in light Thy praise repeat;  
Homage, though sublime in measure,  
Only rises to Thy feet.

Ah! throughout the wide creation,  
Fairest treasures, rich with fame,  
In the dust must yield oblation,  
To the glory of Thy Name.

## THE CHRIST

By Stan Wells, Vancouver, B.C.

Scripture has much to say about our Glorious Lord Jesus Christ. Among many titles and names given to Him, the name *Christ*, the anointed of Jehovah from all eternity, possesses aspects of truth that we do well to ponder.

Hebrews 13:8 addresses Him as the *Unchanging Christ*. "Jesus Christ the same yesterday, and today and forever." He ordained creation for the pleasure of His creature (Hebrews 1:13); priesthood for the succour of His people (Hebrews 5:1-6); and shepherd ministry to care and watch for His own (Hebrews 13:7, 17, 24). All these will cease and terminate one day, yet He remains the same, the *Unchanging Christ*. How comforting to contemplate in days of changing priorities, values and aspirations, the *Unchanging Christ*.

John 7:46 speaks of Him as the *Unequaled Christ*. The officers who came to apprehend Him were heard to say "Never" – unlimited time; "Man" – unrestricted humanity; "spake like this" – unparalleled words. He is unique, preeminent, above all others. How important then for us to meditate and muse upon the *Unequaled Christ*.

Psalms 103:14 describes Him as the *Understanding Christ*. Here the Psalmist said "For He knoweth our frame," – perfect knowledge; "He remembereth" – perpetual recall; "we are dust" – peculiar composition. Amidst all the stresses and tensions that modern living has brought to our generation, how instructive to ponder continually the *Understanding Christ*.

Isaiah 42:1-4 directs our attention to Him as the *Unfailing Christ*. We hear Jehovah's lovely words, "Behold my servant in whom my soul delighteth," – the delight of the Father's heart; "He shall not cry nor cause his voice to be heard in the street," – the demeanor of His service; "He shall not fail nor be discouraged," – the dignity of the servant. In the midst of failing nations, governments, societies, and numerous environments, how thrilling to lift our eyes away from this old, sad, corrupt world, and fasten them upon the *Unfailing Christ*.

Revelation 3:20 portrays Him as the *Unwanted Christ*, outside the heart's door of the potential Laodicean overcomer. We hear His imploring words, "Behold I stand at the door and knock," – His patient posture; "If any man hear my voice and open the door," – His touching proclamation; "I will come in to him and will sup with him and he with me," – His unfailing promise. How sad to think that this condition could presently describe our attitude towards the *Christ*.

Well might each one ask, "Have I room in all my activities in the assembly of God, the world of men, and the family sphere, for the *Unchanging, Unequaled, Understanding, Unfailing, and Unwanted Christ*?"

## THE SWEET INCENSE (Exodus 30:34–38) (Part IV)

By Ben Nicholson, Sydney, Australia

### THE SEVENFOLD HOLINESS

It is delightful to see the sevenfold Holiness of our Lord Jesus in the sweet incense. The number seven in the Scripture is the number of "spiritual perfection" and it is most fitting that this should be presented in this way in these few verses. *First*, there is the stacte in verse 34, meaning, as we have said before, to "distil," to be "free from any impurity." That tiny drop was crystal clear. No contamination whatsoever in His conception or His birth. The Holy Spirit has written "that Holy Thing that shall be born of thee." His Life and Death were also completely free of anything impure. *Second*, we have in verse 34 the pure frankincense. We have already written a few words about the frankincense, which means "white," or to be "frank and open," nothing covered. Every thought, word and deed right to the depth of His being was absolutely pure before the eye of His Father and God. *Third*, there is the salt, verse 35. It was so salted together that each component and every particle which had been beaten small was permanently and completely free of anything that was corrupt. The corruption in this ungodly world could not touch Him and there was no corruption within Him. Also in the tomb there was no corruption, hence the reason why the sweet incense was always sweet. Therefore the perfume, the fragrance and sweetness remain forever unchanged.

In verse 35, we have *fourth*, the fact that it was pure. How marvelous this is! Indeed there is no English, Greek or Hebrew word which could possibly convey the true meaning of this word "pure."

However, we are reminded of the unapproachable, stainless purity of the Light in which God dwells. This then could give us some understanding of this word. The human hand with the pen could not describe its purity, nor can the human tongue ever expound it and the human mind cannot comprehend it (I Tim. 6:16), yet our Saviour in all His unspeakable purity and grace approached us and met all our need as guilty sinners. He brought us to Himself, and now as our Great High Priest, appears in God's presence for us.

*Fifth* is the word Holy. The sweet incense was Holy, as is our Lord Jesus Christ, our Great High Priest, and again *sixth* is the fact that it was *most* Holy.

*Seventh* reads Holy for the Lord. In this sevenfold description of the Holiness of the incense it displays the perfect Holiness of our Great High Priest. Furthermore, the word Holy is mentioned three times in these few verses; this is unique. The number three in the Scripture is the number of divine perfection and this displays the intrinsic and extrinsic holiness of our blessed Lord. Worthy of our special atten-

tion is the statement made in the seventh reference to His holiness, in that it was "holy for the Lord." This statement shows to us that this is a holiness which only God can comprehend. How true when we sing: "But the high mysteries of His Name an angel's grasp transcends," so also does His holiness, and so we add "the Father only glorious claim, the Son can comprehend." As we review His holiness seen in these verses we would bow in reverence in His Holy Presence and say "would He devote that sacred Head for such a worm as I." It is a joy and delight to know that He is exalted at God's right Hand a perpetual incense (Exodus 30).

### NO FALSE IMITATIONS

No one was to produce an imitation of the Holy, sweet and fragrant incense. No doubt the Antichrist will attempt to make an imitation, but as verse 38 says (and rightly so) "He shall be cut off from his people."

### "WHERE I WILL MEET WITH THEE"

I would like to close these thoughts on the sweet incense with a few words on verse 36 "and thou shalt put of it before the testimony in the Tabernacle of the Congregation where I will meet with thee." This verse takes our minds back to the days when the Lord God said to Moses "there I will meet with thee." It also reminds us of the privilege and responsibility we have today (according to Hebrews 10:19, 22) of being free to enter into the holiest by the blood of Jesus through the veil, and by Divine grace we are able to draw near and there we can worship and commune with our God and Father. Also, the words "there I will meet with thee" point us forward to the glorious future, when we will be presented faultless before the presence of His glory with exceeding joy (Jude 24). What a meeting this is going to be, when we meet our Father and our God, when we are presented faultless, and our Lord Jesus in our midst exclaims "behold I and the children which God hath given Me." This all takes place within the holy place where the sweet incense is. Our Lord Jesus says "I will declare Thy Name unto my brethren" and what a grand introduction that will be. Furthermore, He adds "In the midst of the Church will I sing praise unto Thee." What a joyful occasion this is going to be for Him and for us.

There we will stand, the vast throng of the redeemed, as He sings praise to His God and Father, and as His voice rises above the vast throng of saved sinners, no doubt we will stand in breathless wonder as He sings. What melody that will be, the like of which we have never heard before, and if it were possible to be close to the Officers who came to apprehend Him in the Temple and returned without Him saying "never man so spake like this man," no doubt in the Glory we could hear them say "never man so sang like this man." As He com-

pletes His song of praise to His God, we the saved of the Lord will rise to the occasion and with His likeness impressed on each brow we will exclaim "Tis Thou Who art Worthy, Lord Jesus, 'tis Thou."

The sweet incense there will be all the sweeter, the satisfying fragrance of the perfume will be beyond expression and the sweet perfume of His words and ways we will enjoy forever.

How wonderful to be there, sinners saved by grace, there to hear that beautiful melody, the wonder and sweetness of His voice and the Heavenly words in His song of praise to His God and Father. How great is our God, how great a Lord and Saviour and how great a High Priest.

"The fragrance of our blessed Lord,  
It never could be hid,  
His words, His ways and everything He did;  
It crossed the sea, spread through the land,  
Ascended up on high, but best of all  
It reached my heart and made me ever nigh."

\* \* \* \* \*

## CHRIST'S COMING WAS TOLD

*Selected*

**To Adam and Eve**, as the *Woman's Seed*, and *Satan's Destroyer* (Genesis 3:15).

**To Abraham**, as the *One thro' whom the nations should be blest* (Genesis 22:18).

**To Jacob**, as to what *tribe* – that of Judah – He should spring from (Genesis 49:10).

**To Isaiah**, as to what *family* in Judah – that of Jesse – He should belong (Isaiah 11:1-5).

**To Micah**, as to the *town* where He should be born – Bethlehem – (Micah 5:2).

**To Daniel**, as to the *time* and conditions of His life and death (Daniel 9:25).

**To Mary**, as the glory of *His Person* and *His future honors* (Luke 1:30-35).

**To the Shepherds**, as to the *fact* of His birth and the *purpose* of it (Luke 2:11).

**To the Wise Men**, as the *King* Who had been born, the Star guiding (Matthew 2:9).

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

\* \* \* \* \*

## WORSHIP (Part I)

By W.J. Nesbitt

The purpose of this article is to examine briefly *four* different kinds of *worship* brought to our attention in the New Testament by the use of four different words in the Greek language.

### "VAIN WORSHIP" (Matthew 15:9)

The Lord Jesus, speaking to scribes and Pharisees of Jerusalem, said, "But in vain do they worship me, teaching for doctrines the commandments of men." These people were not satisfied with the word of God and the order of worship originally instituted by God in the nation of Israel. They had departed very far from that which was found in the writings of Moses which governed the nation's worship after the Tabernacle of Testimony had been set up in wilderness conditions and the minute details later given when the temple was built by Solomon. Undoubtedly they went to the temple at Jerusalem which the Lord Himself acknowledged as His Father's house in John 2:16. Woven into God's pattern for worship were the doctrines and commandments of the various schools of thought emanating from the minds of men who thought they could improve upon what God had committed to their fathers. This resulted in an empty form of worship which had no real value. There was nothing in it for God and no benefit accrued to themselves. The result was a form of religious deception which caused men to pride in their worship and service of God when in reality all was empty and void. The exercised child of God will surely see the danger of introducing anything which alters or affects God's order, particularly in the assembly of His people as gathered unto the Name of our Lord Jesus Christ. We should ever be content with the simplicity which is in Christ and endeavour, despite the weakness which is often in evidence, to be governed solely by "What saith the Scripture."

### "IGNORANT WORSHIP" (Acts 17:23)

Paul, referring to the inscription of the idolatrous worshippers on *Mars Hill* to the unknown God, said, "*Whom* therefore ye ignorantly worship, him declare I unto you." The apostle was quick to discern "their devotions" as he passed by. They were following a form which was dictated by their own hearts and minds. They were ignorant of God and His requirements. Their inscription suggests that they were conscious of the existence of God beyond all their idols. Without true knowledge of Him there could be no true worship. It is utterly appalling to consider the amount of ignorant worship throughout the world, even in lands where the truth of Christianity has been made known. The child of God with desire to please God will be warned against

going beyond the limit of His own individual knowledge of God as he engages in worship. Whilst he is in a different category from the blind and ignorant worshippers who were still in their sins, he will recognize the importance of worshipping within the limits of that experimental knowledge of God which he has obtained in fellowship with *Him* since his conversion. His worship will then be real and he will be thus preserved from anything savouring of ignorance.

"WILL WORSHIP" (Col. 2:23)

Paul wrote to the believers at Colosse and warned them against what he described as "will worship." The problem was not actually the introduction of the mediation of angels into the minds of the saints, but the actual worshipping of angels (Col. 2:18). This emanated from the fleshly minds of some which were vainly puffed up. One encourages an intelligent grasp of the things of God. Those who pride in their simplicity in divine things are in reality priding in their ignorance, a very serious form of pride indeed! Nevertheless, all who seek to develop in their worship must ensure that the development is in reality the outcome of growth in the soul and increased knowledge of the Lord as revealed to the mind and heart by the Holy Spirit of God. The word which is translated as "will worship" clearly points to that which has its origin in the will of men, apart from divine revelation. The unwary and unspiritual may be impressed with it and what they consider to be the wisdom of those propagating such ideas. There are still those amongst us who, whilst not going the distance of those at Colosse, would try to impress the saints with their supposed wisdom and imagined cleverness. Spiritual men who were raised up by the Lord in the assemblies in past days were content to be nothing in order that Christ might be exalted in their ministry. No matter how wise the men, or how specious their arguments, when any go beyond the scriptures, introducing the slightest detail that affects the worship of God, it must be seen in the category of "will worship" and resisted at all cost. There can be a very speedy drift back into ritual and ceremony which are not according to God once there is departure in any way. *(To be continued)*

\* \* \* \* \*

Mightier than giants are men of the race of heaven; should they once arouse themselves to battle they could laugh at the spear and the habergeon. But they are a patient generation, enduring ills without resenting them, suffering scorn without reviling the scoffer. Their triumph is to come when their enemies shall receive the vengeance due; then shall it be seen by an assembled world that the "little flock" were men of high estate, and the "offscouring of all things" were verily men of real strength and dignity.

## QUESTIONS AND ANSWERS

*By Harold S. Paisley*

**Question:** Is capital punishment sanctioned in the epistles of Paul?

**Answer:** The reading of Romans 13:1–5 clearly teaches that every soul is to be subject to the civil authority, for such is ordained of God Himself. Regarding capital punishment for deliberate murder, Genesis 9:6 says, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man." The murderer has done more than destroy a human, for he has destroyed that which God made in His Own image. God therefore makes human government responsible to avenge this crime by the supreme penalty.

In Paul's time, this was evidently still carried out, "For he [the officer of the law] beareth not the sword in vain, for he is the minister of God, an avenger to execute wrath upon him that doeth evil" (Rom. 13:4).

It is evident that Paul sanctioned capital punishment. The words "the sword" and "avenger to execute wrath" are strong expressions, pointing to capital punishment. It is the belief of all who consider the subject in light of the scriptures to accept the fact that capital punishment is ordained of God for the terrible crime of deliberate murder.

**Question:** Why did the Lord Jesus state in His discourse on the Manna that it was not Moses who gave you that Bread from Heaven (John 6:31. 32)?

**Answer:** This question is a very interesting and important one, as it shows that a false idea of tradition may be accepted as truth by the misunderstanding of the scriptures. The record in John 6 shows that the Blessed Lord corrected their misinterpretation of a single word in Nehemiah 9:15 from which they had quoted. In reading carefully, the "He" of Neh. 9:15 had always been applied to Moses, but in John 6:32, Christ shows that "He" is the Father (one of the proofs of His Fatherhood in the O.T.). We can learn from this that the Lord did not accept the opinions and teachings of the scribes without comment, but sought to correct any wrong conception produced by traditional usage. This was one of the leading factors in their enmity towards Him which finally led to their desire to see Him slain at the Cross. The application to us is evident. We should ever seek by the Divine help of the Holy Spirit to ascertain the correct interpretation of any passage of the Word of God. We might add the importance in this section of one small word, the pronoun "He." How important are even the very letters of the Inspired Word of God (Gal. 3:16).

## NOTICE

**Sherman, MI** - 4901 North 11¾ Road, Mesick, MI. (616) 885-1304. Lord's Day – Breaking of Bread, 10:00; Sunday School and Bible Class, 11:15; Gospel, 7:00. Wednesday – Prayer and Bible Study, 7:00. Corr. Chancy A. Spencer, 4773 North 15 Road, Mesick, MI 49668. (616) 885-1347.

**San Diego, CA** - The assembly has asked that any of the Christians who have relatives or friends stationed in the U.S. Navy in San Diego to contact them by letter – 4646 Twain Avenue, San Diego, CA 92120 or telephone (619) 280-7021. The Christians are desirous of being of help to such that may be in the area.

\* \* \* \* \*

## REPORTS – UNITED STATES

**Byfield, MA** - Before going to the East Boston conference, brother John Gray spent two nights with the assembly which was an encouragement to the saints. Brother David Oliver is expected for a brief gospel series to start on December 15.

**East Boston, MA** - The saints were greatly encouraged as to their conference held over the first weekend in December. Much of the ministry was focused on truths pertaining to the local assembly, which is ever needed in our conference gatherings.

**Methuen, MA** - Brother Gilbert Stewart gave a report of his work in Southern Ireland here and in the assemblies at Byfield, Cambridge and East Boston. He is in the USA to visit his father, now 97, who is a resident at the Longport Home, before returning to his field of labor before the end of the year.

**Brookfield, CT** - The saints were cheered on having brother James Smith for a few nights at the end of November, when he preached the gospel from his chart on the Levitical Offerings.

**Hartford, CT - Charter Oak Gospel Hall** - The conference held the weekend before Thanksgiving was an occasion when refreshing ministry was given to direct the hearts of the Lord's people into more godly living. A teenage girl professed to be saved on December 8.

**Terryville, CT** - Brother David Oliver was with the assembly for the Connecticut area Bible Reading on November 16, when I Timothy 5 was considered. That same night, a young girl, whose parents are in the assembly, professed to be saved. He remained for a few nights of ministry and then returned following the Bryn Mawr, PA conference. Following the Hartford conference, brother Frank Pearcey visited the assembly for three nights with much appreciation.

**Pennsauken, NJ** - Brother Sydney Maxwell spent two nights here and two nights at Barrington after the Bryn Mawr conference. After the East Boston conference, he returned to his home in Vancouver.

**Bryn Mawr, PA** - A nice spirit prevailed at the conference held over the Thanksgiving weekend. It was cheering to have brother Oswald MacLeod present, in view of the surgery he underwent earlier in November. He was able to take part in ministry, which was much appreciated.

**Hatboro, PA** - Brother Albert Ramsay was with the saints for a night following the Bryn Mawr conference. He went on to the Charter Oak Assembly in Hartford, CT, and to the East Boston conference, before returning to Prince Edward Island.

**Hickory, NC** - Gospel meetings conducted by brethren Albert Ramsay and Ernest Moore saw a married lady trust Christ. Children of Christians are still a burden to the saints.

**Mansfield, OH** - In a gospel effort conducted by brethren John Slabaugh and Joel Portman during November, the saints were encouraged as to the number of unsaved that attended the meetings.

**Jackson, MI** - Brethren Norman Crawford and Walter Gustafson purpose starting gospel meetings on February 8.

**Beetown, WI** - The assembly, on the occasion of their 60th anniversary, had an all-day meeting on November 9.

**Blue River, WI** - Brethren Murray McCandless and Paul Kember were with the saints for an afternoon meeting on November 23. Brother William Metcalf began on November 30 for two weeks of ministry on the Seven Churches of Asia.

**Willmar, MN** - Brother Robert Surgenor spent over a week in ministry with the assembly here. He then went to Manchester, IA for two weeks when he took up Church Truth. Ere returning home, he visited the assembly at Beetown, WI for a few nights before Thanksgiving.

**Garnavillo, IA** - As we go to press, we learn that five have professed in gospel meetings conducted by brethren Paul Kember and Murray McCandless, one of them an outsider. They purpose continuing through the second week of December. Good and practical ministry was given at their all-day meeting on Thanksgiving Day.

**Manchester, IA** - A time of profit was enjoyed at the monthly ministry meeting held on November 16.

**Marion, IA** - Brethren James Smith and Paul Kember are planning to start gospel meetings on January 11.

**Stout, IA** - Brother James Ronald, Sr. along with brethren who labor in the area gave helpful ministry at the meeting held on Thanksgiving Day.

**Phoenix, AZ** - The four-day conference held over the Thanksgiving weekend was a cheer to the saints.

**Corvallis, OR** - Brother Jonathan Procopio is keeping busy in this city with a children's meeting on Monday and Tuesday nights, each in a different part of the city, on Wednesday night a prayer meeting and on Thursday night a Bible study. Friday is being devoted to a gospel meeting in the Salem Assembly, in view of a number of the Christian's children still unsaved.

**Arlington, WA** - Gospel meetings conducted by brethren Douglas Howard and Walter Gustafson ended on November 23 with a young mother from the outside trusting Christ.

## **REPORTS – CANADA**

**Hamilton, Ont.** - **Kensington Avenue Gospel Hall** - After the gospel meetings at the Seneca College, brother Sydney Maxwell gave three nights of helpful ministry on the first two chapters of I Peter.

**Lakeshore, Ont.** - Brother Robert Surgenor, along with brother Arthur Ward of the Mt. Sterling, WI Assembly, are expected to start in gospel meetings on January 4.

**London, Ont.** - **Highbury Avenue Gospel Hall** - Blessing in salvation was seen in the gospel effort conducted by brethren James Beattie and William Metcalf.

**Merlin, Ont.** - Brother Norman Crawford was with the assembly for three nights of ministry in the second week of December. He was going on to Akron, OH for the Lord's Day and a few nights to minister the Word.

**Oshawa, Ont.** - The assembly had an all-day meeting on Saturday, November 29, with over 200 in attendance. A number remained for the Lord's Day, at which time an afternoon ministry meeting was also convened.

**St. Thomas, Ont.** - Brother John Gray spent a weekend with the saints in November.

**Sault Ste. Marie, Ont.** - Gospel meetings conducted by brethren Albert Hull and J. A. (Bert) Joyce ended on November 30 with two professing to be saved, one a married man, the other a teenager.

**Toronto, Ont.** - The three weeks of gospel meetings conducted by brethren Sydney Maxwell and Eugene Higgins in the Seneca College saw a nice number professing faith in Christ, some being restored and still others receiving the assurance of their salvation. The Christians were greatly cheered as to the presence of God in their midst. Brother Harold Paisley is spending the month of December, on Tuesday, Wednesday and Thursday nights in ministry at the assemblies in Bracondale, Pape Avenue and Rexdale, one night each week in each assembly.

**Winnipeg, Man. - West End Gospel Hall** - The assembly was strengthened and cheered as the result of the gospel effort conducted by brethren Jack Gould and Jack Nesbitt. Two teenagers were received into the fellowship two weeks ago and others are exercised as to this important step. Also, a teenage girl obeyed the Lord in baptism and they are planning another baptism before the year's end when another girl, who was saved just over three months ago, will be obeying the Lord in baptism. They have had appreciated visits from brethren James Currie, Robert Surgenor, Arnold Adams and John Thompson (Northern Ireland). Brother Jack Gould will be giving an account of the work in St. Lucia in early December.

## REPORTS – FOREIGN

**BRAZIL** - Brother Wilfred Glenn and his family returned to Brazil in mid-October, at which time he joined brother Thomas Matthews in Cachoeira do Sul. Brother John McCann and his wife, before returning to Northern Ireland, lived in this town for eighteen months. Brethren Henry (Harry) Wilson and Thomas Wright are preaching the gospel in the Gospel Hall at Porto Alegre.

**AUSTRALIA - Casino, New South Wales** - Brethren Eric McCullough and Leo Strahan had very encouraging gospel meetings in the tent with a number professing salvation. The believers appreciated the help given by brother McCullough in ministry.

**HONG KONG** - Brother John Short writes this interesting account: A young man recently turned in in Nanking at a place reopened for meetings and on the doorstep asked an aged believer there, "Is there forgiveness for me?" Upon inquiry he told how during the Cultural Revolution (1966-1976) he had been one who along with other Red Guards, burned all the books, Bibles and possessions of the Christians there. He was assured there was forgiveness and that the God Who had now so manifested Himself to him was able to give him life. He went on his way rejoicing in God's forgiveness and eternal life! Nothing but the gospel of God's abounding grace can offer such pardon and life to the fallen sons of men. We can be *forgiven*, and *righteously* forgiven. (John Short, P.O. Box 162, Tsuen Wing Street P.O., Tsuen Wan, N.T. HONG KONG)

## IRELAND –

**COUNTY ANTRIM - Ahogill** - Brethren James Brown and Jack Lenox are in their ninth week of gospel meetings being held in the Gospel Hall with four young women professing to be saved. **Moorfields** - Brethren James Martin and Wilson Jennings commenced gospel meetings in a portable hall on November 23.

**COUNTY ARMAGH - Clare** - Brethren John Hawthorne and Thomas McNeill have been preaching the gospel for six weeks with good numbers coming out. They are using a portable hall in Richhill. **Clonroot** - Brother George Marshall of the Lurgan Assembly and Alan Davidson of the Portadown Assembly have been preaching in the Gospel Hall with good interest.

**COUNTY DOWN - Bangor** - Brother William Nesbitt has been holding forth in the Ebenezer Gospel Hall for some weeks where numbers are fair and some have trusted Christ. **Dromore** - Brother Samuel McBride is having well-attended meetings with reports of some trusting Christ. **Portavogie** - Brethren John McCann (Brazil) and John Thompson continue in the Gospel Hall with fair numbers and one man professing faith in Christ.

**COUNTY TYRONE - Martry** - Brethren George McKinley and Brian Glendinning are spending time in this very small assembly, in hopes to get the neighborhood to hear the gospel.

**COUNTY LONDONDERRY** - Brethren Samuel Ferguson and Norman Turkington are preaching the gospel in the Gospel Hall.

**BELFAST - Newtonbreda** - Brethren Albert McShane and William Bingham (Nova Scotia) closed a five-week gospel series on November 30. None professed, even though the attendance was good. Meetings were held in the Gospel Hall. **Shankhill** - Brother David Kane has been here for some weeks in the Gospel Hall. **Maginns Corner** - Brethren Wilfred Glenn (Brazil) and William Bingham (N.S.) saw a man, age 66, profess, whose parents were in assembly fellowship until they went Home 40 years ago. He hadn't been to a meeting since their death. Also a 17-year-old girl professed, who gave much joy.

## CONFERENCES

**Long Branch, NJ** - A one-day conference, their seventh, will be held on March 8, at the Gospel Hall, 653 Art Street (off Grand Avenue). Breaking of Bread at 10:00. Corr. Paul Grace, 50 North 5th Avenue, Long Branch, NJ 07740. (201) 229-0377. Gospel Hall (201) 229-5805.

**Monrovia, CA** - The assembly is convening their seventh annual conference on February 14 and 15 with Prayer Meeting at 7:30 on Friday in the Gospel Hall, 211 South Magnolia. All other meetings to be held in the Masonic Temple, 204 West Foothill Boulevard. Breaking of Bread at 10:30. Corr. Ivan Hoath, Sr., 341 North Mayflower Avenue, Monrovia, CA 91016. (818) 359-3095. Masonic Temple (818) 358-9038.

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## HOMECALLS

**Vancouver, B.C. - Woodland Drive Gospel Hall** - Our dear brother, **Peter Giesbrecht**, age 79, went to be with Christ on October 22. He was saved as a boy in his teens on the Canadian Prairies. A consistent, faithful brother who will be much missed. Remember his dear wife, Barbara, and a large family, some who do not have that "blessed hope."

**Toronto, Ont. - Unionville Gospel Hall** - Our beloved sister, **Miss Lillian Harris**, age 86, went to be with Christ on October 23. She was saved as a young girl in Atherly, Ontario and received into fellowship in the Orillia Assembly. Later she came to Toronto and was in fellowship with the saints at Highfield Road and Eglinton Avenue for many years. For the last five years she resided in Bethany Lodge and was in fellowship at the Unionville Assembly. Our sister was a consistent encouragement to many and loved to be with the young people. She was a sister to the late brethren, Herb Harris and Russell Harris, both well-known servants of the Lord.

**Waubashene, Ont. -** Our beloved sister, **Mrs. Jean MacMullen**, went Home to be with Christ on November 7. She was saved for over 65 years and was in fellowship at the Pape Avenue Assembly in Toronto for over 50 years, where she was highly esteemed for her work's sake. With her husband, William, she was much given to hospitality and their home was always open to the Lord's people and His servants. In latter years, she was in Waubashene and, in spite of crippling arthritis and suffering, she was present at all of the assembly meetings. Her husband passed into His presence on September 23. A daughter, Elaine Martins, awaits that day of reunion.

**Garnavillo, IA -** Our dear sister, **Mrs. Bertha Patrick**, age 88, went to be with the Lord on November 11. She had been under conviction of sin for thirteen years before accepting the invitation extended by her brother, Dale Hyde, to attend a gospel meeting being held in a tent, which was conducted by our late brethren Samuel Keller and F.W. Schwartz. On August 27, 1929, two days after she attended her first meeting, she found perfect peace and rest in the finished work of Christ. Shortly thereafter, she was baptized and received into the fellowship of the Garnavillo Assembly, where she remained until six years ago when she became a resident of the Linn Manor Care Home. While here, she was in fellowship at the assembly at Marion. She was a faithful witness through the years as to the blessings of God's salvation.

**Strabane, Northern Ireland, County Tyrone - Mrs. Meta Marshall** went Home to be with the Lord on November 14, age 63. She was saved as a girl in her teens and soon thereafter was baptized and received into assembly fellowship. For many years she was associated with the Ardstraw Assembly, County Tyrone, during a time when the assembly was reduced to three members, herself and two brethren. Then moving to Strabane, she was marked by the same faithfulness to the assembly there. During the last eight years, she was with the assembly in Coleraine where she was greatly respected for her godliness and patience in the midst of many afflictions. The very large company that attended her funeral showed how much she was loved by the Christians. Her two daughters are in happy assembly fellowship, but her only son, for whom prayer is requested, is not yet saved.

**Belmont, MA -** Our dear sister, **Mrs. Ruth J. Brownell** (nee Chapman), age 85, went to be with Christ on November 29, from a nursing home where she had spent the last few months. She was born on November 16, 1901 and saved on November 22, 1915, in gospel meetings held in Barrington, RI, by the late brother Samuel McEwen. She was in happy fellowship in the Mount Auburn Assembly in Watertown. She is survived by her husband, Gordon, who is in the assembly at Mount Auburn, as well as a son, Robert, and a daughter, Margaret Correia, who are comforted by the prospect of His coming.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## LOVE'S DEPTHS

*"Camest Thou far, my Beloved,  
To seek for Thine own?"*

*"From Heaven's high wonder and glory  
I travelled alone.*

*From height that thine eye ne'er beholdeth,  
Past planet and star,*

*Down distances measureless, shining,  
Yea, I came far."*

*"Did'st Thou leave much, O Beloved,  
In coming for me?"*

*"My home in the love of my Father  
I gave up for thee,*

*For aye, through the song and the music  
My heart heard thy call;*

*I gave up my freedom, my glory –  
Yea, I left all."*

*"Did'st Thou bear much, O Beloved,  
That I might be free?"*

*"The thorn-crown, the mocking, the scourging,  
The death on the tree –*

*The wrath of my God – ah! this sorrow  
The thought cannot touch;*

*I suffered the stroke of His anger;  
Yea! I bore much."*

*"Did'st Thou love long, my Beloved,  
With heart that sought me?"*

*"Long ages ere worlds were created  
My love yearned for thee,*

*Ere ever the rapturous angels  
Filled heaven with song,*

*For thee my heart panted and thirsted –  
Yea, I loved long."*

FEBRUARY, 1987

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

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**QUESTIONS** to Harold S. Paisley, 23 Glen Crescent, Thornhill, Ont. L4J 4K7. (416) 731-1982.

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**AGENT FOR U.K. AND OVERSEAS SUBSCRIBERS** – Samuel McCormick, 17 Lough Road Lower, Lurgan, Craigavon, Co. Armagh, No. Ireland BT66 6NH.

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**CHANGE OF CORRESPONDENT**

**Indiana, PA** - William M. Parks, 267 Chestnut Street, Indiana, PA 15701. (412) 465-5961.

**Antioch, IA** - Frank J. Erskine, 420 Green Street, Clarksville, IA 50619. (319) 278-4277.

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**CHANGE OF ADDRESS OF CORRESPONDENT**

**Haleiwa, Hawaii - Gospel Hall** - Charles Y. Otaguro, 1525 Kewalo Street – Apt. 1305, Honolulu, HI 96822. (808) 537-6096.

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**CHANGE OF ADDRESS**

**North River, P.E.I.** - Peter Orasuk, 15 Wilfred Drive, North River, P.E.I. C0A 1H0. (902) 566-3787.

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**CHANGE OF TIME**

**Willmar, MN - East 13th Street and Trott** - Lord's Day – Breaking of Bread, 10:00; Ministry and Sunday School, 11:15; Gospel, 7:30. Wednesday – Prayer and Bible Study, 7:30.

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**NOTICES**

Our brother, James Thompson – New England Bible Society, Route 4 – Box 971, Augusta, ME 04330, will have available this spring the small Believers Hymn Books for assemblies and also large leather-bound for personal use. They have been out of print for some time and may not be readily available in the future, so they should be ordered now. In the midwest, they can be ordered from Mr. Henry Wahls, Garnavillo, IA 52049.

# Words in Season

A MONTHLY MAGAZINE

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

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MR. WILLIAM H. FERGUSON 1948-1980

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"God's help is always sure,  
His method seldom guessed;  
Delay will make the pleasure pure,  
Surprise will give it zest.  
His wisdom is sublime,  
His heart profoundly kind;  
God never is before His time,  
And never is behind."

\* \* \* \* \*

God answers prayer: sometimes when hearts are weak,  
He gives the very gift believers seek,  
But often faith must learn a deeper rest,  
And trust God's silence when He does not speak,  
For He, Whose name is love will send the best.  
Stars may burn out, nor mountain walls endure,  
But God is true, His promises are sure.

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## THE NECESSITY OF CLEAR GUIDANCE

*By J. Thompson, N. Ireland*

Many of us travel a good deal from place to place, and often we find it needful to enquire the way. We would show a measure of discernment as to the one from whom we would seek guidance, and would desire clear, definite instructions, and if such were not forthcoming we would seek guidance elsewhere.

We are all travelling to eternity. Some day you and I will bid farewell forever to all on earth. The end could come suddenly, unexpectedly, or after a lingering illness, but one thing is sure, it will come one day.

Our Bible is clear that there are but two destinies in eternity – Heaven and Hell. Search the Bible through, Old and New Testaments, and there are but two spiritual conditions now – saved and lost, and in eternity – heaven and hell. Each one of us should be concerned about our present spiritual state before God, and as to our destiny, where we shall each and all face the eternal ages, in heaven or hell, either with the Redeemer and the redeemed ones, or with the damned in hell (Lk. 16) and finally in the lake of fire (Rev. 20).

The question will arise in your mind, "Can I know?" and "How can I know?" A man may be well-educated in the schools and colleges of earth, and even pass through theological seminaries, and be dark as night about the things and ways of God, and salvation. John 3:10 – "Art thou a master of Israel and knowest not these things," (I Cor. 1:17–31). A man may wear clerical garb, and he may claim to be a spiritual guide, and may yet be in the dark, and on the broad way that leads to destruction (Mt. 7:15–23, Mt. 15:13).

For years John Wesley preached and laboured at home and on the mission field to see others converted, when he himself knew nothing of the solemn truth, "Ye must be born again" (Jn. 3:7). Here are his own words on the subject, dated 1st February, 1738, "It is now two years and almost four months since I left my native country in order to teach the Georgian Indians the nature of Christianity – but what have I learned, myself, in the meantime, what I the last of all suspected, that I who went to America to convert others, was never myself converted to God. I am not mad though I thus speak, but I speak the words of truth and soberness, if happily some of those who still dream, may awake and see that as I am so are they. Are they read in philosophy? So was I. In ancient and modern tongues? So was I also. Are they versed in the science of divinity? I, too, have studied it many years. Can they speak fluently upon spiritual things? The very same could I do. Are they plenteous in alms? Behold I give all my goods to feed the poor. Do they give of their labour as well as of their substance? I have laboured more abundantly than they all. Are they

willing to suffer? I have thrown up my friends, reputation, ease, country; I have put my life into my hand, wandering into strange lands."

In the mercy of God, John Wesley found out the truth of Eph. 2:8, 9, "For by grace are ye saved through faith; and that not of yourselves: It is the gift of God: not of works, lest any man should boast," and was led as a lost sinner to trust in Christ and his finished work alone for salvation in time, and heaven in eternity.

The only man who can instruct you in the way of salvation, and point you to Christ alone, as the only Saviour, is the one who knows and loves the Son of God, seeing he has met his own need as a sinner.

God has given us a sure guide in all spiritual matters – the Bible. Read it for yourself. It will reveal your sin and need, and direct you to the only remedy – Christ and his redeeming blood. In Jn. 1:29, John the Baptist pointed sinners to Him in his day in the words, "Behold the Lamb of God, which taketh away the sin of the world." The apostle Peter in Acts 4:12 pointed sinners to the same Saviour, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

The Lord Jesus Christ Himself stated in John 14:6, "I am the way, the truth, and the life: no man cometh unto the Father but by me."

In Acts 16:30, the jailor at Philippi, having learned he was a lost sinner, desired true guidance and cried out, "Sirs, what must I do to be saved." Paul and Silas, who knew the way and knew the Saviour of sinners answered in v. 31, "Believe on the Lord Jesus Christ and thou shalt be saved."

Reader, make sure you are not being directed wrongly in the way of salvation, and the only way to heaven. Read the holy scriptures for yourself, the Authorized Version, if possible, for we live in days when men have become so bold in their infidelity and rebellion against God that they would even seek to tamper with and corrupt the very "Word of God." Such will have to answer to God for their crimes against God and humanity, but don't allow such to deceive you.

The Authorized Version came to us, no doubt, through the goodness of God, and not only were the translators the most learned men in ancient and modern tongues in their day, and in the whole realm, but they were mostly saved men, who had been born again and knew and loved the Son of God as their Saviour and Lord. This adds tremendously to the value and reliability of their work, which was with a view to the honor and glory of God as well as for the eternal benefit and blessing of mankind.

Reader, salvation is not to be found in church, creed, ritual or ceremony, but in Christ and in Christ alone. Seek Him with all your heart and do not rest till you know Him as your personal Saviour and Lord, and heaven your eternal home through Him alone.

## **SMYRNA – REVELATION 2:8-11 APPROACHING FLAME AND ASCENDING FRAGRANCE**

*By A.J. Higgins, M.D.*

The Lord's message to the church at Smyrna contains no rebuke, no censure for failure. There is no mention of shortcoming or lack; only commendation without condemnation. Perfect christians? Flawless assembly? Hardly! Allow your mind the freedom of a mental journey back to the brick kilns of Egypt. A careful reading of the Exodus account fails to show any shortcoming in Israel. In bondage, burdened under the cruel oppression of their taskmasters, Israel came up for remembrance before God. They were "His" people. He saw their affliction; He knew their sorrows; He saw their oppression.

I recall how surprised I was the first time I realized that both Joshua (24:14) and Ezekiel (20:6-9) reveal to us that Israel had already begun worshipping idols in Egypt. The great plague that would one day cause them to become captives in Babylon had begun centuries before under the tutelage of the Pharaohs. The great iniquity that would dog Israel's steps all the way to Babylon was being practiced by Jewish slaves after a hard day's work in Egypt. Yet God makes no mention of this. A persecuted people always causes God to come to their defense.

Smyrna has been called the church of the burning bush; they are linked morally with Abel, slain by his brother because he was righteous; they are the church buffeted by contrary winds (Acts 27:4). All this conveys to our minds the opposition and persecution through which she passed. That Smyrna has a prophetic value we do not debate. It was however a real church in Asia to which the Lord addressed a message of tremendous value to us today.

The Lord clearly warned of the approaching sword of persecution: "fear none of those things which thou art about to suffer" (Rev. 2:10). The arm of Satan was about to come upon the church. She would soon feel his full fury and anger. Not able to reach God in heaven, Satan has contented himself with seeking to destroy or mar whatever God has taken pleasure in upon earth.

Assemblies and individual saints are called upon to pass through tribulation. Some are in the flames already; for others the flame is approaching as it was for Smyrna. To all the message of the Lord departs from any idea of self-pity or stoical resignation. Eyes are lifted from the tribulation to the throne, from the sorrows to the sovereign. Consciences are not instructed to wrestle with the great "whys" of tribulation, but to rest in the great promise of God.

Notice then what the approaching flame

**DISPLAYED**

"These things saith the first and the last, which became dead and is alive; I know . . . ." So begins the letter to this beleaguered church. The emphasis here is not on the garments or offices of the Lord. He is anxious to present His person to them. He uses titles which display both His uniqueness and His identity with them.

He is seen first as the *Sovereign*. He is the first and the last. Far more than just a title which suggests power and authority, this title links Him with Jehovah of Isaiah 41:4; 44:6; 48:12. A study of these references will repay any who invest the time. They show Him as the origin and object to which all is moving. He is before all things; and He is the goal to which they are moving. In Colossian language He is the cause, controller and consummation of all. As sovereign, all is under His control. The fires have not come because He has been derelict at His post. In like manner, you and I can rest in His sovereignty. He has not abdicated His throne when afflictions arise.

In His glory and dignity we worship even amidst trial. David-like, we ascend our Olivets weeping and worship God at the summit (II Sam. 15:32). In the spirit of our father Abraham we come to our Moriahs and build our altars to worship.

Their minds would be established by learning of His control over all; yet the Lord always addresses the hearts of His people in dark days. As the One who became dead and is alive, He is presented to them as the *Sufferer*.

The One Who speaks to encourage them isn't doing it from the seat of the theorist. He has gone through death and endured the hatred of men and malice of Satan. His experience and example are presented to a weary people for comfort and challenge. How reassuring to know that He never asks His own to pass through what He has not already endured.

His terse yet poignant assurance "I know . . . ." would assure them that He is also their great *Sympathizer*. He alone knows what it is like to pass through death in faithfulness to God. He has passed this way and is available to succour every saint.

There was not only a presentation of His person but also an appreciation of their affliction. In vs. 9, 10 the Lord displays that He has an appreciation for their estate. Poverty and tribulation marked them. Oppressed by men raised up by Satan, this church had little time for works. The Lord appreciated what they were enduring rather than what they were endeavoring.

"Thou art rich" discloses His true estimation of their worth. Little thought of by the world, they are ranked by heaven amongst those of "whom the world is not worthy." Falsely accused and misjudged by those who claimed to be of the synagogue of God, accused as troublemakers and imposters by society's estimation, they were rich before the eye of God. The Lord would encourage them by causing them to look

up and delight in heaven's estimation.

The flame of persecution led to an ascending fragrance before God. In what follows we learn what the persecution

### DEVELOPED

With an ability which causes us to join with Paul in his grand doxology "O the depths of the riches both of the wisdom and knowledge of God . . ." (Rom. 11:33), God transforms the occasion of tribulation into one of great enrichment. The persecution developed courage in the people of God: "Fear none of those things which thou shalt suffer. . . ." This would be a broad sweeping statement for any man to make. Recent disclosures of torture tactics and brutality in war and purges leaves us amazed at man's insensibility to human suffering. Yet over all this the Lord writes: "Fear none of those things."

In a most remarkable way, the tribulation fostered a sense of unity amongst the saints. The Lord indicated that the Devil was about to cast "some of you" into prison that they (all) might be tried. The suffering of some would put all to the test. We are not told the form this took. Yet every trial in the believer's life has proven that the people of God are never so near as when trial arises. Not only does the Lord link Himself with His people in their problems, but His desire is for us to display in a practical way the oneness that is positionally true already.

Trials endured promote faithfulness. "Be thou faithful" were the Lord's words to His own. Patient endurance of the trial is made possible by the deep conviction that all is under His control. His foreknowledge declared "ten days" and no more. The ultimate purpose of every trial may not always be known this side of heaven. Like Job we may have to leave the learning for a better atmosphere and time. Yet like Job we can display patience and confidence in our God. Faithfulness to Him involves taking up the shield of faith of Eph. 6:16. It is faith in God's person and purposes, His ultimate goodness. It is employing what I have learned of God in the light to uphold me through the dark season.

As the flame of persecution spread over the church at Smyrna, the fragrance of these graces rose to the throne above, a sweet fragrance of Christ.

\* \* \* \* \*

Keep thy heart, and then it will be easy for thee to keep thy tongue.

Laziness grows on people. It begins in cobwebs,  
and ends in iron chains.

Entertain no thoughts that will blush in words.

\* \* \* \* \*

## WORSHIP (Part II)

By W.J. Nesbitt

### "TRUE WORSHIP" (John 4:23)

The woman met by the Lord at the well was like many today, inasmuch as she desired to talk about religion and the proper place of worship whilst she was living in her sins. The Lord saved her by His wondrous grace and she became a true worshipper of God. He said, "But the hour cometh when the true worshippers shall worship the Father in spirit and truth: for the Father seeketh such to worship Him." We are privileged to live and worship the Father during this very "hour" referred to by the Lord. We worship Him in Spirit and truth. We worship neither in the *ritualism* of Phariseism nor the *rationalism* of Sadduceism, neither in the *formality* of Judaism nor the *falsity* of idolatry. The Lord, Who saved us, constituted us holy priests. We have access unto the Father, through the Son and in the energy of the Holy Spirit of God. The precious blood of Christ has given us a title to enter the holiest of all, our proper place of worship. We are not occupied with the intricacies of religious ritual but with the glorious person of our Lord and Saviour Jesus Christ. Every thought of Him produces worship in our hearts. We love to speak to the Father and tell Him about the moral graces, beauty and glory which we see in Him Who is altogether lovely. We think of the purpose of God and that which has been accomplished through His well-beloved Son and are constrained to, "Praise the God Who willed it thus, Praise the Lamb Who died for us, Praise the Father through the Son, Who so vast a work has done." We have no confidence in the flesh but worship God in the Spirit. We are free to address Him as God or as our Father as the Spirit of God may guide us in the choice of words to express what is upon our hearts at any time that we are thus engaged.

While worship should perhaps always be on an ascending scale, there are no human regulations formulated in prayer or hymn books to dictate to our hearts the order to be followed in this holiest of exercises before the God of our salvation. When the Spirit of God is prompting the worship all will be according to the mind of God. Each believer will worship according to the degree of growth in the soul and the measure of apprehension of the person of Christ as the word of God becomes one's daily food. Fresh revelations of the person of Christ to the heart as we ponder His glorious person, perfect pathway and sacrifice of infinite worth will produce fresh worship. Reading the gospels and seeing Christ there by the anointed eye will fill the hands of the worshipper with incense beaten small to place upon the golden altar! The wise men worshipped the Lord because of His

wondrous Person whereas those who experienced His Power during the storm in Matthew 14 were also constrained to worship Him. Believers will worship according to their apprehension of the greatness and glory of God and His well-beloved Son.

As true worshippers we have a solemn responsibility to keep our hearts in the love of God so that we do not rob Him of the worship that is due to Him. One feels that much of the barrenness in the service of the Lord and particularly in relation to the preaching of the gospel is because of failure in the worship of God. When the nation of Israel robbed God in their worship He withheld His blessing as revealed through Malachi. It is sad that some who are saved for years are still very poor in their worship even as they remember the Lord. The same little phrases are used with monotonous repetition by some. What some account as worship is little more than a form of prayer with little outgoing of the heart. Others take up a form of sermonizing very different from that which comes from a heart overflowing with gratitude to God. There are still others who never seem to get beyond the preserving grace and mercies of God whether in the prayer meeting or when gathered to remember the Lord. One desires to be helpful rather than critical. When these matters are pointed out there are those who say the same concerning other ministry upon other important matters, namely, that it is an exposure of our weakness. The epistolary ministry in the New Testament always had a direct bearing on the conditions prevailing. Certainly Paul exposed the carnality, sin and worldliness of the Corinthians. The Lord exposed the failure as well as the commendable points in any of the seven churches of Asia to themselves and each other. The false prophets did not uncover the iniquity of the nation of Israel and this contributed to their captivity.

We write thus to encourage but also to warn the saints of God, to expose the lack of worship and cause deep exercise so that we might be preserved and guided in a course that will have beneficial results in our lives and in the assemblies. In many places there are few who can remain occupied for five minutes before God, solely with the person of Christ, as they engage in worship. Soon there will be no need for prayer, the day of service as to preaching and ministry of the word will have passed away. Eternally we shall be occupied with the Lord Jesus before God as we find all our joy and delight in Him. Oh for the grace to know Him better now, to love Him more, to serve Him better, but also, like Mary, to choose that better part and sit at His feet, to learn more of Him that our hearts may be filled with Himself and that our worship may increase in quality as we await His soon return.

## "THE CHIEFEST AMONG TEN THOUSAND"

*Selected*

This is the testimony borne to Christ by one in communion with Him. It is the soul's estimate of His worth: the simple expression of what the soul finds Him to be. There is no sentiment, no poetic fancy here. It is love's own testimony to the worth of her Beloved. There is no exaggeration, no dissimulation. The world may speak of its heroes and their deeds in hyperbolic terms; not so with love. She simply tells her story. She speaks of what she knows: she testifies of that which she has seen. She is absorbed in her object; her lips speak forth what her heart enjoys.

Such testimony concerning Christ is sure evidence of having been in the school of God. Only the Father knoweth the Son, and to the waiting one He reveals His worth. When the soul's desire is "that I may know Him," then "He filleth the hungry with good things." It is the Father's great delight to reveal the Son, and it is the Spirit's work to take of the things that are Christ's and present them to the saint. It is this knowledge alone that enriches the soul. It is Christ revealed, Christ made known by the Spirit, that warms the heart and draws it heaven-ward and Christ-ward. The power of a holy life, the secret of a heavenly mind lies here: none can doubt it. It is to be found in heart-occupation with Christ: its source and spring lies there. Other things will then fall into their place in due order: all that belongs to Him will be held in honour, but the object of the soul must be the Lord Himself. If this order is reversed, and something belonging to Christ put uppermost, then the soul loses its object. Its motive power will fail; love will speedily decline, and though for a time form may continue, and zeal hold on its course, the energy and power of service are gone. Christ must be first; in all things He must have the pre-eminence. God has given the highest place to Christ, and the saint in communion with the thoughts of God will always say, He is "the chiefest among ten thousand." (Song v. 10.) Here, dear fellow-believer, is the test of true spiritual condition. Is He to me the "Altogether Lovely?" Can I say truthfully and honestly, as the expression of my soul's present enjoyment of Him: "He is the chiefest among ten thousand?"

\* \* \* \* \*

### BIBLE CHRISTIANITY

Christ and nothing more (I Cor. 1:22-24)

Christ and nothing less (Phil. 1:19-21)

Christ and nothing else (Col. 2:6-10)

## UNION: A WORD TO CHRISTIANS

*"For where two or three are gathered together in MY NAME  
there am I in the midst of them." (Matthew 18:20)*

In vain ye say, "Let sects and systems fall,  
And Jesus' precious Name be all in all;"  
In vain ye say, "By His blest Name alone  
His members should while here on earth be known;"  
Yet cling to what that gracious Jesus pains –  
Sectarian union and sectarian names.

And can it be that "Baptist" sweeter sounds  
Than the dear Name that each believer owns?  
Does "Independent" tell of Jesus' love,  
Or efficacious in conversions prove?  
Is "Bible Christian" God's appointed term  
By which He'd have mankind His own discern?  
Or does the Spirit in the "Word" insist  
Their being known by "Friend" or "Methodist"?  
That Word is silent – not one single name  
Of all the multitudes which now obtain  
Is sanctioned there, but His, whose precious blood  
Has sanctified the family of God.

Say not, "How otherwise shall we be known?"  
Did Paul or Peter such distinctions own?  
Say not, "Names nothing mean." Alas! we see  
How oft they move the heart to jealousy.  
Say not, "They're harmless," for too well we know  
How under them what fierce contentions grow.  
They gather to their standard – not the Lord:  
Enforce their own enactments – not "the Word."  
Just think of heaven, where happy oneness reigns,  
A gathering place for parties, sects, and names!  
Ah, no! 'twould dim the glory of that place;  
'Twould throw a cloud o'er every saved one's face.  
One Name **alone** the heavenly hosts adore;  
Nor is there space or room in heaven for more.  
Jesus is there – His Name alone is sung,  
His blessed Name's the theme of every tongue!  
Jesus is there – No other name they know;  
Why should we hear of other names below?

Survey the vast profession of the day;  
How many men, how few the Lord obey!  
Man's systems, rules, and principles abound,  
While cleaving to "the Word" how few are found.  
"Our cause" now takes the place of Jesus' fold –  
"Our church" the place of God of old.

"Our pastor" now is bound by space and time,  
And paid accordingly. Is that divine?  
Oft fills his place in priestly robes arrayed,  
Spurning alike the vulgar dress and trade.  
Before his name the prefix "Reverend" stands,  
Which God, in Scripture, for Himself demands;  
Usurping thus the title due alone  
To Him Who sits on the eternal throne!  
O, how unlike the noble few of old,  
Whose labour was for souls, and not for gold;  
Distinguished by their spirit, not their dress,  
Patterns of Godlike, holy loveliness!  
For these majestic edifices rise  
Of every character, and shape, and size;  
Gorgeous in structure, costly in their plan,  
Majestic mementoes of the pride of man!  
These buildings reared are called "the saint's abode,"  
The "sanctuary," and the "house of God,"  
The "place of worship," and the "temple" too;  
Names so applied th' apostles never knew.  
Alas! 'tis earthly worship that they teach,  
And hinder souls that would beyond it reach:  
Keeping at distance those love bids draw near  
To worship in their priestly character,  
Within the temple pitched by heavenly hands,  
Where Christ, our Great High Priest, our Surety, stands.  
There is the only proper saint's abode;  
The purchased Church, the only "house of God;"  
Where Jesus is, our joy it is to know,  
Our "place of worship" is, and not below.  
No grand conception of the builder's mind –  
No taste or elegance, howe'er refin'd –  
No lofty eloquence that charmeth so –  
No sounds harmonious that from organs flow –  
No "dim religious light," no high degrees –  
No gorgeous vestments – can the Father please.  
Ah no! man looketh to the outward part,  
But God surveys the secrets of the heart;  
And that by man esteemed perfection's height  
Is but abomination in His sight.  
No man's inventions can adorn the cross;  
'Tis all abomination, dung, and dross!  
Christians, go search the Word of God, and see  
How far the statements here with them agree.  
Let not these things unheeded be, I pray;  
I speak as to the wise, judge what I say.

*Author Unknown*

## TEACHING DOCTRINE TO SUNDAY SCHOOL STUDENTS

*By James N. Smith*

### Lesson Six

TEXTS: II PETER 1:20, 21; II TIMOTHY 3:16;  
EXODUS 24:4; ACTS 7:38

#### PURPOSE OF THE LESSON:

The inspiration of the Scriptures. Establishing the verbal accuracy and thus infallibility of God's Word, which will emphasize the authority and trustworthiness of our Bible.

#### PRESENTATION OF THE LESSON:

Explain the difference between inspiration, which is a divine communication of the mind of God, in which God is responsible for every word, and a philosophy, theme or sentiment which inspired men such as Confucius, Mohammed, Shakespeare, or poets. These men produced writings by their genius, but of scripture writers it is written, "They spake from God, being moved by the Holy Spirit." Thus the scriptures, being "God breathed" and the writers claiming "Thus saith the Lord," go beyond just ideas and sentiments, inspiring the men who wrote the message. Make this clear and confirm in their minds that our Bible contains not simply words which act upon our mind, but God Himself speaking and making Himself known to man.

Inspiration involves God's sovereignty relative to the choice of writer or speaker, material and design. Thus the experience and personalities of the chosen writers all are employed by God. The chronologies, historical facts or direct revelations under the control of the Spirit of God are given to us with divine authority and accuracy, at times not fully understood by the writer (I Peter 1:10). It will be profitable to note either on a board or have the students write out how New Testament writers quote the Old Testament, thus acknowledging its authenticity and authority, as the Word of God. I will note a few as leads for you to follow throughout the gospels and epistles. Matt. 1:23 quotes Isa. 7:14; Matt. 2:6 quotes Micah 5:2; Matt. 8:7 quotes Isa. 53:4; etc. Paul in Romans 4 quotes Gen. 15 relative to Abraham, and again in I Cor. 10 selects experiences of Israel from Exodus and Numbers. Peter, James, Jude and the writer of Hebrews confirm the Old Testament writing and events as divinely-given. It will be of value to organize for your close the Lord Jesus' attitude to Old Testament scriptures and that His Own words and those which the Holy Spirit would give through the New Testament writers are equal in origin and authority to the Old Testament.

We will break this into three areas for your study and preparation:

1. *The Lord's seal to the Old Testament Scriptures:*

A. *By quoting them as God's Word:*

- Matt. 5:17 & 18 – substantiating the Law's authority.
- Matt. 12:1-8 – a classic re the Lord's appeal to the Law, Psalms, and prophets, recognized by His audience as divine words.
- Matt. 4 – the power of inspired scripture is seen in the Lord's use of passages from Deuteronomy to rebuke Satan.
- His use of historical events and characters, as creation, Noah, Abraham, Lot and Lot's wife, Queen of Sheba, David, Solomon, Elijah, Jonah, Daniel, the Passover, brazen serpent and others, thus showing that details of history are given with the same authority as the teachings of the Old Testament.

B. *By submitting to scripture concerning Himself:*

- Luke 4:19 – at the opening of His ministry, He quotes Isaiah 61:1 claiming its fulfillment in Himself.
- John 5:39-47 – during His ministry, He quotes Moses as writing of Him.
- John 19:29-30 – in closing His ministry upon Calvary's tree, our Lord quoted Psalm 69:21, "I thirst." Actually, the Lord Jesus during his ministry quoted from 18 of the 39 Old Testament books.

2. *The Lord's saying as divine truth:*

- John 6:63 – His words are with divine power.
- John 12:49 – His words are of divine origin.
- John 17:6 – His words were divine communication and revelation. Each occasion that we read in John, "Verily, verily, I say . . .", we have divine revelation with divine authority, from the Lord Himself.

3. *The Lord's instruction regarding the Spirit's teaching through the Apostles:*

- John 14:26 – assuring the accuracy and pattern of the material of the four gospels.
- John 16:12-14 – arranging of doctrines and prophecies as seen in Acts, epistles, and Revelation.
- See also I Peter 1:10; I Cor. 2:13; Acts 1:16; Col. 1:25-27.

It will require diligence to arrange your material interestingly and persuasively that reverence for and trust in the scriptures may result. Try to involve the class, perhaps by assigning the writing of a short paper on "Why I Believe in the Divine Inspiration of the Scriptures." Make a class project scrap book of these and other quotes or acrostics on inspiration or scriptures you may work out together. Eternity is in the balance – make this teaching count for God's glory.

**IF WE FORBEAR (Proverbs 24:11)**

*By Robert Boyle, Manitoba*

Every once in a while we hear of an incident where some innocent person has been criminally attacked and abused, not in seclusion, but within sight and sound of public witnesses. No one, we are told, raised a finger or voice to help the victim, but in apparent indifference about what was happening, and concern about personal safety, each quickly made his presence scarce, "not wishing to become involved." Usually we are indignant at the thought of such inaction, and remark about "the callousness of people today."

While it may be difficult to determine with certainty what actual circumstances Solomon had in mind in the above verse, he envisions people who are being unjustly and forcibly taken to their death. With unsteady feet they are "tottering to the slaughter" (a literal Hebrew rendering suggested by the Revised Version margin and others). He warns his readers against failure to aid the deliverance of such helpless ones. In verse 12, he assures them that no plea of ignorance will avail with the God Who knows (or "weighs") the hearts of men, for He will "render to every man according to his work."

Among biblical examples of this "not wishing to become involved" attitude is that of the Priest and Levite in the parable of the good Samaritan (Luke 10). These men heartlessly "passed by on the other side," after they each had taken an un pitying look at the half-dead victim of the robbers, lying helplessly at the side of the road. Aside from religious scruples, each may have selfishly thought of his own safety, and feared to stay and help the wounded man lest his own life might be endangered.

But let us think of those "tottering to the slaughter," as the countless multitudes around us, who blindly stagger down the broad road to eternal ruin. Of course, the similarity fails from the standpoint that sinners are not unjustly going to their doom. However, they are nonetheless the objects of God's love and pity, and should be of ours also. Deceived by Satan through sin's pleasure, goaded on by lust of one sort or another, or else deluded by false religion, they "totter to the slaughter."

We, as those who ourselves have been "delivered from going down to the pit" (Job 33:24), have the message through which they too may be delivered from eternal death. Do we try to view them as through the eyes of the Master? Of Him it is recorded "when He saw the multitudes, He was moved with compassion on them because they fainted (or were distressed) and were scattered abroad, as sheep having no shepherd" (Matt. 9:36).

Those that are "tottering to the slaughter" are around us day by day. We work, or do business, with them. We meet and converse with them often about purely earthly matters. In dozens of ways, perhaps,

we rub shoulders with them frequently. They live around and alongside of us. Many are amiable, kind, decent and respectable, but spiritually lost people, unaware of their plight as they stagger to perdition. Do we fear that "involvement" by attempting to say or do anything to effect their deliverance may be unappreciated or misunderstood? That we may be considered radical or queer? Do we fear the loss of friendship, or the frown or irritation of those whose salvation we seek? We would distribute tracts were it not for the anticipation of curt refusals or a door closed upon us.

Dare we attempt to plead ignorance about the peril of our fellows, saying in the words of verse 12, "we knew it not," since the Lord Whom we serve claims to be "He which searcheth the reins and the hearts." Whatever our excuses for inaction, they will be shown to be hopelessly invalid at His judgment seat before which we must all be manifested (II Cor. 5:10).

Realizing our debtorship to the souls of men, may we sink all self-consideration in our efforts, however humble, to give them the gospel of Christ which alone can rescue the sinner from eternal judgment.

"Can we whose souls are lighted with wisdom from on high;  
Can we to men benighted the lamp of life deny?  
Salvation O Salvation, the joyful sound proclaim  
Till earth's remotest nation has learned Messiah's name."

\* \* \* \* \*

## THE CHILD OF GOD AND WAR

*Selected*

To teach that believers may properly, under any conditions whatever, take a hand in warfare is to go as far as it is possible to go from the truth of God and the doctrine of Christ. War is the great, all-inclusive, sum total of everything that is devilish. When General Sherman tersely said "War is Hell" he uttered a truth. Heaven is peace. Hell is war. Christ gives peace. He made peace through the blood of His Cross. He is the Prince of peace; He is our peace. Let us look the ugly fact squarely in the face that the man who enlists commits himself in advance – though few in fact realize it – to the perpetration of every unnameable atrocity that war is held to justify. He repudiates his individual responsibility to God and man, and pledges himself blindly, by an oath and under penalty of death, to obey the commands of his officers, whatever they may be and to whatever work they may send him.

All this must be taken into account when we seek the answer of God's Word to the question . . . "Shall we smite with the sword?" It is difficult to understand how anyone can find in scripture a command, expressed or implied, for followers of Christ to engage in the

slaughter of their fellowmen . . . . The servants of Christ are put in trust with the Gospel and are debtors to all men, whether civilized or barbarians, to give them the Gospel (I Thess. 2:4, Romans 1:14). If we then are to go forth to kill our fellowmen, whose lives shall we take? Shall we slay the unsaved, to whom we owe the Gospel of Christ? If not those, then are we to slay our fellowsaints, to whom we owe our love and service? War and the Gospel are as far apart as the east is from the west, as far as hell is from heaven.

Serious consideration should be given to the fact of Satan's agency in leading the nations into war.

\* \* \* \* \*

### WHAT SAYS THE CLOCK?

*(For Children's Memory)*

What says the clock when it strikes 1?  
God loved the world and sent His Son.

What says the clock when it strikes 2?  
O glad good news, He died for you.

What does it say to you at 3?  
Whenever will you serious be?

Just come to Christ it says at 4,  
And enter now the open door.

I hear it urge as it strikes 5,  
To enter you must straitly strive.

It speaks at 6 of fading day;  
Life's passing hours soon go away.

What says the clock as it strikes 7?  
Be born again and enter heaven.

Just hear its solemn chimes at 8,  
If longer wait, you come too late.

Then louder still it warns at 9,  
No longer slight God's love divine.

With pleading voice it now strikes 10;  
Why will ye die, ye sons of men?

Sad words it utters at 11;  
Almost too late to enter heaven.

Hark! it tolls 12, the die is cast;  
'Tis heaven or hell, for you at last.

Each ticking says – "Come unto Me,"  
Soon *all* shall see eternity.

## QUESTIONS AND ANSWERS

*By Harold S. Paisley*

**Question:** What is the difference between the "House of God" (I Tim. 3:15) and the "Household of God" (Eph. 2:19)?

**Answer:** The House of God in the first Scripture is the local assembly of God. A house in the ordinary usage is the place where the owner resides. The House of God is the place where God by His Spirit takes up residence. Hence in I Tim. 3:15 suitable behavior is a vital necessity and Divine order essential. The Household are usually those who belong to the owner. In Ephesians, believers are seen as the children or sons of the owner. The apostle is not speaking of the local assembly in this second passage but of the entire family. The four ascriptions used are arranged so that two are in opposition to the other two, namely strangers and foreigners, fellow-citizens and the household. The believer is no longer a stranger but a citizen, no longer a sojourning foreigner but a resident in the Household of God. Therefore it seems evident that the basic difference is that the "house" is the place of residence; "household" are the residents.

**Question:** Could help be given on the significance of the added "h" in the names of Abram and Sarai (Gen. 17:5, 15)?

**Answer:** The significance of the added "h" in the name of Abraham is stated by God in Gen. 17:4-5. He was to be marked out as the father of a multitude of nations. The shorter name Abram means "exalted father." Both forms of Sarah's name mean "princess." We can only suggest that the change from the letter "i" to "h" was given to match the new spelling of her husband's name. God was indicating that as Abraham was to be the father of many nations, so through the son she would bear to him she would share in his blessing and be "a mother of many nations."

**Question:** What is the meaning of the term "the fulness of the Gentiles"?

**Answer:** The expression is used by Paul in Romans 11:25 in reference to the entire company of those saved from the day of Pentecost to the Rapture. Although the Church is principally composed of Gentiles, there were many Jews saved at the beginning and some all down the age. God's grand word "whosoever" takes all into account in invitation. However being mostly Gentile believers in this period of grace, the words "fulness of Gentiles" appears in this section of Romans. When the present work of the Holy Spirit is finished, the Lord will again turn His attention to the Jews specifically, and thus all Israel will be saved.

After nearly two years, our brother and sister, William J. Bingham and his wife, Marjorie, arrived at their home in Nova Scotia on December 24. They went to Northern Ireland due to the poor health of his father, who since has recovered remarkably well in spite of advancing years. While there, our sister developed problems with her heart, which was to be corrected by a heart by-pass. However, certain complications arose that prevented the surgery, as well as delaying their return trip. Their address is: Malagash, Nova Scotia B0K 1E0.

## REPORTS – UNITED STATES

**East Boston, MA** - The saints enjoyed three nights of very practical and profitable ministry from brother James Smith during the first week of January. They also had an appreciated visit from brother Albert Hull on New Year's night as he was enroute to the Pennsauken, NJ conference. He spent a night with the Charter Oak Assembly at Hartford, CT following the conference.

**Pennsauken, NJ** - The conference held over the first weekend of January was reported as a time of profit and help.

**Hathboro, PA** - Brethren David Oliver and Eugene Higgins are expected to start gospel meetings in the Gospel Hall on January 25.

**Indiana, PA** - Following the Pennsauken, NJ conference, brother Eugene Higgins planned to spend a Lord's Day with the saints before going on to McKeesport, where he will be ministering the Word for the remainder of the week. Also, brother William Lavery is expected for ministry meetings here during the last week of January.

**Tampa, FL - North Tampa Gospel Hall** - The ministry meeting held on Lord's Day afternoon, December 28, was well attended with visiting brethren from different areas giving appreciated ministry. Brethren Oswald MacLeod and James Smith expected to start in gospel meetings on March 1.

**Akron, OH** - Brethren Gary Sharp and John Slabaugh are starting gospel meetings in the Gospel Hall on January 11.

**West Chester, OH** - Brother John Slabaugh has been encouraged as to the interest that continues to be manifested in this area where he, along with others, have labored for the past three or four years. Seven have professed within the past five months.

**Moline, IL** - Brother Joel Portman with the help of brother Stephen McMurray of the Grandview, IA Assembly are exercised about trying some gospel meetings in this area.

**Cedar Falls, IA** - Brother David Oliver is expected for a week of ministry on January 11. He expects to spend a few nights with the saints at Hitesville following these meetings.

**Hampton, IA** - Brethren Allan Christopherson and Roy Weber started in gospel meetings on December 28.

**Manchester, IA** - The monthly ministry meeting held on December 21 was shared by brethren who labor in the area and brethren who give help in ministry in their own assemblies. A profitable time was reported.

**Stout, IA** - In the January issue, we reported in error that brother James Ronald, Sr. was present at the all-day meeting held on Thanksgiving Day. The brother's name is David Ronald from the assembly at Portage la Prairie, Manitoba.

**San Diego, CA** - The saints were encouraged as to the result of their conference held over the last weekend of the year.

## REPORTS – CANADA

**Charlottetown, P.E.I.** - Brethren Albert Hull and David Oliver are expected for gospel meetings to start on March 1.

**Crapaud, P.E.I.** - Brother Robert McIlwaine was with the saints for their monthly Bible Reading on Saturday night, January 3, when the subject of Gifts was considered. Our brother is to leave for Northern Ireland the middle of January for some gospel meetings.

**Amherst, N.S.** - Brother Albert Hull was with the assembly for an afternoon ministry meeting on December 21. Also, our brother Floyd Stewart, who resides here, has had encouraging contacts in this city and surrounding communities. He continues faithfully and consistently to plod away in making Christ known. He is not well and should be remembered in prayer.

**Clementsvalle, N.S.** - Brethren James McClelland and Kenneth Taylor are starting in gospel meetings on January 11.

**Debert, N.S.** - Brethren Albert Hull and Peter Orasuk are expected for gospel meetings. The assembly, though small, continues on with signs of encouragement from time to time. This is the work of our late brethren James McCullough and Thomas McKelvey back in the twenties.

**Weymouth, N.S.** - Brother Kenneth Taylor was with the assembly for a week of ministry starting December 14.

**Fredericton, N.B.** - Brother Leslie Wells was with the saints for four nights at the beginning of January taking up the Levitical Offerings.

**Arnstein, Ont.** - Brother Donald Nicholson had two weeks of Bible Readings on I Timothy in early December. The assembly is expecting brethren William Metcalf and James Beattie for gospel meetings at the end of March.

**Brampton, Ont.** - Brethren David Gray and Larry Steers are having a couple of weeks of gospel meetings in the Community Center.

**Kapuskasing, Ont.** - The saints had a profitable time around the Word on the first Lord's Day of 1987, with different brethren giving help. Some from Timmons and surrounding areas were present.

**Niagara Falls, Ont. - Oakwood Gospel Hall** - Brother James Smith had two weeks of meetings, speaking from his chart on the Levitical Offerings.

**Nippissing Junction, Ont.** - Brethren Bruce Cottrill and Kenneth Moore are expected to start gospel meetings in mid-January.

**Oshawa, Ont.** - The assembly convenes a special ministry meeting the first Saturday night of each month through the winter months.

**Strongville, Ont.** - Brother Jack Noble started on January 4 for two weeks speaking on the Tabernacle.

**Toronto, Ont.** - Brother Harold Paisley had ministry meetings in the Eglinton and Unionville Assemblies at the end of December and the beginning of January. Brother Frank Pearcey was with the saints at Bracondale on the first Lord's Day of 1987.

**Wallaceburg, Ont.** - Brethren Jack Nesbitt and William Metcalf started gospel meetings on January 4.

**Portage la Prairie, Man.** - Brethren Jack Noble and Jack Gould are expected for gospel meetings to start on January 25. Their all-day meeting held on New Year's Day was larger in attendance than in recent years.

## REPORTS – FOREIGN

### IRELAND –

**COUNTY ANTRIM - Clonkeen** - The assembly carries on a Sunday School about two miles away from the Gospel Hall. Brethren Jack Lenox and James Brown purpose starting gospel meetings on January 11. **Dunmurry** - Brethren David Kane and David Morgan (of Wales) are expected to start gospel meetings on January 18. **Lisburn - Plantation Gospel Hall** - Brethren John Hawthorne and John Thompson are expected for a series of gospel meetings in early January. **Moorfields** - Fair interest is seen in the gospel effort conducted in a portable hall by brethren James Martin and Wilson Jennings.

**COUNTY ARMAGH - Armagh** - The assembly is expected to conduct a series of gospel meetings with brethren Norman Turkington and Samuel Ferguson.

**COUNTY DOWN - Dromore** - Brother Samuel McBride has been here since the beginning of October with large and fruitful meetings.

**COUNTY TYRONE - Martry** - Brethren George McKinley and Brian Glendinning have been here for a number of weeks in the gospel seeking to encourage the few that make up the assembly testimony. Prayer is valued for this effort.

### CONFERENCES

**Longport, NJ** - The annual dinner at the Gospel Hall Home for the Aged, 29th and Atlantic Avenue, will be held on April 11th at 12:30 to be followed by a report of the past year and future projects for the care of the aged Christians. (609) 822-0241.

**Antioch, IA** - Annual all-day meeting on Lord's Day, April 5, at the Gospel Hall, located three miles east of Clarksville. Breaking of Bread at 11:00 preceded by a ministry meeting at 10:00. Corr. Frank J. Erskine, 420 Green Street, Clarksville, IA 50619. (319) 278-4277.

**Stout, IA** - Annual conference to be held in the Gospel Hall on April 11 and 12 with Prayer Meeting on Friday at 7:45. Bible Reading on Saturday from 10:00 to 12:00 on John 21. Bible Reading on Lord's Day at 9:00 – John 20. Breaking of Bread at 10:30. Corr. Richard Stickfort, Stout, IA 50673. (319) 346-1857.

### HOMECALLS

**Manchester, CT** - Our dear and highly esteemed sister, **Mrs. Annie McNally Guthrie**, went to be with the Lord on September 19 at the age of 98. She was saved at the age of 19. She and her husband were among the first believers who gathered in assembly capacity in Manchester. Their home was open to the Lord's people and His servants. Her husband, Robert, passed into His presence on February 22, 1952 and since that time our sister honored the Lord by her happy Christian manner and her wholehearted support of the assembly. In recent years, while confined to home, she was lovingly cared for by her own family, three of whom are in assembly fellowship here. Prayer is requested for one son who is still unsaved that God would reach him and the family circle would be complete in the glory. Of our sister it can be truly said, "The memory of the just is blessed."

**Donacloney, County Down, Northern Ireland** - Our esteemed brother, **James Armstrong**, age 81, was called Home on December 2. He was saved as a young man in 1931 at tent meetings conducted in his home area by the late brethren James Murphy and Hawthorne Baillie. He received assurance of salvation from the truth that "Christ died for our sins." He was a fearless, uncompromising stalwart of divine principles in relation to the New Testament assembly and he both taught and lived the practical Christianity of God's

Word. He began well, went on well, and finished well. For over fifty years he pursued a straight path without wavering or being turned aside to an easier course. He loved God's Word because he loved God's Son and was heard to exclaim on his death-bed, "Jesus was never so precious to me as He is just now." Remember his wife, Isabel, two sons and their wives who are in assembly fellowship. Some of his grandchildren are in the assembly, others are still not saved. It is hoped that the family circle will soon be complete in Christ. "He was a faithful man, and feared God above many" (Nehemiah 7:2).

**Marion, IA** - Our dear brother, **Harold Crowson**, went peacefully into the Lord's presence on December 3, at the age of 88. He was saved on December 12, 1936 through the testimony of a neighbor in Effie, MN. For many years he was part of the Pine Hill Assembly in Black River Falls, WI until moving to Hitesville, IA in 1968 where he continued until coming to the Linn Manor in 1982, where he was in happy fellowship until the end. His wife, Lillie, and their five daughters all share in that blessed hope, four of them in assembly fellowship. He was never a man for show, but his consistent testimony has left its mark. The funeral was held in the Hitesville Gospel Hall by brethren Leonard DeBuhr and Allan Christopherson (his son-in-law).

**Garvagh, County Londonderry, Northern Ireland** - Our beloved sister, **Mrs. Elizabeth (Lizzie Ann) Workman**, nee Logan, age 85, went to be with the Lord from the home of her daughter on December 4. She suffered a stroke three years ago which left her an invalid until she was taken Home. She was saved at the age of 14 in the Braid district and later was baptized and received into the assembly at Buckna. After her marriage in 1939, she became a part of the assembly at Killykergan, where she enjoyed very happy fellowship. She manifested a quiet, meek and godly spirit which had a message to all who met her. The large funeral, which was shared by brethren Samuel Ferguson, James Martin, John Stewart and Norman Turkington, bore witness of the very high esteem in which she was held. Prayer is valued for her husband, William, a son and daughter, who are in assembly fellowship, also five grandchildren, three of whom are without that "blessed hope." She is a sister of Mrs. Sarah (L.K.) McIlwaine who resides in Bethany Lodge, Unionville, Ontario.

**Hatboro, PA** - Our beloved brother, **Edward P. Kube**, was suddenly called to be with Himself on December 7. He was born on November 27, 1935. As an only child, he lost his mother when only eleven months old. At the age of 16, he was saved in April 1951 through John 3:16. At 18, he entered the Marine Corps and two years afterward was sent to Okinawa. Here his outlook on life changed for spiritual values, being convicted by the principle set forth in Mark 8:36, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" - or the purpose for which God had saved him. At the Olney conference held on Memorial Day of 1961, at which our late brethren William Ferguson and William Warke were among those present, he heard truths relative to assembly testimony. In July of that same year he took his place in fellowship with the saints at Hatboro, where he continued until the end, giving help as an overseer in later years. He, with his wife, have showed a real interest in young believers. Remember his wife, Jessie (Richards), who is part of the assembly, and four children who profess to be saved. Brethren Eugene Higgins and David Oliver shared in the very large funeral which was held in the Hatboro Gospel Hall.

**Lurgan, County Armagh, Northern Ireland** - Our respected brother, **George Marshall**, was suddenly taken Home on December 13, age 67. He was saved fifty-one years ago through the preaching of the late brother John Moneypenny. Shortly thereafter he was baptized and received into the assembly at Lurgan, where he continued in very happy fellowship, being appreciated as a very wise overseer and for his love of the place of His Name as well

as the people of God. From early days he had a great burden about the lost which caused him to carry the gospel all over the province. Although engaged in secular work, he conducted many series of gospel meetings in which he saw many saved and gathered outside the camp unto the Lord. He was preaching nightly for eight weeks at the Clonroot Gospel Hall and went home after the meeting on Friday night. He took ill and was in His presence at 8:30 the following morning. The very large funeral of 450 which was held in the Lurgan Gospel Hall was taken by brother Albert McShane, with brethren Wilfred McConville and Alan Davidson sharing. Brethren James Martin and Samuel McBride shared at the graveside. His wife, Nora, and two daughters are in the assembly. A son also survives, for whom prayer is valued. Our brother was a nephew of the late James Marshall, a well-known servant of Christ in both Northern Ireland and the U.S.A.

**Vancouver, B.C. - Victoria Drive Gospel Hall** - Our dear sister, **Miss Violet Ida Hillman**, passed into the Lord's presence on December 19. She was born on April 21, 1902 and saved on New Year's Day, 1918 through the truth of Acts 16:30-31. In her early days of Christian living she attended the Abbotsford Gospel Hall. From 1943 until 1965, she was in fellowship in the Highway Gospel Hall at Westbank. Afterward, until confined to her apartment and the last short while in the hospital, she was part of the assembly at Cedar Cottage, now Victoria Drive. She was faithful to the testimony and had a keen interest in the Lord's people. Our sister suffered patiently for the past few years and often meditated upon Job 23:14, "For he performeth the thing that is appointed for me: and many such things are with him." This brought rest and comfort to her soul.

**Indiana, PA** - Our esteemed brother, **John C. Beyers**, age 66, was suddenly called Home on Lord's Day, December 21, shortly after returning home from the gospel meeting, in which he had spoken, weaving into his message the account of his conversion in January 1946, when he was awakened to his need of Christ as the late brother David Roy spoke from Isaiah 53:5. In the spring of that year, he was received into the assembly where he continued for over forty years - for over twenty of those years, he served as correspondent. He also mentioned while preaching the gospel that some who were in the gathering may not see 1987, little realizing that he would be taken so soon. He will be remembered as one who was engaged in helping others. He leaves his wife, Myrtle (Plubell), who is part of the Indiana Assembly, and a daughter, Elaine Kalmbach of Stouffville, Ont., who is comforted by the prospect of His coming.

**Bryn Mawr, PA** - At 97 years of age, our esteemed sister, **Miss Elizabeth McKelvey**, passed into the Lord's presence on January 3. She had been part of the Bryn Mawr Assembly for many years and in recent years she has been a resident of the Longport Home. A native of Ireland, she was saved in this country about 60 years ago through the preaching of the late brother James Marshall. Since that time, she maintained an active interest in the spread of the gospel. Workers in distant lands knew the benefit of her exercise. She occupied herself with knitting or whatever would help the work. "She hath done what she could." The assembly will miss the presence of such a saint whose true spiritual worth will not be known until the Bema. She leaves one sister, Mrs. Margaret Clark, of the Finaghy Assembly in Northern Ireland, who is now residing at Faith House in Belfast.

**Portage la Prairie, Man.** - Our dear brother, **Robert Brands**, age 38, went to be with Christ on January 6 after suffering for the past number of months from terminal cancer. He was saved in April 1972 in gospel meetings conducted by brethren James Ronald, Sr. and Richard Robertson. He leaves his wife, Carol, who is in the assembly, and three young children, ages two to seven.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## THE INCOMPARABLE NAME

Human names outlive their owners,  
Some revered and some reviled;  
Many gain the highest honors,  
Others are by shame defiled:  
One High Name shines forth unblemished,  
Midst this earthly rise and fall;  
His is glory undiminished,  
"Let the name of Christ be *all*."

Many saintly names are numbered  
On life's vast historic page;  
These all lived a life uncumbered  
By the follies of their age.  
Such we cherish with affection,  
And their virtues we recall;  
But we hold them in subjection –  
"Let the name of Christ be *all*."

Name all other names excelling;  
Angels bow around Thy throne;  
Through Thy love our hearts compelling  
All Thy Majesty would own.  
Every name that ere was spoken  
In this vast, revolving ball,  
Yield to Thee the highest token,  
"Let the name of Christ be *all*."

T.B.

MARCH, 1987

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

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**QUESTIONS** to Harold S. Paisley, 23 Glen Crescent, Thornhill, Ont. L4J 4K7. (416) 731-1982.

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**AGENT FOR U.K. AND OVERSEAS SUBSCRIBERS** – Samuel McCormick, 17 Lough Road Lower, Lurgan, Craigavon, Co. Armagh, No. Ireland BT66 6NH.

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**NOTICE**

As we go to press, we learn that our brother and servant of the Lord, Alfred (Fred) E. Holder, went to be with the Lord on February 7, while in Tacoma, WA.

**REMEMBER IN PRAYER**

Brother Albert Ramsay who is to undergo surgery on February 10.

Brother Floyd Stewart who had exploratory surgery on February 6. As was reported in the February issue, he is not well.

Brother Sydney Maxwell who was confined to his home for the month of January due to being sick with the flu.

**CHANGE OF CORRESPONDENT**

**Willmar, MN** - Ivan Groothuis, Route #1, Box #58, Willmar, MN 56201. (612) 235-8338.

**Pugwash Junction, N.S.** - Harold E. Elliott, R.R. #1, Wallace, Cumberland County, Nova Scotia B0K 1Y0. (902) 257-2206.

# Words in Season

A MONTHLY MAGAZINE

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

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Meditations ..... Robert Surgenor  
Questions And Answers ..... Harold S. Paisley

\* \* \* \* \*

## WHEN I SHALL SEE HIM

And I shall see Him then,  
Just as He is,  
Not crucified, but crowned:  
No jeering mob, but spirits pure and bright,  
Assembled round:  
No mocking purple robe,  
But clad in white,  
Fairer by far than day:  
A gleaming diadem upon His brow,  
Love in each ray:  
And when I then shall see Him  
Face to face,  
I shall be like Him then,  
Of sin no trace.

**LOVE LIFTED ME**

**(A story of amazing grace – A summary of the book of the same name)**

Published by and available from:

Gospel Tract Publications  
48 York Street, GLASGOW, SCOTLAND  
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CANADA

*By Charles F. Geddes*

I was one of four children abandoned by my parents. Drinking, gambling and immorality had destroyed our family circle. I was reared by an old grandmother in the midst of poverty, hardship and emotional deprivation.

Ten years later, I ran away from my foster home in search of parental affection and a sense of being wanted. When I arrived at the home where my parents had restarted life together, I was told by my father that my presence was not welcome. All my cherished hopes and plans were cruelly shattered. I returned to my grandparents with a smoldering hatred for all forms of authority.

A boxing club was formed in my hometown at the time. Into this sport I was able to channel all my pent-up aggression. This no doubt saved me from the path of the delinquent. I also played the saxophone in a dance band. I cared neither for God nor man as I gained recognition in both activities. I burned the candle at both ends and with only an old grandmother in my home, there was no restraining influence to keep me in check.

The praise of men, however, could not fill the aching void of my heart. I had tried most of the pleasures of this world and I discovered that they had failed to satisfy my deepest longings.

Some young men invited me to a Gospel Meeting. By this time, I was twenty years of age and didn't know a verse of Scripture. For the first time in my life, I found myself listening to the dear old story of a Savior's love. Parental love I had yearned for, but here was something far greater. My heart was strangely touched as I listened to such hymns as "Love Lifted Me."

I wanted more than anything else in the world to be able to sing that God's love had lifted me from the sea of sin, but it was something outside of my experience. The fear of man became a terrible snare as well, so for a few weeks, a terrible struggle took place within my darkened soul.

God stepped in and placed me in hospital away from the distractions of the world. I now had plenty of time to ponder what I'd heard from the Bible. I thought of the great love of God that reached out to me, an unworthy, wretched sinner. I thought of Jesus dying on the

cross of Calvary for my sins. Having been rejected by my parents, I had always feared rejection and had found it difficult to form a close relationship with anyone. I wondered if God would really accept me.

One morning I came across the words of the hymn, "Love Lifted Me." As I read the verses over and over again, I began to believe that God would not reject me if I came to Him. I knew I was a sinner, I knew that Hell was what I deserved, but His offers of love I could not resist any longer. There and then I received the Lord Jesus as my own and personal Savior. My darkened mind was immediately enlightened by the spirit of God, and by faith I passed from death unto life.

The lifeline of the Gospel reaches out to you, even as you read these lines. My old grandmother grasped that lifeline and got saved at the age of 86. I can, along with many others, testify that the love of God lifted and liberated me from the bondage of sin, transformed my life and altered my course for eternity. The Lord Jesus has pledged His Word – "Him that cometh to Me, I will in no wise cast out." (John 6:37). "Only come to Him now!"

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## **PERGAMOS – REVELATION 2:12-17** **SUNKEN ROCKS AND STUMBLING BLOCKS**

*By A.J. Higgins, M.D.*

The days of persecution are over. Smyrna is a thing of the past. God has graciously answered prayer and delivered His people from all their enemies and affliction. Doubtless at Pergamos there was a spirit of thanksgiving and appreciation for all God's goodness. All was so vastly different at Pergamos. In point of fact, here the persecutor of the church had now become her patron. Suffering at the hands of the state had been exchanged for support. No longer was the gospel at odds with the sword; that same sword was now active in promoting the gospel. Days of adversity had given way to days of prosperity. God must be in this! Or was He?

The letter to the church at Pergamos answers this question with a resounding "no!"

### **SUNKEN ROCKS**

There were visible obvious dangers and problems which Pergamos faced. The Lord made clear that He appreciated their difficult circumstances. He knew where they were called upon to bear testimony. The character of the day and the problems which they faced were not unknown to Him. Pergamos is characterized as the very

throne of Satan. Not only had they this to contend with, but they had also recently weathered some great test of the faith and been victorious. Orthodoxy was alive and well at Pergamos. They had faced the seen dangers well and came out unscathed.

What the Lord draws attention to however are dangers unseen and unappreciated. Employing the language of Jude, with the reader's indulgence, there were sunken rocks (spots – Jude 12). Amongst the dangers to which Jude draws our attention are two that deserve special mention for the peril they present to the christian: Sunken rocks and wandering stars. The former represent unseen dangers; the latter represent unreliable guides.

The great unseen danger at Pergamos was the toleration of evil. This took two forms: the teaching of Balaam and the tyranny of the Nicolaitanes.

In every assembly and individual life there are unseen dangers. Whatever the cause at Pergamos, the ultimate cause is identical be it Pergamos, the assembly in which you are in fellowship, or each of us individually. The Lord's call to repent makes clear that there was failure to appreciate the same values which He did. They were tolerating what God hated. There was no outward embracing of evil. It was not a question of fellowship openly with sin. It was toleration, perhaps even the patience of Smyrna carried to an unbalanced extreme at Pergamos.

The application to our own time and testimony is obvious and relevant. The spirit of the age can quickly become the spirit of the assembly. There is the need for a constant readjustment in spiritual vision, the renewal of which the epistles speak.

The encouraging aspect of this is to realize the sufficiency of the Lord to detect and reveal these dangers to us. In assembly life especially, how imperative for shepherds to have a spirit of dependency that the Lord would make clear and deal with hidden dangers.

### STUMBLING BLOCKS

Those that held the doctrine of Balaam at Pergamos were embracing a teaching that placed stumbling blocks in the pathway of the people of God. There would be no need here to ask, "Ye did run well; who did hinder you?". The hinderers were known beforehand. Grievous wolves had entered in, in accordance with the prophetic warning of Paul on the Miletian shoreline to the Ephesian elders. The thrust of their teaching appears to have been twofold, yet with one common goal. Balaam ensnared the people of God with idolatry and immorality. These sister sins always move together in the scriptures.

Now it is very possible that the Balaamites at Pergamos were not moving in the moral sphere as much as the political sphere. The idolatry here may well have been fraternizing with the world and the political system; the immorality that of being a friend of the world in the spirit of James 4:4.

One can almost hear the specious, plausible reasoning of the Balaamites. One would argue how times have changed. Opposition from the state was a thing of the past. Now was the day for cooperation.

Another would point out how much further christianity could advance with the backing of the government. The argument which men use today – the end justifying the means – is by no means new and original. Unholy alliances will never advance a work of God.

These principles apply not only in assembly life but also in our private lives for God. Much today passes for the work of God which is in reality a mixing together of light and darkness, a uniting of principles which God has put a division between. Prominent individuals in the world profess faith in Christ only to stay in the world with its sin, claiming to use their careers to further the gospel. Stardom and spirituality now walk the same pathway and christianity becomes popular and acceptable. Far more harm has been done to the cause of true christianity by the christianizing of the world of sports stars, actors and musicians than ever by the flames which moved upon Smyrna. There was a day in the not too distant past when "born again" meant something distinct and unique when it came from the lips of a child of God in testimony before the world. Today it is used as an adjective to describe everything from a once dying company to a political career.

Coupled with the toleration of the Balaamites was the presence of some who are characterized as those that hold the doctrine of the Nicolaitanes. The Lord adds, "which thing I hate." He had said the same to Ephesus (ch. 2:6). He does not change; only His people change.

Who were these Nicolaitanes? Scholars differ in precise identification, yet something valuable can be learned about them. The very title, not without significance, means "triumphant over the people." Since the Balaamites were the grievous wolves entering in from without, in answer to Paul's warning, it would seem that this party would answer to "also of your own selves shall men arise . . . to draw away disciples after themselves." (Acts 20:30). These were men then from within who arose to places of prominence and importance, creating a following after themselves. In the historical context, this would answer to clerisy and men lording it over others. In the moral sphere it would answer to anything which displaces Christ in the affections and interests of His people.

In a day when the church was making a name for itself in the world, it is most remarkable what the Lord holds out before the overcomer. Everything is secret and unseen by the world. Everything which is presented to the overcomer would matter little in the estimation of a world which measures things by size, numbers, and cost. Notice that there is a secret feast, secret estimation, and secret revelation.

Hidden manna was available for those who refused the public banquet at the world's table. Many were going back to the leeks, onions and garlic; only a few were going in for the manna. Refusal to eat the idol's food, like Daniel, would lead to greater unfoldings of Christ. Perhaps our poverty in appreciation for the Son is because we are tolerating evil in our lives.

A white stone was the token of appreciation and estimation from the giver. The world may applaud those who compromise, lauding them with praise for liberal-mindedness and toleration. Those who stand Phinehas-like will get God's appreciation.

Upon that stone was a secret name. It reminds us of a revelation of God given to those who stand outside the world and its embrace, faithful to God and His word.

May we have grace to avoid the sunken rocks and stumbling blocks that would mar testimony-bearing for God in this our day.

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## A CHRISTIAN HOME – PSALM 127

*By Phillip Harding, England*

The blessings of this Psalm are Jewish in character and refer to both communal and domestic life which will have their fulfillment when Israel will be restored to the land in a future day. However, there are certain practical principles that we can apply to the saints of this present dispensation. We suggest there are four predominant thoughts in the Psalm: 1.) Verse 1 – Building, 2.) Verse 1 – Protection, 3.) Verse 2 – Peace, and 4.) Verses 3–5 – Heritage. We would like to take these and apply them to a Christian home, and in so doing we suggest certain governing principles that ensure that home becomes a place of blessing.

1. *Verse 1 – A Planted Home* – “Except the Lord build the house.” The planting of a true Christian home is brought about by a marriage that is ordained of God. There are certain guiding principles that should govern every believer who is contemplating marriage. We must remember that marriage in the mind of God is that which unites one man and one woman together in a relationship which cannot be broken apart from death, and therefore should not be entered into lightly. Marriage should be contemplated seriously, soberly and spiritually by the child of God.

In II Corinthians 6 believers are exhorted not to be unequally yoked together with unbelievers. The passage is dealing with every aspect of the believer's life which of necessity includes marriage – “what communion hath light with darkness?” We would thus not only emphasize the wrong of the unequal yoke in marriage but also its wrong in companionship and courtship. The first guiding principle in marriage is that the believer should choose a partner who is saved.

In I Corinthians 7:39 we read of "marriage in the Lord." This expression indicates that the believer is to be governed and directed by the Lord in this important step of marriage. Dear fellow believer, it is not enough to know that the person is saved – it is not enough to know that he or she is in assembly fellowship or even that the person has a deep interest in spiritual things. The important thing is to be sure that it is the will of God for that person to be your partner in life. Thus the second principle is to determine the Lord's will. Don't be governed by mere outward appearance or personality. The all important thing is to determine the Lord's will and this means spending time in the presence of God. The worldly principle of trial and error, of flirtation, should never be practiced by a believer for this brings dishonor to God and is a blight upon the testimony. The God Who has saved the individual is well able to direct that individual in this important matter. Far better to be without a partner in life than to marry the wrong person.

For a truly Christian home to be planted the spiritual conduct, character and condition of a couple must blend together and the Lord's seal of approval must be upon the partnership.

2. *Verse 1 – A Protected Home* – "Except the Lord keep the city." In Deuteronomy 22:8 instructions were given regarding the necessity of a protection (battlement) on the roof of a new house. In the same way certain things are necessary to protect a newly-established Christian home. The Lord's protection is ensured when the principles in His Word are practiced:

(a) *The Family altar* – It is so necessary for a newly married couple to spend time together each day reading the Word of God and praying. It is also essential that this practice continue when a family comes along so that the children become familiar with the Word of God and become aware of the character and claims of God – "and these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children" (Deuteronomy 6:6-9). The family altar should not become a mere habit or sense of duty but rather a time for the enjoyment of the presence of God, for an understanding of the mind of God and for expressing dependence upon God regarding the daily needs of the family.

(b) *The Acknowledgement of God's Order* – God has ordained an order in family life for the benefit of every member in that family. This order is to be maintained by the Christian couple for the glory of God and the spiritual blessing of the family. Headship belongs to the husband and he should exercise that responsibility before the Lord. He should love his wife as the Lord loves the Church and as he loves his own flesh, which would prevent him being bitter against his wife (Ephesians 5:23, 28-29; Colossians 3:19). He is responsible to see that the children are brought up in the nurture (discipline) and admonition (warning by instruction) of the Lord (Ephesians 6:4) –

discipline in the home is essential and sometimes it is necessary to chastise the children in order that true character might be developed (Proverbs 13:24; 19:18). However, he must seek to act in a way that will not arouse the children to anger or provoke them (stir them up) for this could discourage and dishearten them (Ephesians 6:4; Colossians 3:21). The wife should willingly submit herself to her husband as unto the Lord and as fit in the Lord knowing that this is the sphere in which she has been placed by God (Ephesians 5:22; Colossians 3:18). The children are to obey their parents in the Lord, honoring them, for this is right as being the will of God as well as being His command. They are to obey in all things for this is well pleasing unto the Lord (Ephesians 6:1-3; Colossians 3:20).

(c) *The Rejection of Worldly Things* – We and our children are exposed to the world's influence all around but that influence must be kept out of the Christian home. That influence brought into the home through television and certain reading material has often robbed believers of spiritual desires and spiritual development as well as giving the children an appetite for the world. Care must be taken to keep out of the home anything that would corrupt the mind or stimulate fleshly desires. Believers are exhorted not to love the world (I John 2:15). The atmosphere of the Christian home should enhance Christian testimony, develop Christian virtues and impress the children of eternal realities.

(d) *Hospitality* – A Christian home should be a place where believers can enjoy Christian fellowship, be encouraged and stimulated in spiritual things, and be comforted in times of trial – a place where believers are welcomed and where love is expressed (Hebrews 13:1-2). It is sad when a believer's home is not open to fellow believers, for the believer is to pursue (be given to) hospitality (Romans 12:13). The Christian home should never be a place of gossip or of partiality. The Christian couple ought to willingly show hospitality not grudgingly or out of a sense of duty but because of love to fellow believers (I Peter 4:9).

3. *Verse 2 – A Peaceful Home* – This verse clearly indicates that tranquility and refreshment comes from the Lord and not through human anxiety and activity. The Christian home is not to be marked by anxious activity relative to material things but rather by complete dependence upon the Lord. So much emphasis is placed upon material things today that one can spend time and energy in the pursuit of these things at the expense of spiritual development and tranquility of spirit. In the setting up of a home, the Christian couple should not place themselves in a position that demands all their time and energy to fulfil their financial responsibilities, for this will so often bring unnecessary stress and tension to the home as well as affect spiritual growth. Far better to start out with less and have time to enjoy the presence of God and His word as well as enjoy each other. "Be care-

ful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philippians 4:6-7).

4. *Verses 3-5 – A Populated Home* – Marriage is a divine institution and is intended by God to be for life. Before marriage there should be complete purity and in marriage absolute fidelity – "Marriage is honourable in all, and the bed undefiled" (Hebrews 13:4). One of the reasons for this divine institution is the bringing in of children and the establishing of family life. For a Christian couple to set this aside for material purposes is to violate one of the principles of married life. Every Christian couple should desire to raise a family for God. However, in the matter of children the prerogative rests with God alone, and thus the Christian couple is completely dependent upon the Lord as to having a family. Why the Lord withholds children from some we cannot say nor can we understand why children are given to those who mistreat them, but we do know that this is His prerogative. When the Lord gives children, the Christian couple are to appreciate they are a heritage from the Lord and that heritage must be cultivated for God. What a tremendous responsibility Christian parents have to bring up their children as before the Lord. The home sphere belongs to the wife where she displays love to both her husband and her children. Much of the responsibility in the bringing up of the children rests with the wife who is to be a keeper at home (worker at home) and a guide to the home (I Timothy 2:15; 5:14; Titus 2:4-5). What a powerful influence for good the mother can have upon the children, molding them for God. The godly upbringing of the children is vital and to place the children in the hands of others, enabling the mother to work outside the home sphere in order to provide a higher standard of living, is a serious matter. Christian couples who do this should question themselves as to whether they are failing in their responsibility to their children and to the Lord. Children are a heritage from the Lord and the Christian couple must be careful how they handle what He has given to them.

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Speak often *to God* – Speak often *of God*.

Read your Bible often so you may hear *from God*  
and order your manner of life uprightly so you can walk *with God*.

Ask strength often from Him so you can work *for God*  
and always remember the words of Jesus Who said,  
"Blessed are the pure in heart, for they shall *see God*."

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David L. Roy

## TEACHING DOCTRINE TO SUNDAY SCHOOL STUDENTS

*By James N. Smith*

### Lesson Seven

TEXTS: ROMANS 3:25 & 26; 5:10 & 11

I JOHN 2:2

#### PURPOSE OF THE LESSON:

The plan and purpose of Atonement. This great truth is the backbone, central fact and foundation of the glories of salvation from Genesis to Revelation. To be wrong on Atonement will be to lose your way in presenting the gospel as to its past, present and future. Learn it well.

#### PRESENTATION OF THE LESSON:

Christ was foreordained as the Lamb slain, before the foundation of the world (I Peter 1:19). His incarnation divides time (B.C.-A.D.). His cross work divides eternity. This blessed Atonement pervades all Scripture: The historical books show the necessity of it; Leviticus outlines its shadow; Psalms speak of its experience; the prophets foretell its cost; the Gospels detail its accomplishment; Acts proclaims its triumphs; the Epistles expound its doctrine; and the Revelation displays its eternal glory.

The presentation this month is primarily for your personal study and therefrom you should gather material for your students in keeping with their age.

We will consider the Atonement under four headings: (1) the word Atonement explained; (2) the Atonement effected; (3) the Atonement is expiatory; and (4) the Atonement in its extent.

#### I. THE WORD ATONEMENT EXPLAINED:

The usage of a word is most often the soundest guide of its meaning. The Hebrew *kah-phar* is primarily "to cover over," as used in Gen. 6:14, "pitch it within and without with pitch" (*kah-phar*). In the Levitical Offerings where atonement is used with the view of remitting sins (*kah-phar*), the thought necessarily is making a satisfaction Godward. This same root is translated "pacify" (Prov. 14:16), "ransom" (Ex. 30:12, Job 33:24), "reconcile" (Lev. 10:20), and "satisfaction" (Num. 35:31).

The New Testament equivalent gives the thought to appease, propitiate and reconcile, as in Heb. 2:17, Rom. 3:25, 5:10 & 11, Luke 18:13, II Cor. 5:20, and I John 2:2 & 4:10.

Illustrations for the students from Old and New Testament are abundant. Some are found in the above passages, as the Sin Offering, Jacob and Esau, Noah's Ark, and the Publican of Luke 18:13.

## 2. THE ATONEMENT EFFECTED:

In qualification, our Lord Jesus alone could make atonement. To God's glory, He magnified the Law and made it honorable. Being a divine person, He only could sustain atoning sufferings. Clearly distinguish sufferings because of the Lord's faithful life and doctrine, such as envy, rejection and physical opposition, pain, "He suffered being tempted," and even Gethsemane, from the dark hours of Calvary when God required "awake oh sword against the Shepherd, against the Man Who is my fellow," (Zech. 13:7), where "He was wounded for our transgressions," thus making Atonement.

In devotion and voluntarily, our Lord was obedient to God, delighting to do His will. He spoke of His sufferings as a necessity (Matt. 16:21, Luke 24:26, and John 3:14) and a willing offering (John 10:18, Heb. 10:19, Matt. 26:53).

From the ceremony of Lev. 16, "The Day of Atonement," we see shadowed, as the blood of the goat that died before the Lord is taken into the Holy of Holies, the transaction of atonement. On the cross our Lord entered the infinite depth of God's righteous judgment against sin and cried, "My God, My God, why has Thou forsaken Me?" He returned from that abyss, the immeasurable claims of justice satisfied. Take time to graphically portray this hour of darkness and triumph, in language from Psalms 22 and 69, 88 and 42, and the gospels.

## 3. THE ATONEMENT IS EXPIATORY:

"Our God is a consuming fire." Sin is a barrier which, unless dealt with, would forever bar the way of forgiveness. God's infinite justice requires an infinite sacrifice and His love provided it in the infinite Person of His Son. Cain with the best of fruits, Esau with all his tears, nor Judas in the genuineness of remorse could not put away one of their own sins. Only the precious blood of Christ could meet the tremendous claims of righteousness (Romans 3:25 & 26).

The Atonement is vicarious, and this aspect needs your clear understanding if you would present truth properly to your students. Use word study aides to distinguish the usages of: "For" – "anti" as in Matt. 20:28, where substitution is in view (illustrated in Gen. 22:13). Only believers can claim this truth. The more usual "hyper" is wider in meaning, signifying by the context either "in the place of" or "on behalf of." See I Peter 3:18, Rom. 5:6 & 7, II Cor. 5:21. Ours is to proclaim the blessed truths of Christ's death and resurrection on which basis forgiveness and eternal life are available to "whosoever believeth in Him." It is the Holy Spirit's work to reveal this truth to the darkened sinner that he might believe (II Cor. 4:3–6). Be most careful never to pressure children to profess believing. They may, because of circumstances, just believe you, and having received no light from God, their faith is not in Christ, and they are not saved and will soon prove their lack of power over sin.

#### 4. THE ATONEMENT IN ITS EXTENT:

Being the work of the infinite Person of our Lord, the Atonement is all-sufficient and unlimited to meet the need of every sinner (I John 4:10). God's proof to the world of the sufficiency of Christ's work is His resurrection. This is established in Heb. 9:25-28, I Cor. 15:17, Acts 17:30. We present a living, victorious Savior Whose atoning work is efficacious, offered to sinners to be received in repentance and faith. The effects of the Atonement embrace every blessing that comes to sinful man from God, spiritual or physical. Because of the devastation of the Fall, apart from Christ's work, God must withhold every blessing from the sinner. Thus the very elements of nature continue to provide for man, yes his breath also comes alone through the propitiatory work of our Lord Jesus (I Tim. 2:5, II Cor. 5:19).

What vastness of spiritual blessing is the portion of the believer presently, through the blood of Christ. Eternity shall never exhaust the effectiveness nor extent of Christ's glorious work. Thus we read "and having made peace through the blood of His cross, by Him to reconcile (bring into harmony with God's mind) all things unto Himself; by Him I say, whether they be things in earth, or things in heaven." (Col. 1:20). See also Rom. 3:25, Heb. 1:3 & 9:23.

I realize you will not be presenting all this truth to your students, but as teachers, it is necessary you appreciate in your own soul the foundation of God's dealings with the sinner in grace. I suggest for the student you stress the foundation whereby "God may be just and the justifier of him which believeth in Jesus." (Rom. 3:16). Sin requires the atonement, and God has provided it in the riches of His love. Illustrate this from the Levitical Offerings.

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### KEEP ROWING

*By Jonathan Procopio*

In Matthew 14:22-36 we have the account of the disciples trying to cross the Sea of Galilee. They are still full from the miracle meal of loaves and fish when the Lord tells them to go across. A little way from the shore a violent storm sweeps down on them. They work furiously but a night of toiling finds them only 25 or 30 furlongs out.

Have you ever been in circumstances which lead you to question God? Most of us would have to answer that we have. Though we know better, we do it anyway. When you are hurting, you fail to think through the situation. Your mind just starts firing question after question. These may be some of the very questions which you have asked, or are asking right now:

1. *"What are we doing here?"* They were rowing hard but getting nowhere. The wind was against them. The sea was against them; rain

was in their faces. It was pitch dark! Have you ever felt like that? Keep rowing! Don't stop even if it seems like you're not getting anywhere. Keep the oars in the water and keep pulling!

2. *"Didn't the Lord send us?"* Yes! He had said "go" and we heard Him. Retrace your steps and check things out. Do you have His Word? Are you obeying it? Things may not be going the way which you think they should, but He said to get into the boat. He "constrained" them to go. He didn't promise clear sailing, only arrival on the other side. Don't turn back. Keep rowing!

3. *"Is this the Lord's will?"* Most of what we need to know as to the will of God is revealed clearly in His Word. If you are acting accordingly, then you can safely say, "Yes. I have His Word for it"

4. *"Why then is the wind contrary?"* Most of us can identify with this question. You've struggled on with the wind in your face for so long. It's hard going. Even some of your best and trusted friends don't seem to care. The wind is so strong that at times you are tempted to throw up your arms in despair. It could be that the Lord is testing you to see your character. It may be to test your obedience or faith. While the exact reason is not always certain, one thing is clear: the Lord knows the reason. We are just to keep rowing.

5. *"Where is the Lord?"* We've been here a long time. We're about ready to despair. Arms ache from pulling and bodies are weary. No one knows what we're enduring. Wait! The Lord is on high (on the mountain). Though they didn't know that, we do. From His vantage point, He sees the struggling disciples. He knows the weariness of their bodies. But He knows that they are men and can endure more than they think they can. He will not test them above what they are able to stand.

6. *"What is the Lord doing?"* He's praying! That's right. He's praying so that your faith won't fail. He's praying that you won't give in to the circumstances, but endure hardship as a good soldier. He's praying that you will develop into a mature disciple.

7. *"Why does He allow this?"* One clear reason is so that He can reveal Himself to you in a way which you have never known. How many dear saints have passed through deep waters when they thought that their heart would break and that they would never be able to endure. Yet they have emerged from the other side with a new appreciation of the Lord. Their worship is fresh and real; the old dryness of their Christianity is gone. There's a softness and a bond of fellowship with the Lord that has made them a new person. When Jesus did reveal Himself to the disciples on the sea that night, they received Him into the ship and worshipped Him.

8. *"What is this all about anyway?"* Being a disciple is work! It's not only enjoying the blessings of miracles from the hands of our gracious Master. We all want the results without the process. We want the Spirit of God to change us into the image of our Lord quietly, super-

naturally, without any effort on our part. We are to labor, to suffer, to spend and be spent. We need to be chastened, molded, changed. All this through a sometimes painful process. But keep rowing! Keep praying! Be the man or woman God saved you to be.

There's a day coming when all that you will take out of this world is the character which you are developing now. Keep rowing!

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## MEDITATIONS IN THE SONG OF SONGS

*By Robert Surgenor*

### **The Fragrant King**

"Because of the savour of thy good ointments  
Thy Name is as ointment poured forth." (1:3)

### **The Unique Son**

"As the apple tree among the trees of the wood,  
so is my Beloved among the sons." (2:3)

### **The Preeminent Beloved**

"My Beloved is white and ruddy, the chiefest  
among ten thousand." (5:10)

### **The Altogether Lovely Friend**

"His mouth is most sweet: yea, He is altogether lovely." (5:16)

### **The True Lover of His Own**

"Let Him kiss me with the kisses of His mouth:  
for Thy love is better than wine." (1:2)

### **The Coming Roe**

"Behold He cometh leaping upon the mountains, skipping upon  
the hills. My Beloved is like a roe or a young hart." (2:8, 9)

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## QUESTIONS AND ANSWERS

*By Harold S. Paisley*

**Question:** What does the expression, "And the very God of Peace sanctify you wholly" (I Thess. 5:22) mean?

**Answer:** It is vital to read the whole context where this statement is found to gain a grasp of its teaching. The section shows that the word "wholly" has reference to man as composed of spirit, soul and body. The error of "Perfectionist" teaching is that man as a unity may become wholly sanctified progressively. The flesh in any believer will never become holy, nor can we ever be clear of it while in the body. The prayer of Paul for these dear saints was that they would be wholly set apart in every part, spirit, soul and body, for the Lord

Jesus. We may add that this is good and wholesome for all believers in these closing days.

**Question:** Is it scriptural to say that our Lord was born in a stable? Some have suggested he was born in the field of the shepherds. (from Northern Ireland)

**Answer:** In answering this question it is necessary to consider the words carefully, "she brought forth her firstborn son, and laid Him in a manger; because there was no room for them in the inn." (Luke 2:7). An eastern inn usually had three parts, i.e. the *Kataluma*, the *Pandocheion* and the *Anegeon*. An understanding of this will be of great help in arriving at a correct answer to the question.

The *Kataluma*, from the words "kata" (down) and "luo" (to unloose) was the place where travellers unloosed their loads from their beasts of burden, removed their sandals, and lay down for the night. It was the stabling part of the inn which the poor occupied. The *Pandocheion* was a place where those able to pay were fed and rested upon a couch (Luke 10:34). The *Anegeon* was the upper part of the inn where richer guests stayed (Luke 22:7-13). When Luke wrote his gospel he mentioned all three. In Luke 2:7 the word is "there was no room in the *Kataluma*," hence we believe Mary and Joseph turned away to the open fields where the saviour of the world was born and being wrapped in swaddling bands was laid in one of the Shepherd's mangers on the border of the fields of Bethlehem.

Well might we sing J.G. Deck's hymn:

"Lamb of God when we behold Thee,  
Lowly in the manger laid,  
Wandering as a homeless stranger,  
In the world Thy hand had made –  
O what wondrous love and mercy,  
Thou did'st lay Thy glory by  
And for us did'st come from Heaven  
As the Lamb of God to die."

**Question:** Is it scriptural to speak of the "broken" body of the Lord Jesus?

**Answer:** The weight of evidence is for the omission of the word "broken." The R.V. reading of I Cor. 11:24 rightly changes to "This is My body which is for you." The testimony of Scripture is that no bone of Christ was broken (Ex. 12:46; Psa. 34:20; John 19:46). It is therefore advisable to adhere to the phraseology of the Word of God at all times but specially when speaking of such a sacred subject as the death of our Lord Jesus Christ.

## CHANGE OF ADDRESS

**Forest Grove, OR** - Gaius C. Goff, Route #1, Box #3786, Forest Grove, OR 97116. (503) 357-4125.

**Vancouver, B.C. - Woodland Drive Gospel Hall** - Joseph Thompson, 906-5051 Lougheed Highway, Burnaby, B.C. V5B 4T5. (604) 293-1169.

## CHANGE OF TIME

**Cumberland, MD** - Lord's Day – Sunday School, 9:45; Breaking of Bread, 10:45; Gospel, 7:00. Thursday – Prayer and Bible Reading, 7:00.

## CHANGE OF LOCATION

**Williamston, MI** - Gospel Hall, 3510 Zimmer Road, Box #242, Williamston, MI 48895. Corr. Kenneth J. Mason, 1667 East Columbia Road, Dansville, MI 48819. (517) 623-6366.

\* \* \* \* \*

## REPORTS – UNITED STATES

**Springfield, MA** - The monthly Bible Reading for the Connecticut area assemblies was held here on January 25 with brother A.J. Higgins of the Barrington, NJ Assembly and Walter Gustafson present along with local brethren in the consideration of II Timothy 1.

**Hartford, CT - Charter Oak Gospel Hall** - On January 25, a young married lady and a young man obeyed the Lord in baptism at which brother A.J. Higgins of the Barrington, NJ Assembly gave an appropriate word.

**Bryn Mawr, PA** - Brother Neal Thomson, on furlough from his field of labor in Venezuela, visited here as well as at Hatboro, Barrington, and Pennsauken, NJ.

**Akron, OH** - The gospel meeting held by brethren Gary Sharp and John Slabaugh closed on February 8, at which time a young brother obeyed the Lord in baptism, he having been saved before the meetings. Some blessing was seen in the preaching of the gospel.

**Mansfield, OH** - A 17-year-old girl professed to be saved in the gospel meetings held by brethren John Slabaugh and Joel Portman in November. On January 31, brother James Beattie was with the assembly for their Sunday School treat.

**Jackson, MI** - Brother Walter Gustafson and Norman Crawford started in gospel meetings on February 8, with a nice number of strangers out on the first night.

**Black Earth, WI** - Brethren John Slabaugh and Allan Christopherson are expected to start in gospel meetings on February 15.

**Blue River, WI** - The assembly convened an afternoon ministry meeting on February 1.

**Brodhead, WI** - Gospel meetings began on February 1 with brethren Roy Weber and Robert Orr.

**La Crosse, WI** - Brother Richard Robertson is expected for a week of children's meetings on February 16. Then, on February 22, he along with brother Bruce Collins are to begin a series of gospel meetings. They also advise that in April, the monthly ministry meeting, which starts at 1:30, will be on the fourth Lord's Day of the month, instead of the third.

**Cedar Falls, IA** - On January 11, the assembly had an afternoon ministry meeting with brethren David Oliver, Allan Christopherson and Roy Weber.

**Fort Dodge, IA** - Brother Paul Elliott with the help of brother Richard Junker of the Cedar Falls Assembly have been having a weekly meeting to see if an interest would warrant further efforts.

**Hampton, IA** - Gospel meetings conducted by brethren Allan Christopherson and Roy Weber closed on January 25 with one professing. They expect to have meetings in the Community Building in *Dike* from the 8th through the 29th of March.

**Manchester, IA** - The monthly ministry meeting held on January 18 was reported as a real good day.

**Marion, IA** - Gospel meetings conducted by brethren James Smith and Paul Kember are going on into the second week of February with one, a daughter of Christian parents, professing to be saved.

**Seattle, WA - West Woodland Gospel Hall** - The conference held on the last weekend of January was characterized by ministry of a practical and challenging nature to the personal, home and assembly life of the believers.

\* \* \* \* \*

## REPORTS – CANADA

**L'Anse Au Loup, Lab.** - Brother Marvin Derksen with the help of brother Stephen Kember of the Windsor, Ont. Assembly are still going on with gospel meetings which commenced in early January.

**Cornerbrook, Nfld.** - Brother Alexander Dryburgh was with the assembly for a week of ministry meetings. He went on to Rocky Harbour, where he spent a week in ministry.

**Gander Bay, Nfld.** - Brother Gordon Williams with the help of brother Alvin Blake of that assembly are laboring in the gospel.

**McInvers, Nfld.** - Brethren Carl Payne and Peter Mathews had gospel meetings in January.

**Port Aux Basques, Nfld.** - Brother James Jarvis with the help of local brethren are visiting here and other places on the Southwest shore of Newfoundland, following up contacts made this past summer in tent meetings in which brethren Jarvis and Joyce shared.

**St. John's, Nfld.** - Brethren J.A. (Bert) Joyce and Peter Mathews commenced gospel meetings here on February 8. Brother Joyce had been with the assemblies at Charlottetown and Red Bay, Labrador and Eastport for a week of ministry in each place.

**Clementsvalle, N.S.** - Brethren James McClelland and Kenneth Taylor are encouraged in the gospel effort with an interest being shown by denominational circles in the community.

**Debert, N.S.** - The assembly is encouraged as to the number of Christians' children coming out to the gospel meetings being conducted by brethren Albert Hull and Peter Orasuk.

**Sydney, N.S.** - Brother William Bingham was with the assembly for their Sunday School treat and on Lord's Day, January 18, when he spoke at a baptism, when a young man obeyed the Lord. Also, in the gospel meeting that night, another young man, age 19, professed to be saved. He spent the week in ministry between here and Sydney Mines.

**Tatamagouche, N.S.** - The assembly arranged an all-day meeting on New Year's Day, at which a Bible Reading on Colossians 1 took place in the morning and ministry in the afternoon.

**Carlingford, N.B.** - The saints were cheered by the excellent attendance at their all-day meeting held on February 8. Brother Murray McCandless has been having a week of ministry in the assemblies at Madawaska, ME, Mont Joli, Quebec as well as Green River and Tracadie. He is expected for ministry meetings in Carlingford and Rosebank, P.E.I., speaking from his chart, "Egypt to Canaan." After this, he is exercised about a gospel effort in Coles Island, located between Fredericton and Sussex.

**Fredericton, N.B.** - Brother Noel Burden spent a week with the assembly here and also had a week of ministry with the saints at Sussex. Both efforts with appreciation.

**Arnstein, Ont.** - Brethren James Beattie and William Metcalf are expected for gospel meetings starting on March 29.

**Hamilton, Ont. - Kensington Avenue Gospel Hall** - The assembly enjoyed a week of ministry by brother Arnold Adams.

**Kapuskasing, Ont.** - The saints were given a report of the work in Finland by brother Bruce Cottrill. Also, brother Larry Buote was with them telling of the French work in Quebec and New Brunswick.

**Lakeshore, Ont.** - One lady and one young girl have professed in gospel meetings being conducted by brother Robert Surgenor and brother Arthur Ward of the Mt. Sterling, WI Assembly. They are still continuing in this effort.

**Lindsay, Ont.** - On February 2, brother Lorne Langfeld began a week of children's meetings.

**Merlin, Ont.** - Brother John Gray visited here as well as at Clinton (Joseph Street Gospel Hall) and Newbury with appreciation.

**Newmarket, Ont.** - The assembly expects to have a baptism on February 15, when a mother of children who attended the Sunday School will be obeying the Lord.

**Orillia, Ont. - Dominion Gospel Hall** - Brother Timothy Walker is expected for two weeks of children's meetings in a district north of the city to start on February 16.

**St. Thomas, Ont.** - On March 22, brethren Douglas Howard and Murray McLeod expect to start gospel meetings. They will also have an afternoon ministry meeting in connection with their 75th year as an assembly. Brother Timothy Kember visited them in January.

**Timmons, Ont.** - Brethren Murray Pratt and Bruce Rodgers carry on weekly Bible Readings and gospel meetings in their homes with signs of encouragement.

**Wallaceburg, Ont.** - Brethren Jack Nesbitt and William Metcalf are encouraged as to those from the town that are attending the gospel meetings.

**Windsor, Ont. - Partington Avenue Gospel Hall** - The conference held over the first weekend of January was reported as a time of profit. Brother Arnold Adams remained for four nights of ministry. A young woman, whose husband was received into the assembly at the end of 1986, professed to be saved at home after the conference. The young brethren of the assembly are conducting children's meetings in a nearby school with encouraging attendance.

**Winnipeg, Man. - West End Gospel Hall** - Brother James Webb started ministry meetings on February 8 taking up the Book of Daniel.

**Glen Ewen, Sask.** - The assembly had an appreciated visit from brother Stanley Wells of the Woodland Drive Assembly, Vancouver, B.C., who took up the dispensations. On January 25, they had the joy of seeing five teenagers, four boys and one girl, obey the Lord in baptism. Such gives heart to the saints, knowing that God is raising up another generation to carry on His work and His testimony.

**Vancouver, B.C. - Fairview Gospel Hall** - Brother Jack Noble is expected for a ministry meeting on March 1, when he will be speaking from his model of the Tabernacle.

**Vancouver, B.C. - West Richmond Gospel Hall** - Brother Harold Paisley plans to start in gospel meetings on March 15.

## REPORTS – FOREIGN

### IRELAND –

**COUNTRY ANTRIM - Bushmills** - Brother W.J. Nesbitt had two weeks of practical and helpful ministry from the Colossian Epistle with good attendance from the surrounding assemblies. **Dunmurry** - Brethren David Kane and David Morgan had a nice start in gospel meetings which started on January 18. **Kilnock (near Clonkeen)** - Brethren James Brown and Jack Lenox commenced here on January 11 in a mobil classroom where they are seeing a good interest. **Kilwaughter (near Larne)** - Brethren Robert McIlwaine (Prince Edward Island) and Thomas McNeill started gospel meetings in a portable hall on January 18. **Lisburn - Plantation Road Gospel Hall** - Brethren John Thompson and John Hawthorne are having good attendance in meetings which started in the new hall on January 4. **Moorfields (near Kells)** - Brethren James Martin and Wilson Jennings continue in the gospel effort being held in the portable hall with encouraging numbers and some blessing in salvation.

**COUNTY ARMAGH - Armagh** - Brethren Samuel Ferguson and Norman Turkington are seeing a growing interest in their gospel effort.

**COUNTY DOWN - Annalong Gospel Hall** - Brother Robert Eadie is preaching the gospel here with sustained interest.

**COUNTY LONDONDERRY - Coleraine** - Brother W.J. Nesbitt was expected for a series of gospel meetings on February 8.

**COUNTY TYRONE - Martray Gospel Hall** - Brethren George McKinley and Brian Glendinning continue in the gospel after twelve weeks with good numbers and some professing. The assembly, though very weak, has been encouraged in having a man, his wife and three daughters baptized and received into the fellowship.

**COUNTY MONAGHAN - Erryroe** - Brother Samuel McBride commenced on February 8 with the assembly which is about six miles across the border from Northern Ireland.

\* \* \* \* \*

## CONFERENCES

**Manchester, CT** - The 69th annual conference will be held on April 17, 18 and 19 with Prayer Meeting on Thursday at 7:30 in the Gospel Hall, 415 Center Street. All other meetings to be held in the Masonic Temple, 25 East Center Street. Bible Reading on Friday at 10:30 – Romans 12. Breaking of Bread at 10:30. Corr. Joseph L. Jassie, 159 Thompson Road, Manchester, CT 06040. (203) 646-8232. Masonic Temple (203) 646-9072.

**Waterloo, IA - Cedar Falls, IA** - The 77th annual conference (8th joint) will be held in the Masonic Temple, Park Avenue and Mulberry Street on April 18 and 19. Prayer Meeting on Friday at 7:30 in the Gospel Hall, 13th and Walnut Streets, Cedar Falls. Bible Reading on Lord's Day at 9:00 – Isaiah 52:13–15 and Isaiah 53. Breaking of Bread at 10:30. Corr. to Clifford J. Smith, 3466 Hammond Avenue, Waterloo, IA 50702. (319) 234-6095 or Erwin D. Stickfort, 223 North Francis Street, Cedar Falls, IA 50613. (319) 266-6271. Masonic Temple (319) 232-4610. The week following the conference there will be Bible Readings each night between the two assemblies with Epistle of James as the subject.

**Culver City, CA** - Annual conference to be held in the Gospel Hall, 11138 Venice Boulevard on April 18 and 19 with Prayer Meeting on Friday at 7:30. Saturday – Bible Reading at 10:00 – Christian Behavior in the World, Home and Assembly. Breaking of Bread at 10:30. Corr. Neil Rodger, 4209 Clayton Avenue, Los Angeles, CA 90027. (213) 663-5905. Gospel Hall (213) 559-1588.

**Nineveh, N.S.** - Annual conference to be held on April 18 and 19 with Prayer Meeting on Friday at 7:30 in the Gospel Hall. All other meetings to be held in the Parkview Educational Center, 1485 King Street, Bridgewater, N.S. Bible Readings on Saturday from 9:00 to 12:00 on I Timothy 2 and 3. Breaking of Bread at 10:00. Corr. Robert J. Kaulback, 19 Medway Street, Bridgewater, N.S. B4V 1J8. (902) 543-5530. School (902) 543-7811.

**Kapuskasing, Ont.** - The assembly is convening their sixth annual conference on April 18 and 19 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, 154 Mill Street. All other meetings to be held in the Cite Des Jeunes High School on Cite Des Jeunes Boulevard, Kapuskasing. Bible Reading on Colossians 3. Breaking of Bread at 10:30. Correspondence to Gerry Labelle, Box 9, Val Rita, Ontario P0L 2G0. (705) 335-3712 or Michel Larocque, 110 Brunelle North, Kapuskasing, Ontario, P5N 2M2. (705) 335-5233.

**Toronto, Ont. - East Side Assemblies** - The 101st annual conference to be held on April 17, 18 and 19 in the Birchmount Park Collegiate Institute, 3663 Danforth Avenue, Scarborough. Prayer Meeting in the Pape Avenue Gospel Hall, 871 Pape Avenue on Thursday at 7:30. Meetings on all three days at 10:00, 1:30, 3:30 and 7:30. Bible Readings on Ephesians, chapters 4, 5 and 6. Corr. Lyle MacMullen, 65 Huntingdale Blvd., Apt. 504, Scarborough, Ont. M1W 2P1, (416) 497-5997 and Don Jennings, 53 Karnwood Drive, Scarborough, Ont. M1L 2Z7. (416) 757-7019.

**Vancouver, B.C.** - The joint annual conference convened by the South Main, Deep Cove and West Richmond Assemblies will be held on April 17, 18 and 19 in the John Oliver Secondary School, 41st and Fraser Streets, Vancouver. Prayer Meeting on Thursday at 8:00 in the South Main Street Gospel Hall, 60th and Main Streets, Vancouver. Breaking of Bread at 10:00. Corr. W.A. Boyd, 6540 Sophia, Vancouver, B.C. V5X 3N3. (604) 327-5985. School (604) 327-8341. Subject of Bible Reading will appear in the April issue.

**McKeesport, PA** - Annual conference on April 25 and 26 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, Prescott and Broadway. All other meetings in the Francis McClure Junior High School, White Oak, PA. First meeting on Saturday at 10:00. Breaking of Bread at 10:00. The Lord's servants walking in the old paths of the Word of God welcomed in ministry. Please give advance notice of arrival time and number coming to: William Seale, 12889 Deborah Drive, North Huntingdon, PA 15642. (412) 863-2949. Corr. Harold F. Clark, 134 Victoria Drive, McKeesport, PA 15131. (412) 678-1071. School (412) 664-3740.

**New Harbour, Nfld.** - The assembly is convening their sixth annual conference on April 25 and 26 with Prayer Meeting on Friday at 8:00. Breaking of Bread at 10:00. All meetings to be held in the Gospel Hall, Trinity Bay South Highway, New Harbour. Corr. Gerald George, Box 97, Dildo, Nfld. A0B 1P0. (709) 582-3346.

**Fredericton, N.B.** - The assembly is convening their fourth conference on April 25 and 26 with Prayer Meeting on Friday at 7:30. Saturday – Bible Reading from 10:00 to 12:00 – The Role of Individuals in the Local Assembly – I Timothy 3 and Titus 3. All meetings to be held in the Gospel Hall, 109 McAdam Avenue. Corr. Reginald G. Brewer, Zealand, N.B. E0H 1X0. (506) 363-2935. Gospel Hall (506) 472-1125. For those needing accommodations, contact Philip Atkinson, R.R. #4, Burtts Corner, N.B. E0H 1B0. (506) 363-4121.

**Mimico, Ont.** - Bible Readings on April 25 and 26 with first reading on Friday at 7:30. Subject – Epistle of James. Breaking of Bread at 10:00. All meetings to be held in the Gospel Hall, 414 Royal York Road South, Etobicoke (Mimico). Corr. William Spencer, 1507-1535 Lakeshore Road East, Mississauga, Ontario L5E 3E2. (416) 271-5759. Gospel Hall (416) 255-2875.

**Winnipeg, Man.** - **West End Gospel Hall** - The 87th annual conference to be held on April 25 and 26 with Prayer Meeting on *Thursday* at 7:30. Ministry on *Friday* at 7:30. Both of these meetings to be held in the Gospel Hall, 492 Victor Street. All other meetings to be held in the John M. King School located one block east of the Gospel Hall. Bible Readings on Saturday at 10:30 and 2:00 on James 1 and 2. Breaking of Bread at 10:30. Corr. Duncan H. Dunsire, 432 Beverley Street, Winnipeg, Manitoba R3G 1T8. (204) 775-3704. Gospel Hall (204) 783-6679.

**Newmarket, Ont.** - On May 3rd, there will be a one-day meeting at the Gospel Hall, 736 Davis Drive. Breaking of Bread at 9:30. Bible Reading – I Thessalonians 5:1-11. Corr. Harry Pronk, 364 Simcoe Road, Branford, Ont. L0G 1C0. (416) 775-6816.

**Frostburg, MD** - Annual conference to be held on May 9 and 10 with Prayer Meeting on Friday at 7:30. Breaking of Bread at 10:00. All meetings to be held in the Grahamtown Gospel Hall, Davidson Street. Corr. William C. Knieriem, 80 Walnut Street, Frostburg, MD 21532. (301) 689-8820. For those needing accommodations contact David R. Willetts, 159 Mt. Pleasant Street, Frostburg, MD 21532. (301) 689-6541. Gospel Hall (301) 689-1031.

\* \* \* \* \*

## HOME CALLS

**Framingham, MA** - Our dear sister, **Mrs. Margaret Johnston** (nee Stirling) was called Home on October 12. She was born on December 2, 1907 in Glasgow, Scotland and came to the U.S.A. as a small child. She was saved in her teens at the old Union Assembly in Somerville. After her marriage, she became part of the old Cliff Street Assembly in Boston (now Mt. Auburn) where she continued until the time of her passing. She will be remembered for her hospitality to the Lord's people. Two brothers and two sisters remain, some who are awaiting that day of reunion.

Our beloved brother, **George Johnston**, age 90, went Home to be with Him on December 22. He was born in Belfast, Northern Ireland on November 7, 1896 and saved in that city as a young man as the result of hearing the gospel preached in the open air. In 1919 he came to the U.S.A. Both he and his wife (whose homecall appears above) continued in fellowship in the Mt. Auburn Assembly until the end of their days. He showed an active interest in Sunday School work.

**Vancouver, B.C. - Woodland Drive Gospel Hall** - Our beloved brother, **Elmer D. Reid**, age 71, passed into the Lord's presence on November 22. He was saved at 18 and was baptized and received into the fellowship of the old Cedar Cottage Assembly (now Victoria Drive). He immediately became interested in work amongst children and for over fifty years he dedicated himself to such a work in connection with the Nanaimo Road Sunday School. Hundreds of children became personally known to him and eternity will reveal the results of his faithful service. He was one of the original number when the Woodland Drive Assembly was formed on April 17, 1955 and his faithful attendance at all of the assembly gatherings and his many contributions were greatly appreciated by the saints. He was well known in the area and deeply loved and will be sorely missed by his wife, Hilda, who is in the assembly, two daughters, who are comforted by the prospect of His coming and two grandchildren as well as the saints in the Vancouver area.

**Arnstein, Ont.** - Our dear brother, **Wellington Weller**, age 75, went to be with the Lord on November 30. He was saved in October 1932 and received into assembly fellowship the following month. Because of a lengthy illness he was not able to attend the assembly meetings for the past few years. His wife, Margaret, and a daughter, Mrs. Grant Gohm, are in the Arnstein Assembly. Prayer is requested for another daughter, two sons and grandchildren.

**Vancouver, B.C. - Woodland Drive Gospel Hall** - Our dear sister, **Mrs. Lucille Potts**, age 89, passed into His presence on December 21. She was saved in 1928 in the Canadian Prairies and came to Vancouver with her husband in 1954, where they were part of the Fairview Assembly and for the past several years in the Woodland Drive Assembly. A consistent, faithful sister who will be much missed. Remember in prayer a large family circle, some who are without the Savior. The assembly has lost three of their number in the last three months of 1986. Such losses are keenly felt by the saints.

**Marion, IA** - Our dear sister, **Mrs. Rilla Snider**, age 91, went to be with Christ on January 17. She was saved about sixty years ago and later was in fellowship with the North Tampa Assembly in Tampa, FL. In 1981 they moved to Phoenix, AZ where they were part of the Garfield Street Assembly and in 1985 they came to the Linn Manor where they were in the assembly at Marion. She is survived by her husband, John, who is comforted by that "blessed hope." Funeral and burial was at LaCrosse, WI.

**Salem, OR** - Our beloved sister, **Mrs. Vera McLaren**, went to be with the Lord on January 26 at the age of 79. She was saved in Winona, MN back in the twenties. After her marriage, she with her husband moved to Forest Grove, OR where they were in the assembly and later in fellowship at Salem. Her husband, Arnold, awaits the day of His coming. After services were held in Woodburn, OR another service was held in LaCrescent, MN with burial in Nodine, MN.

**Livingston, NJ** - Our esteemed sister, **Mrs. Lucy Rannelli** (nee Iatesta), age 91, passed into the Lord's presence in her sleep on January 30. She was saved on November 29, 1922. Later that year, after having obeyed the Lord in baptism, she along with her husband were part of the fifteen believers who started assembly testimony in Orange (now Livingston). She was always at the meetings even with a family of nine children, who all professed, and of which seven are still living and gathered to His Name. Their home was given to hospitality among the Lord's people. In her Bible, which she read daily, was the entire story of her conversion which she had written, referring to the exact hour - 11:45 A.M. - when she trusted Christ. Right to the end, she maintained a keen interest in the assembly activities, and had hoped to see the completion of the new Gospel Hall, presently under construction. Her children and the saints of the assembly rise to call her blessed. A large number gathered at her funeral.

# Words in Season



## THE UNKNOWN AND THE KNOWN

Unknown the battles we must fight;  
Unknown the foe's permitted might;  
Unknown the burdens one must bear;  
Unknown the sorrows one must share;  
Unknown the task in coming day;  
Unknown the service on the way;  
Unknown God's when and where and how;  
Unknown is all beyond life's now.

But known our true and faithful Guide;  
And known His promise to abide;  
Oft tested, "Word" that never failed  
In hour when, weary, one has quailed;  
Remembered, grasp of steadying hand,  
When feeble knees refused to stand;  
Recalled in many a given song,  
When nights were dark and days were long.

Then why need one, with falt'ring gaze,  
Shrink back in fear from unknown ways?  
The Master ne'er has left His own  
To walk unguarded and alone.  
Whate'er the future has in store,  
Experience cheers from days of yore.  
Still one may hear, with heart of praise,  
"Lo, I am with you all the days!"

S.N.R.

APRIL, 1987

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

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**QUESTIONS** to Harold S. Paisley, 23 Glen Crescent, Thornhill, Ont. L4J 4K7. (416) 731-1982.

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**Fort McMurray, Alta.** - Bryan Funston, 166 Erindale Road, Fort McMurray, Alberta T9H 4N5. (403) 791-5811.

**Brazil** - Ronald E. Watterson, Rua Dos Lemes 357, 13630 Pirassununga, Estado de Sao Paulo, BRAZIL.

**Australia** - Neal R. Thomson, c/o D. Rosie, 88 Kadumba Street, Yeronga, Queensland, AUSTRALIA 4104.

**Williamston, MI** - Gospel Hall, 3510 Zimmer Road, Box #342 *[correction from March issue]*, Williamston, MI 48895.

# Words in Season

A MONTHLY MAGAZINE

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

*Former Editors*

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

*Associates*

Matthew J. Brescia, Dr. A.J. Higgins, Fred Hill,  
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Questions And Answers .....	Harold S. Paisley

\* \* \* \* \*

A man of subtle reasoning asked  
A peasant if he knew –  
"Where is the internal evidence  
That proves the Bible true?  
The terms of disputative art  
Had never reached his ear;  
He laid his hand upon his heart,  
And simply answered, "HERE."

## THYATIRA – REVELATION 2:18-29

### LAXITY PERVADING, LEAVEN PERMEATING

By A.J. Higgins, M.D.

You have been looking forward to your visit to Thyatira. Your reading has taught you much about the city. Small, yet prosperous, it has made its name in garment making, dyed wool, brass, and pottery. Your limited contact with Lydia years ago served to whet your appetite for a visit to this, the smallest of the seven churches of Asia. You have long wondered how they can reconcile their participation in the trade guilds and its pagan immorality with their stance as believers. Their involvement with the political scene in Thyatira has long been a mystery to you. How can believers be involved in these things and yet remain in fellowship with their Lord? You have seen tragic cases of spiritual disaster elsewhere. Perhaps this assembly has been able to walk the fine line somehow.

Your curiosity about the assembly has increased with rumors of a vocal and influential woman in the assembly. The antithesis of all that Lydia was, this woman has a reputation for speaking her mind and forcing her way on others. The more that you hear, the more fearful you become of what you will find in Thyatira.

Your visit is a surprise, and yet not a surprise. What you observe is the tragic repetition of numerous other cases. Sadly, Thyatira is not different from others. Spiritual laws are inviolable. The consequences are inexorable.

### LAXITY PERVADING

What is most apparent, and appalling, is the total laxity of almost everyone in the assembly. The letter recently received from John on Patmos graphically outlines the problems. The assembly was allowing evil to flourish and advance. What was simply doctrine held in Pergamos is now in control in Thyatira. John calls attention to *untapped resources*. The Lord Jesus is introduced as the One Who has eyes like a flame of fire and feet like fine brass. Certainly this is to remind those responsible that He has perception to discern and power to discipline. His eyes are not blinded nor His feet paralyzed. In fellowship with Him and with His word as authority, they would have been able to discern evil and judge it.

Their failure to avail themselves of His resources has now led to *unjudged wrong*. Their weakness has spawned an evil. The vacuum in leadership has given space for someone else to arise. In v. 20 "She calleth herself a prophetess" suggests that she had arrived at her position by self appointment. Evil unjudged leads to greater evil. The more that you hear of this woman Jezebel, the more she reminds you of

her Old Testament namesake, and the greater the contrast with Thyatira's other woman, Lydia.

Just as Jezebel forced and forged unholy alliances in Israel centuries earlier, so this modern day compromiser has brought the saints into union with the world. Spiritual fornication has been the result. Her alliances have sired *unforeseen results*. Some may have thought that her teaching was not that extreme. She may well have taught in a private sphere, quietly undermining the authority of the overseers. She probably began by suggesting alliances that would strengthen the influence of the assembly in the welfare of society. Deftly has the Spirit of God through John characterized her teaching as "seduction." Few realized how far her teaching would lead. Those who have followed her lead are learning the "deep things of Satan." Years earlier Paul had written to Corinth and used a contrasting statement. He spoke of those, indwelt by the Spirit, who could know "the deep things of God" (I Cor. 2:10). In this church epistle, this certainly embraced the truth of the local church and separation from the world, God's purposes and plans of glory for His Son, and spiritual chastity to His Name alone. These "deep things of Satan" are the very opposite: union with the world and spiritual fornication.

You could little imagine how that almost two millennia later in the twentieth century, evangelicals would be redefining separation from the world. No longer would it mean a hands off attitude to politics. These are not wicked men in themselves. They hold to the infallibility of the Bible and proclaim redemption by Blood alone. Yet in the matter of separation, they feel that we must once again become involved with the world to make it a better, more moral place in which to live. From Lot's day through the time when John laid his pen down for the last time, the united testimony of Scripture is to the danger of linking the world and the local assembly. Some may point to Moses, Daniel, Jeremiah and others as examples of men who were involved with politics. None were there by choice and Moses exited as soon as possible. The emergence of democracy in the West has not changed God's attitude to the world. Our "saltiness" lies in proclaiming the gospel, not in forcing its moral precepts upon unregenerate men through the ballot box. We are called upon to change lives, not laws; to use the gospel to find the elect, not use the ballot to elect.

#### LEAVEN PERMEATING

Evil is not content to dwell alone. John chronicles the *progress of evil*. Jezebel has tremendous influence. She is able to seduce those who were the bondslaves of Christ to align themselves with the world. She has those who commit adultery with her in their relationships with the world; those who were only too ready to follow her teaching of conciliation towards the world that crucified the Savior. She

is depicted as having children, offspring of her heinous teaching. The reign and philosophy of Jezebel in Ahab's day spawned a Hiel the Bethelite. Disregard for the word of God and disdain for the warning from God marked this man. Two fresh graves are the memorial he left: one for his firstborn and one for his youngest. God moved in discipline, punishing his children with death.

Many believers become discouraged by the prosperity of evil and error. Yet wrong doctrine has always been more fruitful than truth. Those who trade door-to-door in evil doctrine get far more results than the most faithful believer who engages in this labor using truth as his merchandise.

The leaven which Jezebel has introduced is made all the more grievous to you because of her *presumption*. She calls herself a prophetess; she refuses to repent at John's message; she disdains the warning from the Risen Lord. Leaven has done its work not only in the assembly but in her. She is puffed up, lacking any weight Godward; fit only for the fire of His wrath.

### LOYALTY PRESENT

How encouraging to your own soul that amidst this sea of iniquity there is an oasis of faithfulness. Naboth-like, there is a remnant here. Naboth's vineyard was hard by the palace in Ahab's day. He could not overcome the palace with all its wickedness and plotting. But he could keep a small vineyard whose very existence gave God joy.

So here at Thyatira there is a remnant, the "rest." Upon these the Lord does not place any additional burden except *faithfulness* with the truth which they had (vs. 24, 25). They were not to sell the inheritance of their fathers. It was not their responsibility to right all the wrongs of Jezebel. Those in leadership had failed. It was their responsibility however to hold fast. The sins of Jezebel had stirred them to *fervency* in service. Their last works were more than their first (v. 19). The challenge of evil had not been met by complacency but by redoubled efforts to serve the Lord.

To this loyal band, the Lord gives a revelation of His coming that those linked with the world and all its hopes cannot appreciate. Is the Lord not giving a subtle warning to all who would dabble in this world's politics that to become immersed in the world's hopes is to lose sight of the church's hope?

To those who are willing to remain outside the world and its systems, a bright *future* is depicted. Authority over the nations may be the great goal of political pundits today, but it is the assured promise by the Lord to those who await His time. A sleeping world and a corrupt church may not be able to see the Morning Star, but it is the bright prospect that is set before the overcomer at Thyatira.

**"ONE THINGS"****John 9:25**

"One thing I know," that blind was I,  
But God to me the light has given,  
And now redeemed, to Him brought nigh,  
I am His child, and heir of Heaven.

**Mark 10:21**

"One thing I lacked," a heart for Him,  
Who died to win me for His own,  
But now His love has entered in,  
And I am His, and His alone.

**Luke 10:42**

"One thing is needful" now for me,  
To learn His mind, and do His will,  
Like Mary would I ever be,  
Low at His footstool listening still.

**Psalms 27:4**

This "one thing," too, is my "desire,"  
To dwell within Thy house, my God;  
There shall I find all I require,  
Thy shepherd care, Thy staff, Thy rod.

**Philippians 3:13**

Ah, then, this "one thing shall I do,"  
The things behind will be forgot,  
And pressing forward, I shall view,  
The prize, "my Lord," and Heaven, my lot.

**II Peter 3:8**

And while eternity rolls o'er,  
And wiped away are all my tears,  
Then shall I know this "one thing" more,  
With God, one day's a thousand years.

**Joshua 23:14**

One theme will then my heart employ,  
To sing His faithfulness and love;  
"Not one thing failed" of all the joy  
He promised in that land above.

## A TRAGIC LOSS

*By Ken Taylor*

On December 25, 1981 the oil tanker Hudson was sailing from Montreal to the Magdalen Islands with a cargo of 40,000 barrels of bunker C and diesel oil when fire broke out early in the morning. The crew was aroused but efforts to extinguish the blaze as it spread to the cabin area of the boat failed due to fire fighting equipment that would not work. Uncertainty about the danger of their circumstances resulted in a confused abandon-ship operation. The cable of the lifeboat containing eight men snapped as it was being lowered into the zero degrees Celsius waters resulting in the loss of three lives. A rubber raft which six men were using to escape the burning vessel sprang a leak and sank. Their screams were heard by sailors who had lowered a lifeboat on the other side of the ship but their efforts to save them were hampered by a motor that would not start. The bodies of four sailors were recovered by rescue ships that came to the scene and three others missing in the frigid waters of the St. Lawrence could only be assumed as having perished.

Such a tragedy causes our hearts to ache. What was the reason for such a needless loss of life? The crew had been alerted to the outbreak of fire on the vessel and had tried to extinguish it. They were aware of the importance of the lifeboats and lifesaving equipment at such a critical time. There can only be one answer. They had failed to examine and determine the soundness of the equipment that their lives would depend on. Equipment that appeared to be reliable and lifeboats that were presumed to be safe failed them at the crucial moment, resulting in these tragic deaths.

But, sadly enough, the same mistake is being made in an area that involves something more serious than the loss of men's lives – we are thinking of the loss of their souls. How many people are approaching eternity without having established the certainty of what they are depending on to take them to heaven and give them eternal security at life's end. Dear friend, is it possible that this might be your condition? Perhaps you have thought of the approach of death and the certainty of eternity, yet you have never tested the grounds of your hope to see whether it will stand.

The question then is: How can we know that our hope is reliable? How can we be sure that we are trusting in the right thing? How can we be sure that it will stand the test? There is only one way. It must be proven by what God has revealed to us in His Word, the Bible. Many have made the mistake of depending upon a sense of self-righteousness or their religious efforts and activities only to find that these cannot save them at the critical moment. Such a ground for salvation proves to be like the fire hoses and life rafts on board the

Hudson – appearing sound and reliable but failing when life depended on them.

What can we rely on for eternity? The Bible points us to the sacrifice of the Lord Jesus Christ and His substitutionary death on the cross of Calvary.

*"Who His Own self bare our sins in His Own body on the tree."  
(I Pet. 2:24) "For Christ hath once suffered for sins, the Just for the unjust, that He might bring us to God." (I Pet. 3:18)*

Dear friend, this is what you must depend upon for eternity. God is pleased to save the sinner who renounces all confidence in himself and his own efforts, and who comes in his lost, sinful condition to the Lord Jesus for salvation. Are you depending in Him alone to save you? He is waiting, willing, and able.

*"Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31)  
"How shall we escape if we neglect so great salvation?" (Heb. 2:3)*

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## **AN OPEN LETTER TO YOUNG CHRISTIANS ATTENDING UNIVERSITY OR COLLEGE**

*By C. Geddes, Port of Spain, Trinidad, W.I.*

Enrolling for a course of study at university or a college of further education virtually guarantees that, sooner or later, you will have to face three "isms," viz. Spiritism (in one form or another), Pentacostalism and Modernism. Each is a subtle tool of Satan, and you would do well to be on your guard.

Where young people congregate with time on their hands, e.g., in halls of residence, there is a tendency to dabble with occult practices. The tumbler-pushing seance is fairly common, and I have actually witnessed one in a college commonroom in broad daylight. My warnings that such behavior was dangerous and a violation of God's direct commands were received with the utmost contempt. The teaching of Scripture is crystal clear – such seances bring the people concerned into direct contact with impersonating demons.

Pentacostalism is even more subtle because its exponents may be bright, energetic christians, who seem to radiate a joy rarely known by the average believer. The proliferation of books in which the leading characters claim to speak in tongues after having received what they call "the baptism of the Spirit" has gradually eroded any resistance to such doctrine. In fact they have tended to arouse the curiosity of the average christian, who certainly wants "power for service" and indeed the very best that God has to offer. I appeal to you to look beyond the "toothpaste smile," the boundless zeal and the direct "experiences" of such people, and see what the word of God has to say.

Certainly Paul does write to the Ephesians, "Be filled with the Spirit," and we all need to give Him more control of our lives. He did perform miracles of healing, but there came a time when he could not use this gift to heal his dearest friend and son in the faith, Timothy. He also had to leave a badly-needed fellow-worker sick at Miletum.

Sign-gifts there were, but they were of a temporary nature. In order to supply the need of the infant church, the Lord had given these gifts until New Testament revelation was finally complete (i.e., until "that which is perfect" had come). You will no doubt meet those who claim that they are still in operation today.

We all agree that the Holy Spirit could not act contrary to the Word of God: to do so would be to contradict Himself and, effectively, to render the Scriptures impotent as a rule of conduct. That Spirit is the One Who inspired Paul to write, "It is a shame for a woman to speak in the church." (The way in which the word "speak" is used elsewhere in I Cor. 14 makes it impossible to sustain the contention that chattering is in view.) In the light of that, could the Holy Spirit exercise women to speak in a church gathering, be it in tongues or otherwise? If not, then who does exercise them? That is the vital question.

Dear young believer, if and when you meet such people, do not allow their apparent joy and zeal to make you feel that you are a mediocre, second-class christian. You have been blessed with every spiritual blessing in the heavenly places in Christ. You need no more. Test their claimed experiences by the unchanging, impregnable rock of the Word of God. Remember, it is the safest place for your pilgrim feet.

The danger of this "ism" is that any form of self-abandonment makes one an easy prey to the seducing spirits referred to in I Tim. 4:1. I can recall a bright, happy christian girl being driven to despair because her desire to receive this baptism or second blessing (falsely so called) was not realized. Every child of God should be on his guard against this charismatic cult, which finds exponents within Spiritist, Mormon, Roman Catholic and many other heathen groups, as well as in christian circles.

Modernism is a rock upon which many a once ardent christian student has foundered. In a college or university environment, in which the mind is being bombarded constantly by philosophic stimuli, it is difficult not to be influenced by the brainwashing process. The teaching of modernists is the more insidious because quotations (some of an elevating nature) bearing the author's name sometimes appear in the most unexpected places. You dare not assume that any quotation, to all appearance the expressions of an elevated, saintly mind, extends credence to the author or his teaching generally. Liberal theologians, particularly of the German school, are being hailed in many of our schools and colleges as great men of intellect. This has resulted

in untold damage to young people.

One of the foremost and most dangerous exponents of this school was Dietrich Bonhoeffer. Hailed as a christian martyr since his execution by the Nazis in 1945, he was a man capable of giving expression to the most blatant blasphemy. The dangerous error propagated by him, especially in his latter days, came from the pit of hell itself. Let no one deceive you; the evil one will gladly allow a dainty morsel to drop from any pen, if only it leads to tasting the deadly poison.

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Brother H.T. Kimber, who labored for many years in India and was recently there for ministry, writes: "It is impossible to describe India to those who have not seen it for themselves. I marvel that some "Westerners" are looking to India for spiritual insight. Many of our young people are delving into demonic darkness through indulging in Transcendental Meditation, Zen Buddhism, Yoga and the like. Generally sold as "relaxation" techniques, this so-called meditation really aims for, and ultimately leads to, surrender of oneself to mystical and cosmic forces. The above so-called philosophies are all sugar-coated Hinduism deceptively described in "scientific" (?) terms, with denials of their religious nature in order to deceive Westerners. With these, drugs are linked, and all combined, they open the mind to evil spirits, providing experiences which are tricks of demons to entice people to go deeper. A solemn warning needs to be sounded in our midst. What a contrast to the above darkness and impurity are the light and purity of the one and only Divine revelation in the Gospel!

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## THE WORLD

The world is waxing worse and worse, in its own conceit better and better, but all tending to the man of sin, and the utmost severity of judgment short of hell itself. Yet the children of God in the midst of all its evil, if they make it their business to do the will of God and to give Him delight, shall be happy.

If you read the Bible, you will know what is going on in the world – you will learn completely the world's history, as also its past, present, and future state. Man's histories are histories of events without God. God's book is the history of men and events in relation to Himself.

There are dreams in the people's minds of the world becoming better and better. How terrible the delusion, and how hurtful too! It is a setting aside of the Scriptures of truth. The world is going on to judgment, and the proudest nations will have the heaviest strokes.

Neither the world nor the devil can gain any advantage over us but that which we allow them. By making a league with the inhabitants of the land, we forfeit the enjoyment of God's friendship.

## II TIMOTHY 2:15 (Part I)

*By George Graham*

Our text is one of a number of exhortations given by Paul to the younger man named Timothy, whom he speaks of as his genuine son in the faith. Paul is a prisoner in a dungeon in Rome awaiting the day of his execution, about to lay down his life in martyrdom for Christ His Lord, Whom he had served so faithfully for more than thirty years. It was a dark and difficult day for the true people of God. The devil and Satan, the enemy of God and His people, was doing all he could to destroy the testimony of God. Without, persecution was raging, the devil as a roaring lion going about seeking whom he might devour (I Pet. 5:8), and the Christians were being made to suffer. Not only so, but error had crept in among the people of God and the companies of the saints, and it was this that gave Paul some real concern. The truth of God was being assailed; the faith that had once for all been delivered to the saints (Jude 3). It was that goodly deposit the glorified Lord had committed to him, of which he says, "I have kept (or guarded)" (II Tim. 4:7). We cannot read the epistle and fail to notice Paul's real concern for the younger man and the truth of God committed to him (II Tim. 1:13-14).

Getting back to our text, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing (or handling aright) the word of truth." The exhortation was not for Timothy only, but for us also in these last days. First we learn this important lesson, that truth has right divisions, and failure to discern this will lead to confusion. This is very evident in the vast religious system known to us as Christendom. Pure in its beginning, but corrupted over the centuries, like the mustard seed, it had a small beginning but has developed into a large religious system in which the birds of the air have found a lodging place (the powers of evil). Its awful end is brought before us in Rev. 17 and 18. There she is spoken of as, "Mystery, Babylon the Great, the mother of harlots and abominations of the earth." The name Babylon is derived from the root babel (to confound) according to the Hebrew, and in plain language it means confusion. In the midst of all this we thank God there is a godly remnant seeking to maintain the testimony of God according to the word of God. Those who have heard the call, "Let us go forth therefore unto Him without the camp (Christendom), bearing His reproach" (Heb. 13:13). Before the judgment of God falls upon that vile system, thank God we His Own redeemed shall hear the shout and be caught up to meet Him in the air. What a blessed prospect! His Bride with Him in the glory for ever. He, too, awaits that happy moment. Let us ever remember that the truth never changes, it is immutable. People, times, and customs change, but truth ever remains. We live in a day of accom-

modation in some places, a sad day indeed, and the result is weakness and failure in testimony.

This exhortation is of paramount importance to all who minister the word of God publicly. May I take the liberty as an older brother in Christ to speak a word to my younger brethren laboring in the work of the Lord and in the local assembly. Spend time alone with God in the secret place, reading, searching, musing upon the precious word of God, and the Spirit of God will lead and guide you into all truth. There are many helps and good books available, but your Bible is the book of books.

In I Cor. 10:32 we read, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God." Here we have three distinct companies and in the holy scriptures we have truth relating to each. Rom. 1:18-32 reveals to us the awful moral depravity of the human race as the result of sin and man turning his back upon God. Then we have the judgment of God in the flood. With the eight souls saved from judgment, we have a new beginning. A new beginning, but man's nature is unchanged. In course of time they turn their back upon God and resort to idolatry (Josh. 24:2). Four hundred and some years have passed from the flood, and out of that condition of things God called a man, Abram, and gave to him the promise of the goodly land. We read, "He . . . obeyed; and he went out, not knowing whither he went" (Heb. 11:8). Here we have the beginning of the Jewish nation. It was to this man and his seed God gave His oracles, His word. Later, the nation refused to obey the word of God, they rebelled against it and turned to idolatry. They finally rejected God's Christ, the Messiah, putting Him to an open shame, and crucified Him. Presently they have been set aside in the dealings of God, not cast away, but set aside for the present. Now, the Spirit of God is in the world, and by means of the gospel of Christ, is "gathering out" from both Jews and Gentiles a redeemed company called the Church. The bulk of the Old Testament scriptures have to do with the Jews and the Gentiles, or nations as viewed in relation to Israel or the Jews. We will seek in vain to find any mention of the Church in the Old Testament. Yes, we have some lovely types and pictures, but nothing more. The Church is a New Testament revelation, and the Lord Jesus is the first to mention it in Matt. 16:18 as the body of Christ and in Matt. 18:17 as the local assembly. In handling the Church truth in ministry, I have always thought it a wise practice to read from the New Testament and then if need be cull from the Old Testament types and shadows. I would never have known Adam was the figure of Him, or the type of Him that was to come, without Rom. 4:14. We are indebted to our New Testament to learn Eve, Rebekah, Rachel and Asenath are lovely types of the Church. We hope, God willing, to touch a few truths in these studies in the word of God.

## **TEACHING DOCTRINE TO SUNDAY SCHOOL STUDENTS**

*By James N. Smith*

### **Lesson Eight**

**TEXTS:** EXODUS 12; GAL. 3:13;  
I PETER 1:18 & 19; TITUS 2:11-14

#### **PURPOSE OF THE LESSON:**

Teaching the truth of Redemption. The great outstanding theme seen in promise and type in the Old Testament and in glorious fulfillment in the New Testament.

#### **PRESENTATION OF THE LESSON:**

Pictures abound in the Old Testament to illustrate this precious subject. In Hebrew law, an Israelite might undertake the liabilities of an enslaved relative and in discharging them, set him free. This individual was called a "Goel" – Kinsman Redeemer. The Book of Ruth is our classic example. Boaz voluntarily meets all the requirements of the law and becomes responsible for Naomi's debts regarding her inheritance, also purchasing the rights to take Ruth as his wife. Each chapter of Ruth presents beautiful truth portraying our Kinsman Redeemer, our Lord Jesus Christ: chapter 1 – Boaz's object to redeem; chapter 2 – Boaz's ability to redeem; chapter 3 – Boaz's integrity as redeemer; and chapter 4 – Boaz's willingness to redeem.

Exodus 12 and 13 encompass the full meaning of redemption. You will carefully portray the utter helplessness of the enslaved people of Israel. Drawing upon your lessons regarding "The Fall," we find ourselves by our own fault, sinners, sold under judgment. Redemption is seen as a buying back, an emancipation from slavery, and as a deliverance from danger. Graphically impress these three areas of truth from this passage upon your students, carefully pointing out that their redemption was totally dependent upon means outside of themselves, from God Himself – redemption by blood and by power.

In considering this subject in the New Testament, W.E. Vine's Dictionary of New Testament Words, is invaluable reading on "Redeem, Redemption," for an overall usage of the truth. In this lesson, we will consider it in three ways: (1) Redemption from the penalty of sin; (2) Redemption from the power of sin; and (3) Redemption from the presence of sin.

#### **1. REDEMPTION FROM THE PENALTY OF SIN:**

Gal. 3:10-13 shows the sinner exposed to the curse of a broken law. A righteous judgement against our own sin – How can a sinner know salvation from such condemnation? Our text reveals security from judgment in our bankrupt condition, does not depend on anything we can do or be. Redemption (paying the overwhelming debt,

the ransom price) depends upon the work of the Lord Jesus accomplished when He shed His life's blood, being made a curse for us upon Calvary. Through faith in Christ we enter into the good of that redemption. "There is therefore now no condemnation to them which are in Christ Jesus." (Rom. 8:1). This redemption also delivers from all judgment that awaits this dark, lawless world, just as Israel was delivered from the midnight avenging angel that passed through Egypt. (Ex. 12; I Thess. 1:10, 5:9).

## 2. REDEMPTION FROM THE POWER OF SIN:

A gospel which presents only salvation from hell and the lake of fire is not complete. Titus 2:11-14 is redemption, or being delivered from the lawlessness of our unregenerate heart. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God." (Rom. 8:7 & 8). In redemption we realize salvation from this bondage into the liberty of the will of God. Practically, this deliverance from the power of evil of self-will in our life is realized in the power of the indwelling Holy Spirit. Thus a redeemed people are "His workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them" (Eph. 2:10), "and let everyone that nameth the name of Christ depart from iniquity." (II Tim. 2:19). You will want to develop this truth further from Rom. 6, 7 & 8.

## 3. REDEMPTION FROM THE PRESENCE OF SIN:

This relates particularly to the body of the believer. (Rom. 8:19-23 and Phil. 3:20). The truth of the resurrection of the body we will consider in a future lesson. Here the fact to emphasize is that at the coming of the Lord Jesus to the air for His Church, every believer will experience the completeness of the redeeming grace and power of our Lord and Savior. (Heb. 9:28). The believer will then be conformed in all things to his Lord, spirit, soul and body. Believers who have died will be raised and given a body of incorruptibility. Those living saved ones will be changed and given immortality.

An acrostic may help to reinforce your teaching on this truth. Be sure to extol the wonders of such a Redeemer, now glorified in heaven, able and willing to bring into the fulness of His redemption all those "who come unto God by Him."

\* \* \* \* \*

A Lord's Day well spent,  
Brings a week of content,  
And strength for the toils of the morrow;  
But a Lord's Day profaned,  
Whatsoever be gained,  
Is a certain forerunner of sorrow.

## THE NAME AND THE PLACE

There is something about God's choice of a *place* for worship which has its own distinctiveness. It is often a place without a name. Only the Spirit-taught know where it is. It is like the "path which the vulture's eye hath not seen" (Job 28:7).

The word worship is mentioned for the first time in Gen.22:5. "Abraham lifted up his eyes and saw the place afar off; and Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship." God had said it shall be "upon *one* of the mountains which I will tell thee of."

In Deuteronomy God speaks very definitely. "The place which the Lord your God shall choose out of all your tribes to put His name there, even unto His habitation shall ye seek, and thither shalt thou come" (Deut. 12:5). There was a responsibility put upon them to know which place that was, and to distinguish it from all other places. "Take heed that thou *offer not* thy burnt offerings in *every place* that thou seest" (v. 13). To the two disciples who asked, "Where abidest thou?" the Lord said, "Come and see" (John 1:39). To spiritual inquirers who now desire to know where the Lord abides, no distinctive denominational name is given, but it is still "Come and see." "Ye shall neither in this mountain, nor yet in Jerusalem worship the Father, but the hour cometh and *now is* when the true worshippers shall worship the Father in Spirit and in Truth, for the Father seeketh such to worship Him." It is neither Samaritan nor Jerusalem worship that now pleases God. "For where two or three are gathered together in My Name, there am I in the midst of them" (Matt. 18:20). That Name is all sufficient. Away with every other name, whether Moses, Elias, or Plymouth Brethren. Christians gathered unto the Name of the Lord Jesus, is the only scriptural name that we can use. Worldly men and some Christians cannot understand this name, but God understands it; and so do the Spirit-taught. The religion of the world is all arranged by men and needs no spiritual intuitiveness to be discerned, and yet there are professed leaders today who see no distinction between the two, but class all alike. May we be able in *Spirit* and in *Truth* to worship the Father.

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The curse of public prayers often is that they are too long, and the curse of private prayers that they are too short. Abraham did for Lot what five kings could not do, because Abraham was a praying man.

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Proportion your giving to God's blessing, lest God proportion His blessing to your giving.

## WARNING VOICES

The true people of God are impressed with the many loud warnings God has given lately. Day after day the public press records calamities and terrible accidents on land and sea, as well as in the air and down under the earth, but scarcely any voice seems raised calling the people to heed these visitations as warning voices. What a moment awaits this God-forsaking generation when suddenly the waiting, watchful saints are caught away, the Holy Spirit taken, and the whole mass of unbelieving, God-dishonoring humanity left for the appalling tribulation that is certainly pending. The "Salt" having been taken, universal corruption of every degree and kind will swiftly fill the earth. Little does the world recognize the preserving influence the Church of God exerts in the earth. Would to God she herself recognized her glorious calling in the age of her Lord's absence. Let the elect people of God "watch and pray" unceasingly, for of a surety the Lord is at hand, and with the Judgment Seat of Christ in view, live and labor, knowing that at that tribunal, just recompense will be meted out for the believer's works. *(Written in 1947 — how much more timely in 1987!)*

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## QUESTIONS AND ANSWERS

*By Harold S. Paisley*

**Question:** Is it a Scriptural way to object to disorder in an assembly to "sit back" in protest?

**Answer:** There is no scriptural warrant for any dissatisfied believer, who asserts imaginary or real disorders in the assembly, in which he is found "sitting back" in order to protest or force the hand of the government to act as he demands. It is in order to bring to the attention of the elder brethren any disorders that may exist, if they are unaware of them, or, if neglect to deal with ills is evident, to remind them of their responsibility to act in setting matters right for the honour of the Lord. This is as far as any can scripturally go. The matter must rest with the brethren and the God they serve. Much division has resulted in seeking to hasten action in independence of the oversight, or to organize another party in opposition to the rule established by the Holy Spirit. The act of "sitting back" places the one who does so outside of the assembly by his own act, thus depriving him of any further voice in the affairs of the company.

**Question:** Explain the words, "He is the propitiation for our sins and not for ours only, but also for the sins of the whole world" (I John 2:2).

**Answer:** It is interesting to notice that the pronoun "He" has special emphasis indicating that it is "He Himself" Who is the Propitiation. The word used here and in chapter 4:10 is "hilasmos" used only in these two places in the New Testament. It means expiation, being the grounds alone upon which God can show mercy to the guilty. The Blessed Lord in His death upon the cross became the Propitiation. There are two things joined together in this word "hilasmos" i.e., the work of expiation and the value of the Living Person of the Son. The word "and" does not add any new idea but sets forth the application of the Propitiation. The wondrous provision reaches out to the whole world, but the actual effect is not universal. The world lies within the scope of the propitiation. Exclusion is by the failure of any to accept the benefit. Nothing is served by the addition of the words in the A.V. "the sins of." The words of Christ in John 3:16 also plainly establish the universality of God's provision, but the human responsibility is also stated. God's message must be believed to bring the benefit.

**Question:** Is personal soulwinning useful today?

**Answer:** Those who love the souls of men and go after them in the streets and lanes of the city and the highways of the country roads, are doing a great and neglected work for God, and should be encouraged. Such efforts can attract sinners to the gospel meetings and bring results in their salvation. Personal door-to-door visitation is vital to evangelism, but alas is dying out as the more professional evangelist neglects such work and much prefers a "ready made" audience. The decline of attendances is evident in every place, and one reason is that the example of Andrew is on the wane, "He findeth first his own brother Simon, and brought him to Jesus." This personal difficult labour receives little mention in "reports" and is not noticed in some circles, but the Lord takes account, and will give His full estimate in a coming day.

\* \* \* \* \*

#### REPORTS – UNITED STATES

**East Boston, MA** - Brother James Allen is expected to arrive here from Northern Ireland on March 16 and remain for a week of ministry meetings.

**Hartford, CT** - **Charter Oak Gospel Hall** - Brother Robert Surgenor was present at the monthly Bible Reading on February 22, when II Timothy was considered. He remained for a few nights of ministry, also spending some time with the saints at Springfield, MA and Torrington, CT.

**Hatboro, PA** - Gospel meetings conducted by brethren David Oliver and Eugene Higgins closed on February 25, with some trusting Christ as their Savior, among them a young man whose sister is in the assembly and a Sunday School girl from the Pennsauken, NJ Assembly.

**McKeesport, PA** - The assembly has had appreciated visits from the following brethren: Eugene Higgins (at which time a young lady professed), Norman Crawford, Walter Gustafson and James Beattie (when another young lady obeyed the Lord in baptism). These two are outsiders, the first only having attended a very few gospel meetings previously.

**Tampa, FL - North Tampa Gospel Hall** - The assembly was encouraged as to the number of outsiders who were attending the gospel meetings being conducted by brethren Oswald MacLeod and James Smith. Among them is a son of Christian parents, from the midwest, who has come three times in the first week and for whom much prayer has gone up.

**Jackson, MI** - Gospel meetings conducted by brethren Walter Gustafson and Norman Crawford are continuing on into the second week of March. Blessing has been seen and others are concerned.

**Saginaw, MI** - Brethren Norman Crawford and Walter Gustafson were present for the monthly ministry meeting held on the first Lord's Day of each month.

**Joliet, IL** - Brethren Joel Portman and Gavin Collins plan to start gospel meetings on April 5. Prayer is requested for this effort.

**Beetown, WI** - The assembly convened a Bible Reading on March 8 with brethren James Currie, John Slabaugh, Richard Robertson and Allan Christopherson present to help.

**Black Earth, WI** - The assembly has completed the construction of a new Gospel Hall and on February 22 they convened an afternoon ministry meeting. Brethren Allan Christopherson and John Slabaugh commenced gospel meetings there on the 15th and have seen two young men who are brothers and children of Christian parents trust the Savior. There is much prayer going up in behalf of a third brother in that family, who is concerned.

**Brodhead, WI** - Some have professed, among them a young couple from the outside, in a gospel effort which brethren Robert Orr and Roy Weber are sharing.

**Humbird, WI** - Brother Joel Portman along with brother Arthur Ward of the Mt. Sterling Assembly started gospel meetings on February 22. Some have professed from previous efforts, but there is no assembly in this town.

**La Crosse, WI** - Gospel meetings being held by brethren Richard Robertson and Bruce Collins have been encouraged with attendance as well as some trusting the Savior.

**Fergus Falls, MN** - Brother Leonard DeBuhr spent a weekend with the assembly at the end of February, when the saints were greatly encouraged by the refreshing ministry. Pray for our brother, whose ability to travel is becoming greatly curtailed.

**Willmar, MN** - Brother Joel Portman had some ministry meetings with the saints here in February.

**Cedar Falls, IA** - Brother Eric McCullough had a week of ministry meetings with the saints of his home assembly. Brother Eugene Higgins is expected for three weeks of meetings to start on March 16, using his chart "Coming World Events from the Bible." Brother Jack Noble is to have meetings, using his model of the Tabernacle, to start on April 5.

**Garnaville, IA** - Brother James Currie visited here and other assemblies in Northeastern Iowa and Wisconsin telling of the work in Japan.

**Marion, IA** - Gospel meetings held by brethren James Smith and Paul Kember closed on February 15, after five weeks, in which two professed.

**Omaha, NE** - Brother James Currie gave an appreciated visit to the saints.

**Salem, OR** - Brethren William Lavery and Jonathan Procopio purpose starting gospel meetings on March 15.

\* \* \* \* \*

## REPORTS - CANADA

**Goose Bay, Lab.** - Brother Alexander Dryburgh with the help of brother David Hunter of the Tatamagouche, N.S. Assembly are seeking to encourage believers as well as preach the gospel. There is no assembly here. Also brother Dryburgh had a week of ministry in Corner Brook, Nfld. on the Levitical Offerings and nine nights in Rocky Harbor on "Things which accompany salvation," seeking to help young believers.

**L'Anse au Loup, Lab.** - Gospel meeting closed on March 3 with some blessing. This effort was conducted by brother Marvin Derksen along with brother Stephen Kember of the Windsor, Ont. Assembly.

**Northern Labrador** - Brethren Wallace Buckle and David Swan are endeavoring to make contacts in the gospel in the different towns in this region.

**Port aux Basques, Nfld.** - Brother James Jarvis with the help of other brethren from the Province are being encouraged in meetings held in a rented building for the instruction of believers as to scriptural principles. Some went to Cornerbrook, well over 100 miles, to witness the Lord's Supper.

**St. John's, Nfld.** - The series of gospel meetings mentioned in the March issue to be held by brethren J.A. (Bert) Joyce and Peter Mathews never materialized because of the heavy winds and snow. They are exercised to try again when weather conditions are more favorable. The adverse weather has affected much of the work this winter.

**Charlottetown, P.E.I.** - Brethren Albert Hull and David Oliver were encouraged as to the numbers coming out in the first week of gospel meetings with some interest being shown. Brother Albert Ramsay, recovering from surgery, has been able to attend every meeting.

**Amherst, N.S.** - Brethren James McClelland and Kenneth Taylor started gospel meetings on March 8. Their previous effort in Clementsvalle resulted in some blessing in salvation.

**Shediac, N.B.** - Brother Murray McCandless just finished a week of ministry, using his chart "Egypt to Canaan."

**Englehart, Ont.** - Brother S.J. (Fred) Krauss is having two weeks of ministry meetings on the Love of God as it pertains to the different aspects of the life and testimony of the believer.

**Toronto, Ont. - Lansing Gospel Hall** - Brother John Gray was with the assembly for their monthly ministry meeting on the first Saturday night of March and continued on through the week speaking on The Person and Work of the Holy Spirit.

**Waubushene, Ont.** - Brethren John Slabaugh and Gary Sharp plan to start gospel meetings on March 22. The assembly is very small so they are looking to the Lord for blessing.

**Welland, Ont.** - Brethren Larry Steers and David Gray are continuing a gospel effort which they started in early February. A young married man and a young girl have professed.

**Glen Ewen, Sask.** - Appreciated ministry was given on the life of David with practical and devotional applications by brother Robert Boyle.

**Portage la Prairie, Man.** - Gospel meetings conducted by brethren Jack Gould and Jack Noble ended on February 15 with two professing.

**Winnipeg, Man. - West End Assembly** - Good numbers attended the ministry meetings conducted by brother James Webb as he spoke from his chart on the book of Daniel. Brother Robert Boyle is expected on March 15 for a week of ministry on the life of Abraham.

**Calgary, Alta. - West Hillhurst Gospel Hall** - Brother James Webb was with the assembly for two weeks taking up the book of Daniel. On March 22, brother John Abernethy is expected for two weeks of ministry on Church Truth.

**Edmonton, Alta. - Connor's Hill Assembly** - Brother Bryan Funston spent a Lord's Day and four nights with the saints which they appreciated.

\* \* \* \* \*

## REPORTS – FOREIGN

**FRANCE** - Brother Dennis O'Hare writes of contacting a Christian in the city of Carcassonne who is willing to have gospel meetings in his home. There never has been an assembly testimony in this area so it is hoped that God will bless this outreach. He is planning several short series of tent meetings during the coming months in fellowship with seven different assemblies in the south of France, between Toulouse on the west and the Italian border, which covers a range of 350 miles. Just now he purposes going to Belgium for meetings as well as spending a few days in Holland. A dictionary of Scripture proper names in French has now been published which he trusts will be a help to the saints in their study of the Word.

**HONG KONG** - Brother John Short writes of having an appreciated visit from brother Tom Bentley when he had a series of ministry meetings on the House of God.

### NORTHERN IRELAND -

**COUNTRY ANTRIM - Craighill – Larne** - Brethren Robert McIlwaine (PEI) and Thomas McNeill are having good attendance in meetings held in a portable hall with one girl professing. **Dunmurry** - David Morgan (Wales) and David Kane are conducting a gospel effort in the Gospel Hall. **Lisburn - Plantation Gospel Hall** - Brethren John Thompson and John Hawthorne are encouraged with good interest in gospel meetings. **Moorfields** - Brethren James Martin and Wilson Jennings closed their meetings in early March after 15 weeks in which they saw a nice number trusting Christ. **Randalstown** - In a portable classroom in Kilnock, near here, brethren James Brown and Jack Lenox continue in gospel meetings with a girl and a man professing.

**COUNTY ARMAGH - Armagh City** - Brethren Samuel Ferguson and Norman Turkington are seeing good attendance in meetings held in the Mall Gospel Hall. One married woman has professed.

**COUNTY DOWN - Moira Gospel Hall** - Our brethren, Dr. Sinclair Spence of Lurgan and Alan Davidson of Portadown with the help of brother J.E. (Eddie) Fairfield (Venezuela), are preaching the gospel with sustained interest. It is cheering to note that our esteemed brother Fairfield is able for some gospel activity again, even though limited.

**COUNTY FERMANAGH - Newtownbutler** - Brother George McKinley is expected to start in gospel meetings using his portable hall, for which prayer is requested.

**COUNTY LONDON DERRY - Coleraine** - Brother William Nesbitt is seeing a steady interest in meetings held in the Gospel Hall.

Brother Albert McShane has been giving helpful ministry in the Dunmullen, Gransha and Whitehouse Assemblies. Brother James Allen had good interest as he gave ministry in the following assemblies: Ballylntagh – Seven Churches; Newtown Stewart – Figures of the Local Church; Magherafelt – Character Studies; and Antrim – Book of Exodus.

**EIRE -**

**COUNTY MONAGHAN - Erryrow Gospel Hall** - Brother Samuel McBride has recently started in gospel meetings with fair attendance.

\* \* \* \* \*

### CONFERENCES

**Vancouver, B.C.** - The subject for the Bible Reading of the conference scheduled for April 17, 18 and 19 will be Hebrews 12 and 13.

**Crapaud, P.E.I.** - The thirty-seventh annual conference to be held on May 16, 17 and 18. Prayer Meeting on Friday at 7:30 in the Gospel Hall, Crapaud. All other meetings to be held in the Bluefield High School, Hampshire, P.E.I., with first meeting on Saturday at 2:30. Breaking of Bread at 10:00. From either ferry take the Trans-Canada Highway to New Haven. Turn left from Borden and right from Wood Islands on Route 9, continuing for 7 kilometers or 4 miles to the school. Corr. Donald G. Ramsay, R.R. #4, Cornwall, P.E.I. C0A 1H0. (902) 566-2119. School (902) 964-2573.

**Ottawa, Ont.** - Annual conference to be held in the River Road Gospel Hall, 1087 River Road on May 16 and 17 with Prayer Meeting on Friday at 7:30. Bible Readings on The Lord Jesus Christ in Type in the Levitical Offerings: Saturday – The Sin Offering and on Lord's Day – The Burnt Offering. Breaking of Bread at 10:30. Lord's servants walking in the old paths and teaching the same are welcome to minister the Word. Corr. Kenneth E. Prince, 1246 Kitchener Avenue, Ottawa, Ont. K1V 6W5. (613) 733-1668. Gospel Hall (613) 748-0269.

**Midland and Waubashene, Ont.** - Conference to be held on May 16 and 17. Prayer Meeting on Saturday at 10:00 followed by ministry. Bible Reading at 1:30 on both Saturday and Lord's Day – I Corinthians 11 – with ministry at 3:00. Breaking of Bread at 10:00. All meetings to be held in the Penetanguishene Secondary School, Dunlop Street, Penetanguishene, Ont. Corr. Herbert (Bert) Sharp, 224 Eighth Street, Midland, Ont. L4R 4B1. (705) 526-5018 or W.E. (Ed) Heels, Box 363, Midland, Ont. L4R 4L1. (705) 534-3698. School (705) 549-7446.

**Calgary, Alta.** - **West Hillhurst Gospel Hall** - Annual conference convened by the West Hillhurst, Acadia, Forest Lawn and Properties Assemblies to be held on May 16, 17 and 18 with Prayer Meeting on Friday at 7:30. Breaking of Bread at 10:00. All meetings to be held in the Gospel Hall, 2326-7th Avenue, N.W. Corr. Garry W. Seale, 3111 Conrad Crescent, N.W., Calgary, Alberta T2L 1B7. (403) 282-1383. Gospel Hall (403) 289-2688.

**Hickory, NC** - The assembly is convening their fifth annual conference on May 23 and 24 with Prayer Meeting on Friday at 7:30. Breaking of Bread at 9:45. All meetings to be held in the Gospel Hall, 253-17th Avenue, N.E. Corr. J. Arnold McDonald, Route 2, Box 116, Iron Station, NC 28080. (704) 263-8649.

**Byfield, MA** - The assembly is not convening a conference this year. They are intending to resume the conference in 1988, Lord Willing.

**Omaha, NE** - Conference to be held on May 24 and 25 with Prayer Meeting on Saturday at 7:30 in the Gospel Hall, North 69th Street and Hartman Avenue. All other meetings to be held in the Grace College of the Bible, South 10th and Williams Streets, South Omaha. Lord's Day: Bible Reading at 9:00 – Psalm 88, Breaking of Bread at 10:30. Brethren walking in the old paths are welcome to preach the Word. Corr. Sam Eadie, 4608 North 90th Street, Omaha, NE 68134. (402) 572-7523. College (402) 449-2800.

**Forest Grove, OR** - Annual conference on May 23, 24 and 25 with Prayer Meeting on Friday at 7:00. Breaking of Bread at 9:45. All meetings to be held in the Gospel Hall, 21st and Cedar Streets. Corr. Frank H. Goff, 1400 Sills Court, Forest Grove, OR 97116. (503) 357-9128. Gospel Hall (503) 357-4986.

**Sarnia, Ont.** - Conference to be held on May 23 and 24 with Prayer Meeting on Friday at 7:45 in the Gospel Hall, College and Davis Streets. All other meetings to be held in the Northern High Collegiate, 940 Michigan Avenue, just north of Highway 402. Bible Reading on Headship – I Corinthians 11. Breaking of Bread at 10:00. Corr. Robert W. Kember, 2493 London Road, Sarnia, Ont. N7T 7H2. (519) 542-7978. School (519) 542-4555.

**East Boston, MA** - Bible Readings on May 30 and 31 with Prayer Meeting on Friday at 8:00. Subject: Revelation 1, 2 and 3. All meetings to be held in the Masonic Temple, 47 Adams Avenue, Saugus, MA. First meeting on Saturday at 10:00. Breaking of Bread at 10:00. Corr. Frederick E. Hill, 26 Sheafe Street, Malden, MA 02148. (617) 322-3274. Masonic Temple (617) 233-9804.

**Eden Grove, Ont.** - One-day annual conference on June 7. Prayer Meeting on Saturday at 7:30 in the Gospel Hall. Breaking of Bread at 10:00. Meetings on Lord's Day will be held in the Elmwood Community Center, six miles north of Hanover and one-half mile west from flashing light in Elmwood. Corr. John W. Boddy, R.R. #4, Walkerton, Ont. N0G 2V0. (519) 366-2302. Community Center (519) 363-9911.

**Nipissing Junction, Ont.** - The assembly will hold their fifth conference in the Gospel Hall, Lakeshore Drive at By-Pass on June 6 and 7 with Prayer Meeting on Friday at 7:30. Bible Readings on Saturday – The Rapture and on Lord's Day – Coming of the Lord to the Earth. Breaking of Bread at 9:30. Corr. Clarence R. Black, Route #1, Callander, Ont. P0H 1H0. (705) 752-2187. Gospel Hall (705) 474-3334.

**Augusta, ME** - Conference to be held in the Gospel Hall on June 13 and 14 with Prayer Meeting on Friday at 7:30. Bible Reading each morning at 9:00. Breaking of Bread at 10:30. Corr. James P. Thompson, Route #4, Box 971, Augusta, ME 04330. (207) 495-3590. NOTE: This is one week earlier than last year.

**Garnavillo, IA** - Conference to be held on June 13 & 14 with Prayer Meeting on Friday at 7:30 in the Gospel Hall. All other meetings to be held in the High School. Bible Reading on Lord's Day at 9:00 – John 19:13-30. Breaking of Bread at 10:30. Corr. Robert Brandt, Box 95, Garnavillo, IA 52049. (319) 964-2389. NOTE: This is a week later than last year.

**Portage la Prairie, Man.** - Conference to be held on June 12, 13 and 14 with Prayer Meeting on Thursday at 7:30. This meeting along with the meetings scheduled for Friday are to be held in the Gospel Hall, 102 First Street, N.W. Other meetings to be held in the Yellow Quill School, 3000 Crescent Road West. Breaking of Bread at 10:30. Corr. David Ronald, S.S. #1, Site 3, Box 30, Portage la Prairie, Man. R1N 3A6. (204) 857-9831. Gospel Hall (204) 857-7218.

\* \* \* \* \*

## HEMEEALLS

**The Memorial for brother Fred Holder will appear DV. in the May issue.**

**Toronto, Ont. - Eglinton Gospel Hall** - Our beloved sister, **Mrs. Eva McCabe**, was called into His presence on January 15, age 92. She was saved on December 9, 1917 and was in fellowship in the Broadview Assembly until the assembly at Highfield Road was formed in 1934, where she continued for many years until moving to Eglinton and finally to Bethany Lodge. She will be remembered as a gentle and happy Christian who was very faithful in attending all of the assembly meetings. She was one of a family of ten, all of them sheltered by the blood. She is survived by two sons, Arthur of the West Toronto Assembly and James of the Eglinton Assembly.

**Vancouver, BC. - Fairview Gospel Hall** - Our beloved sister, **Mrs. Daisy Harris**, age 77, went to be with the Lord on January 15. She was saved in Glen Ewen, Saskatchewan, at the age of twelve through reading John 5:24. She and her husband were married 56 years and honored the Lord faithfully in the assembly at Ashfield, Manitoba until 1978. For the past seven years they have been in fellowship with the Fairview Assembly. Our sister was a devoted Sunday School teacher and their home was always open to the Lord's servants and young believers. She is survived by her loving husband, George, and three daughters, all in assembly fellowship. "A woman that feareth the Lord, she shall be praised." (Proverbs 31:30).

**Marion, IA** - Our dear sister, **Miss Johanna Clausung**, passed into the presence of the Lord on February 2, after having suffered from a stroke. She was born on April 17, 1910 and came into the joy of God's salvation through Acts 16:31 in 1935 at a Labor Day weekend conference at LaCrosse, WI. She was in fellowship with the assembly at Mason City, most of her adult life until she went to the Linn Manor Care Center at Marion in 1986. She was characterized by a cheerful attitude, appreciation for the saints and the assembly and an uncomplaining spirit though hindered by a crippled body most of her life. The saints will miss her but they rejoice in knowing that she is at Home with the Lord. She is survived by two sisters, Mrs. Irene Kaiser of Garnavillo and Mrs. Dena Straley of Hampton, both in assembly fellowship. The funeral was held in Garnavillo.

**Fresno, CA** - Our esteemed brother, **Roy A. McDonald**, age 76, went to be with Christ on February 27. He was saved during gospel meetings held in 1952 by the late brother Lorne McBain along with brother Norman Crawford, and has continued in happy fellowship with the assembly until he was taken Home. He was a faithful and beloved brother, an encourager of the saints, and of him it can be said "thou shalt be missed, because thy seat will be empty." He was the last surviving son of the late brother Alex McDonald, a well-known servant of the Lord. He leaves his wife, Betty, who is comforted by the prospect of His coming, and an unsaved son and family for whom prayer is requested.

**Clyde, OH** - Our dear brother, **Melvin F. Estep**, age 79, passed into the presence of the Lord on February 16. He was saved in March 1957 and along with his wife was received into the fellowship at Clyde in 1958. He was faithful to the assembly meetings and sought to be of help in connection with the work at the Gospel Hall. He leaves his wife, Claire, and a brother, Aubrey, who are part of the Clyde Assembly, and three nephews.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## THE WORD OF GOD

It never was – nor can it be –  
That human learning makes us see  
The things divine.  
Only the One who breathed that Word  
Can make its quickening voice be heard,  
Or from it shine

It bore no message, once, to me,  
And dark as night did seem to be  
Its dearest line.  
But when I saw my awful need,  
And Him who for my sins did bleed,  
Its key was mine.

The Holy Spirit loves to take  
The things of Christ, through them to make  
Our hearts to burn  
Until the wilderness be past,  
And we have left this earth at last,  
Ne'er to return.

Oh, may we then its precepts love,  
Until at home in heaven above,  
We're like our Lord.  
More precious may it grow to be  
Than any earthly thing to me –  
Thy Holy Word.

*George A. Morrison*

MAY, 1987

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

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**QUESTIONS** to Harold S. Paisley, 23 Glen Crescent, Thornhill, Ont. L4J 4K7. (416) 731-1982.

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**PRAYER REQUEST**

Brother John McCracken was taken to the hospital on March 28 with a heart attack.

Brother John Norris writes that he is experiencing a marked improvement in his health.

**CHANGE OF ADDRESS**

**Forest Grove, OR** - Gaius C. Goff, 3312 Hillcrest Way, Forest Grove, OR 97116. (503) 357-4125. *(This is a correction of the address which appeared in the March issue.)*

**Malaysia** - Thomas Bentley, 44 Jalan SS 2/47, 47300 Petaling Jaya, MALAYSIA.

**CHANGE OF ADDRESS OF CORRESPONDENT**

**Kansas City, MO** - Leon Scott, 600 East Eighth Street, Apt. #311 – River Hills Apartments, Kansas City, MO 64106. (816) 472-1660.

# Words in Season

A MONTHLY MAGAZINE

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

*Former Editors*

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MR. WILLIAM H. FERGUSON 1948-1980

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

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II Timothy 2:15 (Part II) .....	George Graham
His Own Jewels .....	Poem
Questions And Answers .....	Harold S. Paisley

\* \* \* \* \*

I take Thy promise, Lord, in all its length,  
And depth, and fulness, as my daily strength:  
Into life's future fearless I may gaze,  
For, Jesus, Thou art with me "all the days."

Days may be coming fraught with loss or change,  
New scenes surround my life and faces strange;  
I thank Thee that no day can ever break,  
When Thou, my Lord, wilt leave me or forsake.



**ALFRED E. HOLDER**  
**(1910-1987)**

Our beloved brother, Alfred Ernest Holder, known to all as Fred, was born in St. Catherines, Ontario on December 1, 1910. Through the influence of his sister, Ruth, who was three years older, he was convicted of his need of a Savior. She had been saved on her 11th birthday, and Fred thought he had to get saved on his birthday, as well. So on his 10th birthday, he "tried" to get saved, but to no avail. While deeply concerned about his lost condition, the Spirit revealed to him that his sister's experience had nothing to do with him but that he had to come as a lost sinner and accept the sinner's Savior for himself. It was a few days afterward that he found Christ, while in his bedroom.

Fred became a keen student of the Word and manifested a deep interest in the things of God. He was commended to the Lord's work in December 1950 by the old Birchcliff Assembly in Toronto.

His labors for the Lord took him from the Atlantic to the Pacific coasts, with considerable time being spent in the Maritime Provinces. In meetings held in the Tatamagouche, Nova Scotia district, he had the joy of pointing eight of the ten children of the Swan family to the Savior, as well as teaching them the truths relative to scriptural gathering to the Name of the Lord Jesus Christ.

On February 7, while in Tacoma, Washington, he was suddenly called into His presence. The funeral, which was held in Toronto, was well attended, with many of the Lord's servants present. Saints came from near and far to pay their respects to a faithful servant of the Lord, and to many, their father in the faith. Beside the names of many who had signed the visitor's register, were the words "spiritual son."

At the funeral, brother J.A. (Bert) Joyce, told of the high regard in which our brother was held by the saints in Newfoundland. The service was shared by brethren Murray McLeod and Larry Steers with Frank Pearcey giving a word at the graveside.

Fred was a man of prayer, who had a consciousness as to being in the mind of God. A verse spoken at the funeral characterized his life – "He was a faithful man and feared God above many" (Nehemiah 7:2).

His sister awaits that day of reunion.

## IS IT REALLY TRUE?

By Robert E. Surgenor

It all started, as far as our modern day is concerned, when Charles, as a member of a British scientific expedition, boarded the H.M.S. Beagle in 1831 and sailed along the coast of South America, collecting many specimens of plants and animals, through which he introduced a theory that all species evolved from a few common ancestors by means of natural selection, thus rejecting the idea of a divine creation. In 1859 Charles Darwin produced his book *Origin of the Species* and a world darkened by sin swallowed his satanic theory, so that now in our educational system, youth are taught that four billion years ago the first single-celled organisms appeared, and as time passed, more complex organisms gradually developed specialized characteristics that helped adapt them to their environment. Thus the evolutionary process eventually produced all the species of earth today. In other words, you, as a human being, developed from the same ancestors as every other type of organism. Let me appeal now to your soul. *Is it really true?* Think now – if the branches of plants evolved into fish, fish into reptiles, reptiles into birds, birds into apes, apes into man, when, why and how did all this transformation suddenly stop and every trace of the so-called intermediate links completely disappear from the earth, while the present forms are to be found in abundance both in bones and fossils? Even Darwin admitted, "Not one change of species into another is on record. We cannot prove that a single species has changed into another." Describing its folly, a quaint old Irish preacher once said,

"First I was a tadpole, beginning to begin.  
Then I was a frog, with my tail tucked in.  
Then I was a monkey, up a banyan tree.  
And now I'm a Doctor, with a Ph.D.!"

## DECEPTION

Evolutionists seek to support their theory through fossil remains of creatures now buried in the rocks of the earth's crust. Museums display an arrangement of fossils to illustrate the evolution process, but the sad thing is their arrangement is simply the work of deceivers, for as every geologist knows, nowhere in this world have fossils, or bones, been found in the order they are being displayed. They interpret them to show a gradual evolution of earth and its inhabitants over long ages. However, true science has exploded the theory and proved it to be a myth. A noted geologist states, "The obvious lesson from the study of fossils is the elementary truth that life even in the earliest times, differed in no way from life today. Further, we observe that the lower types of life that appear in the oldest rocks have per-

sisted through all geological times up to the present day." Even Darwin, in his later life, lost confidence in his theory. What would he say today when research has defined over 3,000,000 species with not a single connecting link? Even the two laws of thermodynamics (energy and entropy) prove evolution to be basically impossible from a purely scientific point of view, for it insists that there is a universal tendency toward decay and disorder and not growth and development, thus agreeing with the Bible, which says, "the earth and the heavens . . . shall wax old like a garment" (Psalm 102:25, 26).

All the anti-Christian systems of modern times have found their quasi-scientific basis in the evolution theory. Hitler's mind was captivated by it, also Marx, propagator of communism. Evolution is pantheistic because it states that God is only an expression of the physical forces of nature and not a divine Person. It is also humanistic because it exalts man's reason above the revealed Word of God. In other words, it is ancient paganism dressed up in a more sophisticated garb to suit modern tastes.

### A GOOD QUESTION

The question arises, why is there an almost universal insistence that evolution is true? The answer is found in the Bible! "The god of this world (Satan) hath blinded the minds." "Satan, which deceiveth the whole world" (II Cor. 4:4; Rev. 12:9). If Satan can convince us that we have evolved by natural processes out of elementary "slime," then we have no responsibility to a Creator, there has been no fall through sin, therefore no need of a Savior! Let's be sensible, the only way we can know with certainty the truths of creation is for God to tell us, for He was there at the time, we were not. God says, "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds" (I Cor. 15:39). Thus the Creator states that there is no progression from one species to another. More than this! The Lord Jesus Himself sweeps away evolution by stating, "From the *beginning* of creation God made them male and female" (Mk. 10:6). Darwin calls God a liar; God shows Darwin to be a liar. Whom do you believe? God states that the *first* man was Adam (I Cor. 15:45). Divine history reveals that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul . . . in the image of God created He him" (Gen. 2:7; 1:27). No beast was ever made in the image and likeness of God, but man was! As God's *image*, he was to represent God to the lower creation. As to God's *likeness* he was endowed with moral powers to enter into God's thoughts and to hold communion with Him; also to be able to distinguish truth from falsehood, good from evil. He was given a will that could choose between opposite motives. God appreciates beauty, God loves, speaks, shows mercy, plans. These unique features are reflected in man, but never in a beast.

You never see beasts appreciating a beautiful sunset, holding a prayer meeting, or appreciating beautiful flowers. But man is different! Thus as a living soul, man is responsible to God. Adam, as the progenitor of the human race, sinned against God, and as a sinner, passed on his fallen sinful nature to all of us. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). When beasts, fowl and fish die, they cease to exist, but not so with man! Death does not end all! God is your Creator and the God with Whom you have to do (Heb. 4:13). As a sinner, man is doomed to eternal torment and despair in the lake which burneth with fire and brimstone (Rev. 20:15) unless he obtains redemption from his desperate condition.

### A DIVINE REMEDY

Dear soul, thank God for a remedy from our sin-stricken condition! "Christ Jesus came into the world to save sinners" and you can obtain "redemption through His blood, the forgiveness of sins" (Eph. 1:7). Just as God *finished* His work of creation and rested (Gen. 2), so Christ *finished* the work of redemption at Calvary, and rested. After dying for our sins (I Cor. 15:3), He arose from the dead, returned to heaven and "sat down at the right hand of God." "There remaineth no more sacrifice for sins" (Heb. 10:12, 26). You, as a living soul, can be saved from hell and eternally saved for heaven, all in virtue of what Christ has accomplished by His death on the Cross. God declares "That whosoever believeth in Him should not perish, but have eternal life" (Jn. 3:15). "It is better to trust in the Lord than to put confidence in man" (Psa. 118:8). Evolution! The Savior denies it! The Holy Scriptures deny it! True science denies it! Common sense denies it! How about you? Why not take God at His word today. *Is it really true?* Yes! All that I've told you is really true!

*(Obtainable from the author, in abridged tract form, this September, D.V.)*

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## SARDIS – REVELATION 3:1-6 GOOD INTENTION; MISSING DIMENSION

*By A.J. Higgins, M.D.*

Sardis! Byword for wealth! The impregnable city, safe from all invaders! Its position was a military tactician's dream. Built upon a seemingly impregnable rock, it commanded a clear view of the valley beneath. Sadly, the invincible was vanquished and the unconquerable was taken. History records that in 546 B.C. Cyrus took the city under cover of darkness by scaling the cliffs and entering the city.

One would have thought that this tactic would never again be successful, but in 214 B.C. Antiochus the Great repeated the assault and overran the overconfident city.

The history of the assembly paralleled to a frightening degree the history of the city. This is a solemn reminder that the climate of the society in which we live may easily become the climate of our spirituality.

### REPUTE IN WHICH THEY GLORIED

Historically and spiritually, Sardis was marked by promise, presumption, and peril. The assembly appears to have been infected with the same pride of position which affected the city centuries earlier. They gloried in a name which they attempted to live out, only to hear the Lord declare "but thou art dead" (ch. 3:1). They felt that simply being in the right place would secure for them ultimate security against every danger. The message which the Lord sends to the assembly might well have been the message which could have been shouted aloud at the defenders of the city centuries earlier: "Be vigilant."

Relying on past position and reliving past accomplishments will not preserve from current problems. Things were ready to die. Apparently a good start had been made; the future held great promise once for this assembly. Tragically, their works were not perfect, or complete before God. They had begun well; they had run well, but something had hindered. Like Lot, they were personally righteous and not guilty of gross evil. They could prepare unleavened cakes for guests all the while that they were in danger. Their failure lay in their lack of going on for God and carrying out His will. They had begun doubtless with good intentions, but the missing dimension was the failure to carry things through to completion.

We can comfortably interpret all this in light of the post-Reformation era of Protestantism; perhaps this is too comfortable an interpretation. While there is no doubt that the risen Lord intended the letters to the seven Asian assemblies to be a prophetic panorama of the church age, we must never lose sight of the fact that the letter arrived at a literal assembly in Sardis, which had real problems addressed by the letter. It is possible for our corporate testimonies to fail to carry exercise through to completion. The assembly begins praying about a work, about an area, about a need. Soon however because of "unanswered" prayer, interest lags and exercise cools.

This chain of events is hinted at as John points out

### THE ROOT OF THEIR FAILURE

Satisfaction with a *lifeless form* is the first thing touched on by the Lord through John. They were dead yet seemingly content. The

longing of David's from Psa. 144:14 was true in Sardis. There was no complaining in the streets. With cemetery-like stillness, each came and went with no complaint of barrenness or dearth, despite the approaching sexton's spade.

There might be contentment with themselves that all was well. There might even be a sense in which others felt that this assembly was going on for God. But the Lord is careful to state: "I have not found thy works perfect before My God." The condition of the assembly was assessed by God and not men.

The lifeless form was aided and abetted by a *lack of exercise*. The Lord almost had to shock them from their complacency with warnings of things ready to die. They are called upon to be vigilant and to strengthen the things which remained. The principle is worth underlining in our thinking: we are either going on to perfection, completing the will of God, or we are in danger of seeing the testimony die out.

Vigilance involves far more than simply looking about. It carries the thought of alertness and concern. It is the very opposite of their lethargy and self-satisfaction. Vigilance would lead not only to a look out at the enemy, but a look within at the current state of affairs. Strengthening things remaining would mean pouring effort and energy into divine things to establish them for God.

### FRUIT OF THEIR ATTITUDE

The results of their failure would come on the installment plan. There were immediate results, and there were long range consequences. The Lord refers to the deposit which they had received (vs. 3). They were in danger of an *unfulfilled stewardship*. We must bear in mind that all of this is corporate, for it is assembly testimony that is before us. Some may well counter that assemblies are comprised of individuals, and that is true. It is, however, the failure of the assembly to carry out God's Word and will that is in view. Tragic for a life to fall short of the will of God, but far more tragic still for an assembly to fall short.

There was the long range danger as well of *loss of testimony*. Things were ready to die. He would come upon them suddenly and unexpectedly as a thief.

### PURSUIT OF RESTORATION

The Lord is never content with simply pointing out error and failure. He ever graciously opens the door of repentance to us. He would win them back by first telling them to *look to the past*. "Remember therefore *how* thou hast heard and received." It is remarkable that the Lord draws attention to "how" and not "what" they had heard. It is an attitude problem at Sardis, not a doctrine problem. It may well be that all the truth was known and still in the library at Sardis. Like

the weather, they were clear but cold. They lacked warmth, exercise, and zeal. Once, the Word of God had come to hearts which were aflame with love to Christ. No sacrifice was too great to make; no command too great to obey. But ardor had cooled and the flame had been reduced to "keep warm." Most of us can identify with this. Conversion brought with it great hopes of accomplishments for God; reception into the assembly spawned longings to be faithful whatever the cost. But the passage of years has seen our youthful devotion mature into a more cautious approach to spirituality. We have readjusted our expectations to more realistic (and perhaps lower) sights. Once, like Elijah, we thought that we were better than our fathers and could accomplish more for God. Now we are not even worthy of a seat under the Juniper tree. We have learned that we are not even as good as our fathers.

The Lord next gives them a *look around at the present*. "Be vigilant" is His command. How necessary to take a look around at the dangers and the need. May God stir us to be men with an exercise as we view a world around us perishing, need that is appalling, and truth that is attacked. The Lord did not ask any of the seven churches to do what they could not do. He revealed that He knew the character of the day in which their testimony was; He is aware of the difficulties which we face. He desires us to do what we can.

In the incentives to the overcomers, the Lord gives a *look ahead*. In this threefold promise, we begin to gain an insight into some of the hindrances facing assemblies. In the promise of white raiment, there is the suggestion of *public vindication*. The reproach of the world keeps us from carrying out God's works to completion at times. While in light of Rev. 2 and 3, all believers are overcomers, the principle before us is applicable to us practically. We are promised ultimate public vindication for siding with a rejected Christ in testimony now, bearing the world's reproach.

Some fail because divine things seem linked in their minds and in the eyes of the world with insignificance. To counter this hindrance the Lord promises *permanent commemoration* – a name never to be blotted out of the book of life. To those who will confess His Name on earth, bearing the humiliation which the world links with that Name, He promises *personal identification*. He will confess their name before the Father.

Reproach, insignificance, humiliation all keep us as individuals and assemblies from being what God intended us to be in testimony for Him. May we find fresh encouragement from the Lord's gracious promises to Sardis.

## THE CARE OF CHILDREN

*By Melvin Flynn, Newfoundland*

Recently we have been hearing on radio and reading in our newspapers that there is a growing need for day care centers. Places where young children can be dropped off in the morning and picked up in the evening are in great demand. The Women's Liberation Movement in particular has been calling rather loudly for government aid to set up centers where preschool children can be cared for while mothers pursue careers, or simply work to get the extras of life.

Coupled with that is the demand for "live-in baby sitters" and for persons willing to care for children in their own homes. Many children are cared for and brought up by those who are paid to do the job. This results in very little time being spent with parents. This is a sad fact of our modern society. Though this is the standard in our world, we might well question if it is right and if Christian mothers should follow this trend.

The Psalmist could say, "Lo, children are an heritage of the Lord . . ." (Psa. 127:3). They have been given to us by God; we are responsible as parents to "bring them up in the nurture and admonition of the Lord" (Eph. 6:4). Will any be bold enough to suggest that a few moments in the morning and a short time in the evening is sufficient for this? These lives which God has entrusted to our care demand constant vigilance and instruction, both of which must be done in love.

All of us are keenly aware of the need for constant discipline. Most of this responsibility rests upon the mother in the home. Is not that the reason that the Spirit of God is very direct in His command for mothers to be "keepers at home"? (Titus 2:5). This is no mean task for mothers but a noble work which can reap far greater rewards than a weekly pay check. It is a work ordained by God for the benefit of the family. If done in joyful submission to the will of God, it will bring glory to Him. Can you think of a better occupation or career?

Paul in writing to Timothy reminds him of the subjection and silence that is to mark godly sisters in the assembly (I Tim. 2:11-12). Their place, though not public and prominent, is of no less importance. In vs. 15 of the chapter, in an often misunderstood statement, Paul states that in her God-given role as a mother she finds her sphere of authority in teaching her children. The word childbearing in this verse has to do more with the bringing up of children than it does with the bringing of children into the world.

The role of the mother in the home is similar in a way to that of the shepherd in the assembly. In both situations a responsibility of love, care, and teaching is fulfilled in the fear of God and for His glory. Could we suggest that when the mother has done her work well, the character of the children will be molded to such an extent that

the work of the overseers will be much easier in later years? The teaching of a mother will have far-reaching effects that only eternity can measure.

Some mothers have postponed employment and careers until their children have reached school age. The wisdom of this is questionable, too. In many cases the children are home alone without supervision long before the parents. The television (in worldly homes) becomes the babysitter until mother arrives home later. With others this hour or two of freedom entices them to become involved in things that would be prevented by the presence of a mother in the home. A recent survey in the USA bears this out. Teenagers reported that immoral practices frequently began during the hours after school when they were home without parental supervision. A parent at home would have been a deterrent to most of these teenagers in their sinful practices. God has given mothers a noble task to thwart Satan in his attempt to ruin young lives and wreck homes.

In concluding, let me suggest that the day care centers and full-time babysitters remind me of the hireling of John 10:12. As the hireling could not replace the shepherd, neither can anyone replace the mother in her role as a "keeper at home." May the Lord enable Christian mothers to understand this in a day of departure from the Word of God.

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## TEACHING DOCTRINE TO SUNDAY SCHOOL STUDENTS

*By James N. Smith*

### Lesson Nine

TEXTS: JOHN 3:1-18; TITUS 3:3-8

#### PURPOSE OF THE LESSON:

Regeneration, the new birth, "Born Again," becoming a new creature in Christ Jesus. To show this divine work with its accompanying effect in the life of the believer.

#### PRESENTATION OF THE LESSON:

Found only twice in our English Bible, Matthew 19:28 and Titus 3:5, "Regeneration" is made up of two Greek words: "Palin" (again) and "Genesis" (generation, origin or birth). Following its usage in these two passages, it seems readily concluded that it is a new state or condition one is introduced into with its consequences, that is in view, being born again. The context of Titus 3:5, the means in verse 5 and the results in verse 8, are the prominent points to stress when bringing this doctrine down to simple terms and illustrations for your students.

**The means of verse 5**, we notice, stand in contrast to human efforts mentioned in the same verse. Described as a washing, the word is laver or a bath, and the sinner is passive, for it is of God's rich mercy and power uniquely that the sinner passes from death unto life (John 5:24 and 3:3). From Eph. 5:26 we learn the meaning of the bath, the Word of God. In John's writings particularly, water is a symbol of the Word of God (3:5 & 6; 4:14; 6:37; and Rev. 22:17) and is linked with the work of the Holy Spirit in imparting eternal life. The beloved Apostle Peter agrees with this (I Pet. 1:23 and James 1:18). A precious example of the use of this word is John 13:10 and explained by the Lord in 17:8.

In John 3:5 we have already noted the means is identical to Titus 3:5 but the theme here is possessing eternal life as the only means of relationship with God. The Lord Jesus uses a synonymous word to "Genesis" but its emphasis is more upon getting a new beginning from God; just as clear as Adam's life was a creation, so the sinner requires a new start, spiritual life from God, not something added to what he already has.

Upon this truth of possessing eternal life, the Apostle Paul, by the Holy Spirit, teaches that the believer is a "new creation" (II Cor. 5:17).

**The results of verse 8** of Titus 2: This new state entered by the imparting of divine life, breaking the power of sin by the believer's identification with Christ in His death, gives both the power and desire to do the pleasure of God, and refuse the overtures of evil. This work likened by Paul to a new creation, indicates the believer should never again be characterized by former behavior. In Eph. 4:20-24 the teaching emphasizing the moral graces seen in the Lord Jesus ought to be our exercise, cultivated by the renewing work of the Holy Spirit as we are yielded to Him. A parallel passage in Col. 3:1-11 emphasizes these as the expected results of our link with a risen and glorified Christ. It is inconceivable that one who has entered into relationship with the Lord Jesus should live as when formerly he was a subject of the kingdom of darkness.

These truths need thoughtful preparation for your class. As modern gospel misrepresents the Lord and His claims, saying basically the same error as introduced to the saints at Colosse, resulting in loose living.

I suggest, in order to impress your students' minds in an orderly manner, you prepare a short questionnaire on the subject such as (1) What is regeneration? (2) How is it communicated? (3) When is it communicated? (4) What are the results of regeneration in a person's life? You probably will have others according to how you present your material. These papers put into your "Scrapbook" will build up an instructive and memorable portrait of your class.

## II TIMOTHY 2:15 (Part II)

*By George Graham*

In the village in Scotland where I was brought up (non-existent now), there was only one religious building called the Presbyterian Church. I never was present to hear what was taught or preached there, but the consensus of those who did was this: we would not know whether it would be heaven or hell for each one of us until the great judgment day. This is not to be found in the Bible, the Word of God. It was a case of the blind leading the blind and both would fall into the ditch or perish in hell for ever. What a dreadful deception! What a rude awakening awaited them! Many of them were nice people and neighbors, but they never thought it worth the time and effort to sit down with their Bible, like the Bereans, and search to see if these things were so. The devil is a master of deception. A little religion and what they call church-going and all will be well. "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, Who is the image of God, should shine unto them" (II Cor. 4:4). Gross darkness, then the blackness of darkness for ever (Jude 13).

Let us look at the truth of judgment as taught in our Bibles, the Word of God. The Word of God is our only and final authority when dealing with such eternal matters. The vaporings and the mutterings of men are of no account. God has spoken, and we must listen to what He has said or perish in our sins forever. As believers in Christ, the judgment of our sins is past. "Who His own self bare our sins in His own body on the tree" (I Pet. 2:24), sins past, present and future. As our substitute He bore our judgment, and we remember the lines of the hymn writer: "Payment God will not twice demand, first at my bleeding Surety's hand, and then again at mine." Think of that triumphant note in Rom. 8:1, "There is therefore now no condemnation to them which are in Christ Jesus." Heaven is satisfied, so why not I?

In John 12:31 we have another judgment spoken of by the Lord Himself. That hour that had been in the heart and purpose of God from eternity had come, the Cross. The Man Christ Jesus, the Son of God, was about to be lifted up and He said, "Now is the judgment of this world: now shall the prince of this world be cast out." The world's doom was sealed at Calvary. Presently the Lord is taking out of it His own redeemed. The fatal blow was struck against the arch-enemy of God and His people. The final blow is yet to come when he will be cast into the lake of fire for ever (Rev. 20:10). The Cross is the greatest event that has ever taken place in the universe of God. One has well said, "Eternity past knew no other future, eternity to come shall know no other past, the Cross is the moral center of all things" (Sir Robert Anderson in his book *The Gospel and Its Ministry*).

There are three other important judgments spoken of in our New Testament. The first as to time is the Judgment Seat of Christ, the second is the Judgment of the living nations, and finally, the Great White Throne Judgment. No thought of a general judgment here, for these three judgments differ as to character, time, place and purpose. The first, the Bema or Judgment Seat of Christ, will take place consequent upon the rapture of the Church, the Bride of the Lamb (I Cor. 4:5). The second will take place at least seven years later, the last of Daniel's seventy weeks, when the Lord comes back into the earth as the Son of Man to execute judgment and, as the Messiah, to set up His kingdom and sit upon the throne of David in Jerusalem (Matt. 25:31-46; Rev. 19:11-21). Needless to point out, this will take place on the earth. The trinity of evil will then be dealt with, the Beast, the False Prophet and the Devil. The devil will be bound in the Abyss for a thousand years (the Millennial reign of Christ) and then at the end of the thousand years he will be loosed for a little season. The little season will be used by him to deceive the nations of the earth, marshal a great army together and lead them in a final assault against God's Christ and His people. There the fire of God's judgment will fall upon them and devour them. The devil is then cast into the lake of fire (Rev. 20:1-10). Then we have the third, the final judgment, the Great White Throne. Time has ended (Rev. 20:11-15). We believe the first, the Bema of Christ, takes place in heaven. The second, the Judgment of the living nations, takes place on earth, and the third, the Great White Throne, takes place in space for the heavens and the earth have fled away. As to the Bema of Christ, only saints will appear here. We will look at this a little later God willing. Concerning the Judgment of the living nations, we believe the scriptures to teach that the nations or peoples who have protected and provided asylum for His earthly people during the Great Tribulation period will go with Him into the blessing of the kingdom (Millennial). This is not the salvation we know as the redeemed of the Lord. The rest will go into everlasting fire prepared for the devil and his angels. Here it will be blessing for some and eternal judgment for others. When we come to the third and last, the Great White Throne judgment, only those who have died in their sins will be there, from Cain, the first man born into the world, until that dreadful day, there will be no escape. If perchance you may be reading this article and you are not saved, what about you? "Now is the accepted time; behold now is the day of salvation" (II Cor. 6:2). Men have done many things to escape this awful day. Bodies are cremated and the ashes are scattered from high mountains and over the oceans, but all to no avail. That voice that speaks now in grace, inviting men to accept His free, eternal salvation, will speak in power in that coming day and we read, "All that are in the graves (wherever) shall come forth" (John 5:28-29). It will

be the voice of irresistible power and all will respond. That voice was heard at the grave of Lazarus (John 11:43) and will be heard again in that dreadful day. We will look at the first judgment in our next article, the Bema of Christ.

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### **HIS OWN JEWELS**

**(Mal. 3:16-17)**

In a day of closing darkness,  
When the outlook is so black,  
When the hearts of men are failing,  
And the feet of saints turn back;  
When corruption spreads her mantle  
O'er the minds and ways of all,  
When the violent doth prosper  
And men's passions rise and fall.

Then amid the gloom and darkness,  
Shines one feeble ray of light,  
Some who feel and own the ruin,  
Seek by faith to walk aright,  
Some who fear the Lord of Glory,  
And who think upon His name,  
Some who often speak together  
Of His glory and His shame.

Some who often round Him gather,  
To exhort and sing and pray,  
Some who prove amid the darkness,  
They are children of the day;  
Some who wait a coming Savior  
And who long His face to see;  
Some who wait their hopes' fruition,  
Till conformed to Him they be.

God Who dwells in heavenly glory,  
He beholds this feeble few,  
He records in His remembrance  
All the sorrows they pass through;  
He discerns each true affection  
And declares "They shall be Mine"  
When I gather up "My Jewels"  
These shall in My presence shine.

## NO POSTSCRIPTS

"When we write a letter and forget something, we can add a postscript, but to our brief life's history no postscript can ever be added." These words are true and solemn, especially to those who serve God on earth. When our little day of service ends, the record is closed for the day of the judgment seat of Christ. We can never alter a jot or a tittle of that which day by day we are filling into it. If we neglect to do that which our Lord and Master has given us to do, we can never overtake it at any other period. There will be no "postscripts" added to the record of our service in eternity. As we close it, so will it remain for eternity. How this thought should stir us to fill each golden hour with holy devoted service for Him whom we call Master and Lord! Surely, if regret were possible, in that heaven to which we go, our tears would flow freely when, standing on the hill of glory, we look back and see how much we might have done in earthly days to please our Lord, and to help His loved and suffering people. But there will be no "postscripts," therefore let us be diligent, dear fellow saints, to fill full life's pages, as day by day we turn them over.

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## DIFFICULTIES? TRIALS?

At times it is a great mercy that we have trials in the assembly. Trials prove to be a *mine of wealth* to us, and a set of *polishing instruments*. But sometimes by taking them into our own hands, we tend to make them a *hedge of thorns* instead of a *mine of wealth*. We must always guard against *natural character*, and beware that what marks us *naturally* would not mislead us *spiritually*.

Undoubtedly, at the present time there are, beyond question, growing difficulties in the pathway of God's beloved people, and as well in the assemblies of His gathered ones. We feel quite strongly that the *greater* problem arises when we as believers are constantly looking at the difficulty and being overly burdened with it rather than seeking to please the living God through the particular circumstance.

We should be bound to please God in the present trials or even in the present joys and keep in mind that whether in *little* matters or in *great* matters, each trial or circumstance presents an opportunity to *strengthen* our faith and lean *totally* upon Him.

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## QUESTIONS AND ANSWERS

*By Harold S. Paisley*

**Question:** What is the basic difference between the statement of John the Baptist when he pointed to Christ and said "He is the bearer away of the sin of the world" and the words of Peter who said later "He is the bearer of our sins" (John 1:29, I Peter 2:24)?

**Answer:** The great difference lies in the use of the words "sin" and "sins" in these two very important verses. John 1:29 is one of the most comprehensive passages dealing with the far-reaching effects of the Work of Christ. It takes us back to the Edenic Fall when sin entered and onward to the New Heavens and the New Earth where righteousness shall forever dwell. On the Cross our Blessed Lord not only laid the foundation for the believer's justification and reconciliation, but also for the final reconciliation of all things in earth or Heaven (the wicked excluded) (Col. 1:20). This wonderful Work of being the taker-away of the sin of the world will be proclaimed throughout the universe when the Lamb will finally be exalted (Rev. 5).

The great basic difference lies in the fact that in the second Scripture "sins" are mentioned, for the Lord Jesus is seen as the believer's substitute. "Who His own self bare our sins, in His own body, on the Tree." This can only be known by Divine Revelation and is the vital basis of Christian Faith. Thank God for all who can say "He gave Himself for me" (Gal. 2:20).

**Question:** How can the apparent commendation of the unjust steward in Luke 16:1-12 be explained?

**Answer:** When the steward was called upon to render the account of his stewardship by his master, he immediately called the debtors and reduced their debts in each case. When the master learned of this he did not condemn for such dealings but rather commended him. It should be carefully noted however that the steward was an unjust and dishonest man, and his conduct could never be acceptable. The Lord commended him for his prudence in purchasing friends who would befriend him when his stewardship would be taken from him. Our Blessed Lord commenting on his actions adds that the children of this age are wiser than the children of light. His teaching was that disciples should use their material means so that friendship and sympathy may be theirs in any day of misfortune which could come upon them. The parable suggests the teaching developed by Paul later, that the use of material wealth is one of the ways that believers can lay up in store a good foundation against the time to come (I Tim. 6:19). It is evident that the Lord Jesus did not commend the steward's unfaithfulness, which to Him could not be acceptable, but the prudence of the man is a useful lesson to the children of light.

**Question:** The King of the North is often mentioned as the Antichrist of prophecy. Is this a scriptural fact?

**Answer:** The King of the North is "The Assyrian" (Isa. 10:5, Dan. 11:40). It is our understanding that he being a Gentile cannot be the Antichrist. The Antichrist of prophecy will be a Jew, who will rise up in the land of Israel, at the time of the end, after the Rapture of the Church. He will be the Satanic counterfeit of our Lord Jesus Christ, and will present himself as the Messiah. The Jews with the exception of a faithful remnant will receive him as such. This is in keeping with the words of the Blessed Lord when He said "I am come in my Father's Name, and ye receive Me not, if another shall come in his own name him ye will receive" (John 5:43). Being accepted as Messiah he will become their king. His miracles, which will be energized by Satan, will be so deceptive that many will be deluded. He will also form a league with the Gentile Head of the revived Roman Empire, the First Beast of Rev. 13, urging all to worship him, and bring wholesale death upon all who refuse. This will commence the Great Tribulation period which will continue for three and a half years, ending with the return of our Lord Jesus to the Mount of Olives with His saints. He will consume both beasts, casting them alive into the Lake of Fire, which will be their terrible eternal doom. When, a thousand years later, Satan himself is also cast into this same place of punishment, those two men are still there (Rev. 20:10). This is one of the sure proofs of the everlasting nature of Hellfire. This is but a brief survey of the origin, career, doings and end of this wicked man known as the personal Antichrist of prophecy. It may be added that Israel is being presently conditioned for his appearance. We should be on the tiptoe of expectancy for the coming again of the Son of God to secretly translate all His redeemed to the Father's House. He is our Deliverer from the "wrath to come" (I Thess. 1:10), which expression speaks of the days of the Great Tribulation and the reign of Antichrist.

\* \* \* \* \*

#### REPORTS – UNITED STATES

**East Boston, MA** - Brother James Allen had a week of appreciated ministry with the saints, also calling at Methuen and Cambridge. Also, brother James Currie visited here and at Methuen, telling of the Lord's work in Japan.

**Hartford, CT - Charter Oak Gospel Hall** - Brother Norman Crawford had four nights of ministry with the assembly taking up the Epistle to Titus. He was also present at the monthly Bible Reading on March 22 at Torrington, when II Timothy 3 was considered. Brother James Currie also spent a Lord's Day, March 29, and two nights with the saints in profitable ministry.

**Barrington, NJ** - Brother James Allen gave helpful ministry here, and also at Pennsauken. The saints had an appreciated visit from brother James Currie, who called at the different assemblies in the Philadelphia area. Brethren James Smith and Paul Kember are expected for gospel meetings on May 17.

**Livonia, MI - Stark Road Gospel Hall** - An excellent interest was shown by over 300 who attended the bi-monthly Bible Readings held on Saturday afternoon and evening, March 28, when Ephesians 5 and 6 were discussed.

**Black Earth, WI** - In gospel meetings conducted by brethren Allan Christopherson and John Slabaugh, three young men, all brothers, and children of Christian parents, professed to be saved.

**Blue River, WI** - Brother Eric McCullough spent two weeks in ministry meetings with the saints here as well as at Ontario and Beetown.

**La Crosse, WI** - Brethren Richard Robertson and Bruce Collins closed four weeks of gospel meetings on March 20 with six professing to be saved. They were encouraged as to the good number of strangers that attended. Brother Collins remained for a week of ministry meetings.

**Willmar, MN** - Brother Gavin Collins and others were with the assembly for their monthly ministry meeting held on March 1.

**Cedar Falls, IA** - Gospel meetings conducted by brother Eugene Higgins ended on April 3 with two professing to be saved and others concerned. He also had an afternoon ministry meeting on March 22 at Stout and on March 29 at the Western Avenue Gospel Hall, Waterloo.

**Burwell, NE** - Brother Roy Weber spent one and a half weeks with the saints here, which was a cheer to the saints.

**Phoenix, AZ** - Before returning to his home in Midland, Ontario, brother Edward Doherty had a month of helpful ministry meetings from his chart on the Tabernacle.

\* \* \* \* \*

## REPORTS – CANADA

**Charlottetown, Lab.** - Following their conference on March 14 and 15, brethren J.A. (Bert) Joyce, Wallace Buckle and Alexander Dryburgh shared in a week of ministry meetings.

**Charlottetown, P.E.I.** - Blessing has been seen in gospel meetings conducted by brethren Albert Hull and David Oliver. They plan to close in mid-April.

**Freetown, P.E.I.** - The assembly had a special meeting on Saturday, March 21, for the opening of their new Gospel Hall. Brethren Albert Hull, David Oliver, Albert Ramsay, Noel Burden and Robert McIlwaine were present to share in the ministry in the afternoon and the gospel at night.

**Amherst, N.S.** - Gospel meetings conducted by brethren Kenneth Taylor and M.J. (James) McClelland are seeing some unsaved out each night. As of April 2, they were in their fourth week. Brother T.F. (Floyd) Stewart is able to get out most days, seeking to make contacts among the unsaved.

**Halifax, N.S.** - Brethren Noel Burden and Peter Orasuk commenced gospel meetings on March 22. They are encouraged as to the many unsaved who are attending.

**Sydney Mines, N.S.** - On March 8, brethren William Bingham and Sam Patton started in gospel meetings. This effort was preceded by a week of prayer meetings by the saints.

**Fredericton, N.B.** - Following the all-day meeting at Carlingford on February 8, brother Larry Buote spent a week with the saints taking up the Feasts of Jehovah.

**Green River, N.B.** - Brother Jack Nesbitt visited the saints here as well as at Tracadie and Shediac.

**Havelock, N.B.** - Brother Murray McCandless began on March 30 in a rented building, where he is having meetings three nights each week. This is a new area.

**Clinton, Ont.** - **Joseph Street Gospel Hall** - Brethren Robert Surgenor and Arnold Gratton are starting gospel meetings on April 12.

**Deseronto, Ont.** - Brother Murray McLeod had a week of ministry in February which was a cheer to the Christians.

**Huntsville, Ont.** - On April 26, brethren Eric McCullough and Jack Noble expect to start gospel meetings.

**St. Thomas, Ont.** - On the occasion of the 75th anniversary of the assembly, an afternoon meeting was held on March 22, in which brethren Murray McCandless, Douglas Howard, John Gray and Paul Kember shared. Brethren Howard and Murray McLeod began a series of gospel meetings that night.

**Waubauskene, Ont.** - Brethren John Slabaugh and Gary Sharp started gospel meetings on March 22. They have been encouraged with the attendance. The assembly is small, so they trust that some would be brought to Christ in this series.

**Welland, Ont.** - Brethren Larry Steers and David Gray had seven weeks of gospel meetings, with four professing to be saved.

**Glen Ewen, Sask.** - Brother Robert Surgenor had two weeks of appreciated ministry on church truth from I Corinthians, with practical and doctrinal applications.

**Dawson Creek, B.C.** - Brother Bryan Funston paid an appreciated visit to encourage the small company of believers.

**Vancouver, B.C.** - **Deep Cove Gospel Hall** - Brethren Gaius Goff and Jonathan Procopio purpose starting gospel meetings on April 26.

**Vancouver, B.C.** - **West Richmond Gospel Hall** - Brother Harold Paisley finished three weeks of very well attended gospel meetings on April 5, with nine professing to be saved. Christians from other assemblies in the city gave encouraging support to this effort. The saints of this assembly were greatly cheered as to what God had wrought.

\* \* \* \* \*

## REPORTS - FOREIGN

**VENEZUELA** - Our esteemed brother, Sidney Saword, writes that at the age of 93, he is still able to take part in gospel meetings six or seven nights a week, often speaking from the chart "Two Roads and Two Destinies." He also mentions that this past February marked 78 years in Christ.

Brother John Frith tells of the formation of an assembly in Repelona, which is made up of Guajiro Indians. This has been a real encouragement to the saints of the Maracaibo Assembly, who have had a burden for these souls. At present, he along with brother Atilio Gonzalez, are in gospel meetings in a district of Valencia, called Los Mangitos, and are seeing fruit in salvation. The assembly in Duaca, where he and his wife make their home, has doubled in numbers since he returned three years ago. As a gospel outreach, he will be joining them in the building of a new hall to be used for this purpose.

**MALAYSIA** - Brother Thomas Bentley tells of having ministry meetings in different assemblies, Malacca, Paramount and Klang, to be followed by an effort in the gospel. The ministry is designed to prepare the Christians for the sowing time of the seed of the gospel.

**BRAZIL** - Brother Henry (Harry) Wilson reports of being in gospel meetings in a village 65 miles from his home in Porto Alegre. There are four believers, two of them with unsaved wives. The nearest assembly is 18 miles away. On March 8, they had a baptism when eleven obeyed the Lord – these are from the Porto Alegre district. Eight of these will be added to the Porto Alegre Assembly, while the other three will become part of nearby assemblies. A young man of Italian descent, Roberto Ploia, has been commended to the Lord's work. A new assembly was formed in Sao Jeronimo in December.

Brother Wilfred Glenn reports of having started in gospel meetings in Sao Gabriel with the help of a Brazilian brother, with encouraging attendance of 50 to 80 each night.

\* \* \* \* \*

### CONFERENCES

**Cleveland, OH - Monticello Gospel Hall** - The assembly is convening a weekend of Prayer, Praise and Ministry to commemorate their 100th anniversary on June 6 and 7 with Prayer Meeting on Friday at 7:30. First meeting on Saturday at 2:00. Breaking of Bread at 10:00. All meetings to be held in the Gospel Hall, 4970 Monticello Boulevard, Richmond Heights. On the following Monday, Tuesday and Wednesday at 7:30, there will be Bible Readings on (1) Distinguishing Characteristics of the Local Assembly, (2) Our Responsibilities in the Local Assembly and (3) The Seven Meetings of the Local Assembly as recorded in the New Testament. They ask that they be advised in advance of those intending to be with them so as to arrange necessary accommodations. Corr. Arthur E. Pile, 5858 Briar Hill Drive, Solon, OH 44139-2305. (216) 248-0144. Gospel Hall (216) 382-6178. These meetings will NOT replace their conference scheduled for October 17 and 18.

**Victoria Road, Ont.** - Conference to be held in the Gospel Hall on June 20 and 21 with Prayer Meeting on Friday at 8:00. Breaking of Bread at 10:30. Corr. Arthur J. Stone. R.R. #3, Kirkfield, Ont. K0M 2B0. (705) 374-4230.

**Halifax, N.S.** - The assembly will conduct their sixth Bible Reading conference on June 20 and 21 with Prayer Meeting on Friday at 7:30. Readings on both days at 9:00 and 1:30. Subject – John 18-21. Breaking of Bread at 10:00. All meetings to be held in the Charles P. Allen High School, Duke Street, Bedford, N.S. Corr. Edward Walsh, 9 Lakeview Point Road, Dartmouth, N.S. B2Y 3H1. (902) 463-5664. Contact can also be made with Lloyd Cain, 76 Spence Drive, Dartmouth, N.S. B2V 1W5. (902) 435-4508 or Arthur Harnish, Hubbards, N.S. B0J 1T0. (902) 857-9265. School (902) 835-2196 or 835-7288.

**Glen Ewen, Sask.** - Annual conference (their 88th) to be held on June 19, 20 and 21 in the Gospel Hall, located 8 miles south of Glen Ewen with Prayer Meeting on Thursday at 7:30. Breaking of Bread at 10:30. Bible Readings on the Book of Ruth. Corr. Allan T. Macfarlane, Glen Ewen, Sask. S0C 1C0. (306) 925-4401. Gospel Hall (306) 925-4805.

**Grants Pass, OR** - Their fourth conference on June 27 and 28 with Prayer Meeting on Friday at 7:30 to be held in the Gospel Hall, 1611 Southwest G Street, with Prayer Meeting on Friday at 7:30. Saturday at 10:00 – Bible Reading on Colossians 1:15-19. On Lord's Day – Philippians 2:5-11. Breaking of Bread at 10:00. Corr. Donald G. Gratiyas, 141 Timber Lane, Grants Pass, OR 97526. (503) 479-4521. Gospel Hall (503) 476-3956.

**Northern Ontario** - Annual conference of the assemblies at Englehart, Kirkland Lake, Charlton and Earlton will be held on June 27 and 28 with Prayer Meeting on Friday at 8:00 in the Englehart Gospel Hall. All other meetings to be held in the Englehart High School. Breaking of Bread at 10:00. Bible Readings on the Adversary and the Advocate – origin, character, work and destiny of each. Supper will be served at 5:30 on Friday. Corr. Harvey Pratt, R.R. #1, Charlton Station, Ont. P0J 1B0. (705) 544-7758 or Norman Ferguson, Earlton, Ont. P0J 1E0. (705) 563-2509.

**Taylorville, Sask.** - Conference to be held in the Gospel Hall, 12 miles west of Melfort, past cemetery, on June 26, 27 and 28 with Prayer Meeting on Thursday at 8:00. Breaking of Bread at 10:30. Corr. Robert S. Forsyth, Box 445, Kinistino, Sask. S0J 1H0. (306) 864-3762. Gospel Hall (306) 752-2810.

**Dawson Creek, B.C.** - Conference to be held on June 27 and 28 with Prayer Meeting on Friday at 7:30. Breaking of Bread at 10:00. All meetings to be held in the Gospel Hall, 10221 – 18th Street. Contact Kenneth Broadhead, 945 Cornwall Crescent, Dawson Creek, B.C. V1G 1P1. (604) 782-7338.

**West Union, IA** - Annual all-day meeting on Saturday, July 4th, at the North Fayette High School, 400 North Pine Street, starting at 10:00 and finishing at 4:30. Corr. Robert H. Johnson, P.O. Box 185, Clermont, IA 52135. (319) 423-7183. School (319) 422-3852 or 422-3836.

**Pugwash Junction, N.S.** - Annual conference to be held in the Gospel Hall on July 3, 4 and 5 with Prayer Meeting on Thursday at 7:45. Bible Readings on Hebrews 1, 2 and 10. Breaking of Bread at 10:00. Lord's servants walking in the "old paths" of the Word and teaching the same are welcome. Corr. Harold E. Elliott, R.R. #1, Wallace, N.S. B0K 1Y0. (902) 257-2206.

**Swan River, Man.** - Conference on July 4 and 5 with Prayer Meeting on Friday at 8:00. Bible Reading on Saturday at 10:00 – Ephesians 5. Breaking of Bread at 10:30. All meetings to be held in the Gospel Hall, corner of 9th Avenue North and 1st Street North. Corr. Willard J. Halverson, Box 1528, Swan River, Man. R0L 1Z0. (204) 734-2814.

**Sioux City, IA** - Annual conference to be held in the Gospel Hall, 120 South Leonard Street on July 12 with Prayer Meeting on Saturday at 7:30. Breaking of Bread at 9:45. Bible Reading at 11:30 – I Corinthians 13. Corr. Sam Hayes, 1520 Rebecca Street, Sioux City, IA 51103. (712) 255-8308.

**Burwell, NE** - The third annual all-day meeting on July 19 with Prayer Meeting on Saturday at 7:30 to be held in the Gospel Hall, 420 Grand Avenue. Breaking of Bread at 9:30. Bible Reading at 11:00 – Psalm 22. Corr. Laddie Hulinsky, R.R. #2, Burwell, NE 68823. (308) 346-4194. Gospel Hall (308) 346-5021.

\* \* \* \* \*

## HOME CALLS

**Cleveland, OH - Monticello Gospel Hall** - Our dear brother, **Daniel J. Hassink**, went to be with Christ on November 29. For many years, he and his wife were in happy fellowship in the Old Addison Road Assembly, now Monticello, where for many of those years, he was a respected elder. For all of his Christian life, he was a faithful supporter of gospel work in new areas, as many can testify. Following the Homecall of his wife, Dorothy, on March 11, 1970, he moved to Texas where for several years he was lovingly cared for by his daughter, Mrs. Ruth Grimm. The closing years of his life were spent at the Linn Manor Care Center, Marion, IA. A fitting tribute was paid to our esteemed brother by one of his Christian grandsons. A son, Dan, and two daughters, Ruth and Miriam (Gustafson), mourn the loss of their beloved father.

**Fredericton, N.B.** - Our dear brother, **Clifford Haines**, age 79, passed into His presence on January 28. He was saved in August 1944 at Dorn Ridge, as a result of tent meetings conducted by the late brother Isaac McMullen. Brother Clifford was instrumental in the establishment of the assembly at Fredericton in September 1948 and throughout the years he maintained a bright testimony and spoke to many souls of their need of a Savior. He was a respected elder and shepherd in the assembly for many years and his appreciation of the local assembly increased in spite of physical disabilities which he experienced in later years. During this time, his consistency and faithfulness in attending all of the assembly meetings was a real inspiration to the saints, many of which have been left with a definite imprint on their lives due to being in his company. Remember in prayer his faithful wife, Annie, and four children, some who are without Christ.

**Fresno, CA** - Our dear brother, **James J. Kenny**, was called into the Lord's presence on March 13 at the age of 83. He was saved only a few weeks before and in this brief time gave clear evidence of the Lord's abundant grace to him. Nurses attending him in his weakness following a stroke were amazed at the peace he manifested in his soul. He is survived by his wife, Ilene, who faithfully prayed for his salvation for more than fifty years. She is part of the fellowship in the Fresno Assembly.

**Hickory, NC** - Our beloved sister, **Mrs. Alma Virginia Peckens** (nee Anderson), age 77, went Home to be with Christ after a comparatively short illness on March 14. She was saved in 1933 during tent meetings held by brother Oswald MacLeod. For a good number of years she was in fellowship in the assembly at Hickory and to the end, she maintained a faithful gospel testimony to family and friends. She was also faithful to the truth of God relative to the assembly gathering. She is survived by one son, two granddaughters, two great-grandchildren, four sisters and two brothers, a number of whom do not know the Savior.

**Vancouver, B.C. - Woodland Drive Gospel Hall** - Our dear brother, **Peter Ens**, age 67, was suddenly called Home on March 16 as a result of a fall from the roof of his house. In 1942, while in a Conscientious Objector's Camp, he was saved after hearing the gospel from some young men who were in assembly fellowship. He was active in tract distribution and open air preaching and his life was marked by faithfulness, humility and consistency. He was careful in giving to the Lord's work both at home and abroad. His seat is empty and he will be greatly missed as he was present at all of the assembly gatherings. His record is on high (Job 16:19).

**Longport, NJ** - Our dear sister, **Mrs. Mary (May) Brown**, (nee Reid), passed into His presence on March 19. She was born on May 23, 1896 in Fall River, MA and born again in 1909. She was part of the Sunnyslope Assembly, Phoenix, AZ for a number of years before coming to the Home at Longport. Her brother, Andrew Reid, is the correspondent of the assembly in Ferndale, MI.

**Shanaghan, Northern Ireland** - Our esteemed brother, **Thomas Hugh Skelly**, age 88, went to be with Christ on March 19. In 1924, sometime after attending tent meetings conducted by the late brethren Dr. William Matthews and John Hogg, he was saved at the age of 26. He was in fellowship in the Shanaghan Assembly for over sixty years and served as an elder for many of those years. An exceptionally large company of both saved and unsaved gathered at the home and at the cemetery, where the Word of God was preached with great dignity and clarity. His wife, Elizabeth, went Home on November 23, 1977. He will be sadly missed by his three sons, three daughters, grandchildren and great-grandchildren.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## "GOD'S OWN RIGHT WAY"

*"He led them forth by the right way." (Psalm 107:7)*

*"As for God His way is perfect." (Psalm 18:30)*

God always has His own Right Way  
When our way seemeth blocked;  
Just for some small "back-door" we pray,  
Then find His hand unlocks  
The "royal gates" that open where  
We never dreamed of in our prayer!

God always has Another Way  
To meet our earthly need;  
The very ravens as they stray,  
His sovereign word must heed,  
And our "last handful ere we die" –  
Becomes God's bountiful supply.

God always has His Better Way –  
We ask Him to remove  
Some thorn, and He doth answer "Nay,  
My grace sufficient prove" –  
We in His wisdom's choice may rest  
Whose way is better than our best!

God always has His Perfect Way  
For His own children dear;  
Go meet thy trials day by day  
With trust, and not with fear,  
And thou shalt sing glad songs of praise  
For all the wonders of His ways.

J.H.S.

JUNE, 1987

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**QUESTIONS** to Harold S. Paisley, 23 Glen Crescent, Thornhill, Ont. L4J 4K7. (416) 731-1982.

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**NOTICES**

**Collingwood, Ont.** - In view of the fact that the assembly address book for 1985, 1986 and 1987 gives a different address both for the assembly and the correspondent, the Christians meeting in the Gospel Hall at Collingwood, Ontario wish to state that their address is still the Gospel Hall, Fourth and Ste. Marie Streets, Collingwood, Ontario. Lord's Day: Breaking of Bread – 9:30, Sunday School – 11:15, Gospel – 7:00. Wednesday: Prayer Meeting and Bible Reading – 8:00. Stanley J. Seymour, 683 Ste. Marie Street, Collingwood, Ont. L9V 3L4. (705) 445-3644.

**Marion, IA** - The annual open house for the Linn Manor Care Center, 1140 Elim Drive, will be held on August 1st at 2:00, at which time a summary of operations and a financial report will be given. All are welcome. Tel. (319) 377-4611.

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**CHANGE OF LOCATION**

**Abbotsford, B.C.** - The assembly formerly meeting in the Gladwin Road Gospel Hall is now meeting in the Parkview Gospel Hall, 2464 Parkview Street, Clearbrook, B.C. (604) 859-5637. Lord's Day: Breaking of Bread – 10:00, Sunday School – 12:00, Gospel – 7:30. Thursday: Prayer Meeting and Bible Reading – 7:30. James O. Larson 2784 Mountview Street, Abbotsford, B.C. V2S 3L7. (604) 859-8021.

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# Words in Season

A MONTHLY MAGAZINE

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

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\* \* \* \* \*

The Bible! hast thou ever heard  
Of such a book? the author, God Himself;  
The subject, God and man, salvation, life  
And death – eternal life – eternal death –  
Dread words! whose meaning has no end, no bounds!  
Most wondrous Book! bright candle of the Lord! –  
This book – this holy book, on every line  
Marked with the seal of high divinity!  
On every leaf bedewed with drops of love  
Divine; and with eternal heraldry  
And signature of God Almighty stamped  
From first to last; this ray of sacred light,  
This lamp, from off the everlasting throne,  
Mercy took down, and in the night of Time  
Stood, casting on the dark her gracious bow;  
And evermore beseeching men with tears  
And earnest sighs, to read, believe, and live.

## THE VISUAL PRESENTATION OF THE GOSPEL

*By Dennis O'Hare, France*

The last forty years have seen the ever increasing influence of the "visual." The fields of education, commerce and culture have been almost totally invaded by the "image" so that our society is one that is dominated by what is termed the "audio-visual." Films constitute an indispensable aspect of modern education and nearly every discipline requires an extensive film library. For instance, biological and physical processes are more easily understood by students by the means of a short, well produced film than by the laborious study of the text of a science manual.

The absence of TV advertising spells disaster for new products, hence the vast sums of money spent on visual publicity in the commercial world, and of course modern culture is nearly totally television oriented. The incredible technical progress made in these fields only serves to render our society more and more dependent on the "image."

Mr. 1987 is a spectator. Thanks to his TV, he is aware of all that is happening in the world, but quite unconsciously he is becoming less and less a participant. Because of his increasing passiveness and inactivity, he requires increasing variety in what he sees and as a consequence, the rapid succession of changing images incite him to accord little importance to major events, these being assimilated into the artificial world of the "spectacle." Certainly what he is seeing is real; these are "live events," but their very reality combined with their multiplicity render them unreal.

If ever he finds himself in the role of a participant in some event, he is careful that his action be seen, be visualized, and that his participation be within the context of the "spectacle."

There are two consequences which concern us in this article. First, the philosophy that believes that that which cannot be seen or visually represented is of no importance — thus if I cannot see God then God does not exist. The second consequence is that many Christians feel that in the light of this cultural evolution, we must adapt our means of communicating the Gospel so that modern man will understand what we are trying to say to him.

As a result, we learn that the message of the cross is presented by films (documentary or Hollywoodian), theatre, puppet shows, comic strips, videotapes, not forgetting the impressive revival "shows" of the popular "fundamentalist" evangelists. Now should we not rejoice that Christ is preached (Phil. 1:18)? Is it not a question of becoming "all things to all men" in order to "save some"?

We reply that this is not the case, for such a presentation of the message of the gospel requires an artificial acting out of divine truth. Thus truth is not being preached, it is being acted, and the sinner, because of his passive "viewer" situation, will have his conscience left untouched, impressed though he might be by the presentation. (We know that in the sovereignty of God, some souls have truly been saved in this way, but in the things of God the "ends" never justify the "means.")

We cannot overemphasize the "spectator" attitude of contemporary society. Provide a spectacle and you will get a crowd, but speak of a meeting for the preaching of the gospel and you will only encounter incomprehension and indifference. Some months ago, the writer met a brother deeply involved in different types of "audio-visual" outreach. This brother mentioned the hundreds that attended such activities, and his enthusiasm was evident. The writer had to admit that his own efforts were not of the same order; after many weary hours spent in door-to-door visitation, distributing invitations, mainly in rural areas using municipal halls, he might on occasion see one person come to one meeting. The dear "audio-visual" brother had too much Christian grace to be critical, but the writer sensed this brother's feeling of "pity" for one who was so evidently "behind the times."

But to cater to the "spectator" attitude is a betrayal of the truth of the Gospel and leaves the sinner uncrushed at the thought of having offended a holy, sin-hating God.

The advocates of television evangelization will remind us of the vast potential audiences — do not some claim to have thus preached to more souls than did our Lord Jesus (with no thought for the blasphemous nature of such a claim)? In reality they have reduced the divine, transcendent truth of God to the level of a TV program sandwiched between an exciting football match and a hilarious comedy film.

### THE COMMUNICATION PROBLEM

We are aware of this difficulty, do sinners understand what we are saying; have they grasped the meaning of the Gospel? Indeed it is most unwise to assume that the average person understands the language of the "pulpit," and we are too often prone to forget that what may have been a "stirring gospel message" to those in assembly fellowship for many years may have been totally incomprehensible to the complete outsider. Preachers have the responsibility to make themselves clear. The writer spent some years as a radio operator in the Royal Navy. There were times when messages had to be sent from the ship, perhaps in the Indian Ocean, to the Admiralty in London. How vital it was that the operator in London should receive the message clearly and with what concentration the message was tapped out on the Morse key. The operator on board ship would never have dreamt of sending the message without being sure that it had been

correctly received. He would never have dared to say – "I sent the message, but I have no idea if Admiralty received it, that's up to them!"

We are in danger of neglecting this aspect of the preaching of the gospel. The Lord Jesus said. "Have ye understood all these things?" (Matt. 13:51). Let us make sure that the sinner understands us.

However sinners will *never* understand a *visual* presentation of the gospel insofar as the truth of the gospel is not seen (II Cor. 4:18). Conviction of sin and repentance are wrought by the operation of the Holy Spirit. Let it be remembered that "faith cometh by *hearing* (not viewing) and hearing by the Word of God."

No, the blood of the cross is not television material. Repentance toward God and faith in our Lord Jesus Christ must never be the subjects to be portrayed by film stars, be they evangelical or not.

Audio-visual evangelism *seems* to meet a need, but for one choice soul saved in this way, there are thousands living in delusion, trusting in a sentimental decision which never delivered them from their "spectator" mentality and which will send them to hell.

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## PHILADELPHIA – REVELATION 3:7-13 THE DIVINE DOORMAN AND PRECISE PENMAN

*By A.J. Higgins, M.D.*

John's letter to Philadelphia has always occupied a place of unique interest to believers. Every assembly covets the commendation of the Lord to this assembly. Who would not contend for the words of approbation from the lips of the Lord which this church received?

Its history and geography add much to the understanding of the letter's character. The city was situated near the upper end of a broad valley which swept down through Sardis and on to Smyrna. It was the door to a fertile tract of land which was the source of its prosperity. It was a city of many earthquakes, names and pillars. It frequently changed names to commemorate or honor a ruler: Philadelphia, Neoeceasar, Flavius are only a few which it carried in its time.

Pillars were erected to memorialize its citizens. The city was the great apostle of Hellenism, spreading Greek culture to other cities and colonies.

This then is the environment in which the assembly at Philadelphia existed. To this company of saints the Lord revealed Himself as the

### DIVINE DOORMAN

In contrast with His presentation to other churches, stress is not placed upon His garments or activity, but upon His person. The Lord, delighting to find something in the church which corresponds with Himself, presents Himself as the One who is holy and true. They were

the genuine testimony amidst error just as He is the genuine or true witness bearer for God. It is His *character* that is stressed.

His *capability* is certain as He is introduced to us as the One who has the key of David. Years before, another bore the key of David and failed. Shebna, through self seeking (Isa. 22:22) had fallen and been replaced by Eliakim. Yet here we are introduced to One who will never fail or be replaced. He is totally capable of handling the keys and the treasures of God.

But to this church especially, He is revealed in His *capacity* as the great opener of doors, the *divine doorman*. In this brief yet weighty letter, the Lord is revealed opening the eyes of unbelievers (v. 9), opening heaven for raptured saints (vs. 10, 11), and in this section, opening a door for the church at Philadelphia.

The question is often raised as to the nature of this door. Was it the door for the gospel of which Paul frequently spoke? Was it an opportunity for service? Perhaps while all these thoughts are valuable and near the mark, they really are too limited in their scope. Shebna, and later Eliakim, controlled the key that opened the door to royal treasures. All the wealth and fortune of the throne was under their charge.

In this capacity, our divine doorman is able to open the treasure house of God and supply us with all the treasures of that house. It certainly includes opportunity for service, doors opened for gospel work, and much more. It is the liberty to carry out all the Word of God. Here was an assembly which was seeking to faithfully represent God before the world. The divine steward of the storehouse will open wide the door to provide all that is needed to equip them for this exercise.

Some would doubtless think that the cause for all this was the greatness of their exploits for God, their large numbers, and their might. Quite the contrary! The Lord makes clear that this open door was because of Recognized weakness: only "a little strength"; Reliance on the Word of God: thou . . . "hast kept My Word"; and Reverence for the Name: "and hast not denied My Name." These are not great marks today in our political and wealthy evangelical circles. These qualities are not prized by men. To go out to battle with only a "little strength," to do battle with no instructions but the Word of God, and to have no other motive than honoring the Name, would be madness to men. It is, however, delightful to the Lord and the very key to blessing for the assembly.

To this feeble and insignificant company, the sovereign Lord proffers three comforting promises. In v. 9, He assures them of the prostration of their foes in acknowledgement of His love for them. In v. 10, it is preservation from the fiery trial which He guarantees. Finally in v. 11, He confirms to them the promise of His coming. There

may well be those who claim to be the people of God and scoffingly look upon the testimony bearers. A day will come when the Lord will recognize what has been for His pleasure. Men may despise weakness and patience. The Lord, possessor of all might and strength, is waiting patiently for the day of His vindication. Those in fellowship with Him are also willing to keep the "word of His patience." The masses are settling in and becoming "earth dwellers." The pilgrim church is given a hope that is not linked with earth, but heaven.

The final section brings before us the

### PRECISE PENMAN

The Lord who opens doors now becomes the penman who inscribes names upon His own. Those who were small and despised on earth will become pillars in the temple (inner temple) of God. Their days of going forth outside the camp are over forever. The Lord will erect these pillars to commemorate and memorialize testimonies which have been for His glory.

Upon these pillars, the divine penman will write an eternal inscription. He mentions first of all writing "the Name of My God" (v. 12). This is followed by the "Name of the city of My God which is new Jerusalem." Lastly, He will inscribe "My new Name." To what do these veiled references refer? While obviously not literal, what hidden meaning can we decipher?

A walk in a park on a spring day may give insight into some of these statements. Many can be seen there wearing shirts and jackets bearing names of teams, sponsors, or places. Some wear these to add value to themselves, hoping that the importance of the team will somehow add to their reputation. Others display the name of a place to inform people of where they have been or of what they have done. Others bear a name in loyalty to a sponsor or patron.

All these thoughts and more are involved in the writing which the Lord will do upon the overcomers. We shall bear the name of God forever as an eternal Commemoration that we are linked with Him and owned of Him. Engraved on our changed bodies will be the name "new Jerusalem" to reveal to eternal ages that we are Citizens of that unique called out company from this age of grace, those who side with the rejected Lord in the day of "His patience." We shall forever bear the writing of His new Name. To those who were obedient to revealed truth upon earth will be revealed for all eternity unceasing revelations of His person. Fresh unfoldings of Christ are suggested in the new Name. Eternity shall never exhaust the treasures of His person. If the bearing of His Name suggests however that we are to reveal to others His newness and freshness, how much the better.

What a privilege then, to bear testimony for Him now. May we have ears to hear!

## "LEFT" IN JOHN 4

By John J. Stubbs

In the fourth chapter of John's gospel we have the word "left" three times in our authorized version. Is it interesting to consider these and to learn the lessons which they convey. Benefit can be obtained by considering them in the reverse order to which they occur. This reverse order will usually be the spiritual experience of most.

In v. 52, the servants report to the nobleman upon his return from seeing the Lord about his son: "Yesterday at the seventh hour the fever *left him*." This we suggest is the *faith in Christ which brings relief*. Truly this was a wonderful miracle. The Lord Jesus could heal this man's son at a distance. It reminds us of the scripture: "He sent His Word and healed them." The healing was instantaneous. It was not healing by a process of improvement. It was without examination, medication, attendance or convalescence.

The household of the nobleman was not immune from the fever so common, we are told, to the low swampy district of Capernaum. His faith brought him to the Savior. It increased when the Lord said "Thy son liveth" (v. 50). It was completed at v. 51 and was effective for his son and household who were blessed through it. Is our faith a growing experience? The miracle was surely a double one: not only the healing of the child, but the blessing in the heart of the father. Thank God for those of us who have known the Lord's grace dispelling the fever of sin raging in our bosoms.

Secondly, in v. 28 we see the woman of Samaria, of whom it is said: "She *left* her waterpot." How significant! What does this mean in spiritual terms to us? Here we see the waterpot of materialism; she forgot that which symbolized her daily toil. This is the *finding of Christ which brings rejoicing*. Self and its needs and customs were forgotten. So delighted was she in finding Christ, that she went into the city to give her well known testimony: "Come see a man . . ." (v. 29). Many today by the Lord's power have overcome the fever of sin, but sadly have not overcome self and its desires. They have not obeyed Heb. 12:2, "Lay aside every weight and the sin which doth so easily beset us." The woman left her waterpot. We are instructed to, first of all, lay aside the weight, not necessarily sin in itself, which can so easily hinder us in the christian race. If we are doubtful of anything in our lives, we can well ask, "Is it a weight or a wing?" Does it speed you on your way or hold you back? Water pots were doubtless heavy for the woman to carry. May there be nothing heavy in our lives to hamper us.

Finally, in v. 3 John, in commenting on the Lord's movements states, "He *left* Judaea and departed again into Galilee." The word "left" here means that He left it to itself, to its own fate. How solemn. The

picture is now of Christ in rejection. Linked with v. 44, it shows us the *fellowship of Christ which brings reproach*. The disciples are seen in association with the Lord, accompanying Him as He leaves the Jews in their obduracy to move among Samaritans who will believe on Him. This is an advance over v. 28. Though many do love the Lord and gain mastery in measure over the snare of materialism, they do not have deliverance from the bondage of religious systems. The organized religious establishment of the day had no place for Christ. Those who desire true, close fellowship with Him will know reproach. The message to the Hebrews was: "Let us go forth therefore unto Him without the camp bearing His reproach." (Heb. 13:13). Every christian should be thrice delivered: from sin as the nobleman's son, from self as the Samaritan woman and her waterpot, and from systems as in the Lord leaving Judaea. May these lessons as illustrated from John 4 be quickly learned by us all.

\* \* \* \* \*

### PSALM 59:10 (a literal translation)

*"The God of my mercy, with his lovingkindness  
shall meet me at every corner"*

By G. Albert Ramsay

Life's crises are life's corners  
 Where choices must be made;  
 In these moments of decision  
 Unknown pathways are surveyed.  
 This is when the soul must ponder;  
 This is when the soul must pray,  
 Waiting for the God of mercy,  
 Fearful lest we disobey.  
 God with lovingkindness promised  
 There to meet us lest we stray;  
 Wise the soul that seeks direction  
 At the corners of the way.

Mortals must by motivation  
 Travel on the road of life,  
 Hampered by mere local vision,  
 Nature's only source of sight;  
 But they cannot see the future,  
 Nor what stretches out before;  
 All is hidden from their vision  
 But the crisis at the door.  
 Oh how good in crisis moment  
 Just to hear Him kindly say,  
 "Child of mine I've come to meet thee  
 At this corner of the way."

As we view the traveled highway,  
 Pause and thoughtfully reflect,  
 We can think of many corners;  
 We recall them with respect,  
 When in youth with reckless daring  
 As we trod the downward way,  
 It was at a literal corner  
 That we heard the Savior say,  
 "Son, thy sins are all forgiven  
 Through my blood shed on the tree."  
 In the Tent at GAMBLES CORNER  
 He revealed Himself to me.

Now the road is not all corners  
 As we tread the heavenly way,  
 But each crisis proves a corner  
 When we're apt to go astray;  
 Let us then proceed with caution  
 And take each step with care;  
 Be constant in communion,  
 And engage in earnest prayer.  
 Thus with our sky unclouded,  
 As we finish every day,  
 God will surely keep His promise  
 At each corner of the way.

\* \* \* \* \*

## RIGHTLY DIVIDING THE WORD OF TRUTH II TIMOTHY 2:15 (Part III)

*By George Graham*

The Judgment Seat of Christ is the tribunal before which all believers in Christ have yet to appear or be manifested. In Rom. 14:10 we read, "For we shall all stand before the Judgment Seat of Christ." In II Cor. 5:10, "For we must all appear before the Judgment Seat of Christ." According to W.E. Vine's Dictionary of New Testament Words, the Greek word is Bema, denoting an elevated place or platform reached by steps. It was the place from which rulers and magistrates spoke, depending on the occasion or circumstance. It was possibly such a place Paul occupied on Mars Hill when he spoke to the representatives of the two schools of philosophy, the Stoics and Epicureans, in Acts 17.

When will it take place? In I Cor. 4:5 we read, "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."

Here we learn it will take place consequent upon the rapture of the church.

Will sins be raised there? This is a very important and serious question. To find the answer we must turn to the unerring word of God and not the opinions of men. If I understand I John 1:7, "The blood of Jesus Christ His Son cleanseth us from all sin," then it means my sins, past, present and future. Moreover, God has said, "Their sins and iniquities will I remember no more" (Heb. 10:17). The Lord Jesus said, "Verily, verily, I say unto you, he that heareth My word and believeth Him that sent Me, hath everlasting life and shall not come into judgment, or condemnation" (John 5:24). Rom. 8:1 reads, "There is therefore now no condemnation to them which are in Christ Jesus." So the sin question can't be raised at the Bema of Christ. God says it, and I believe it. Some might say if that is so then we have no reason to fear. We can live here as we choose. God forbid! Reading Rom. 6:1-2, one could hardly believe this to be the attitude of a true believer in Christ. No, the Bema of Christ will be a very solemn occasion.

Will unsettled differences between believers be settled there? The time to settle these differences is here and now. If not so, it will be loss at the Bema of Christ (I Cor. 3:15). Shame on us, brethren. Are we too proud? Better by far to take the humble place now, and suffer wrong if need be. It will mean gain at the Bema of Christ.

What is the purpose of it? When we were born again, or born from above, we were born (or entered) into the kingdom of God (John 3). When we think of a kingdom, we think of administration. The Bema of Christ will determine the place or position that will be yours and mine in the administration of the kingdom of God. This may be illustrated in the parable of the pounds (at least the principle) in Luke 19:12. The life I live here as a christian (believer in Christ), and the service I render, will determine my place or position in the kingdom. It is not to determine whether I will get into heaven or not; that was settled for eternity the moment I rested my all upon Christ and His finished work on the cross, and salvation is eternal (Heb. 5:9).

We have this wonderfully set forth in the life of David, God's anointed King. During the time of his rejection, there were those who joined themselves to him in the cave of Adullam and were faithful to him until he was established on the throne of Israel (I Sam. 22). These men jeopardized their lives for David. Three of them broke through a garrison of the Philistines (the enemy there in the land) to bring the water, from the well of Bethlehem by the gate, that David longed to have. These men were appointed accordingly places or positions in the kingdom (II Sam. 23). So will it be in the kingdom of God. Warm-hearted devotion to our rejected Lord, implicit obedience to His word and faithfulness in service now will be richly rewarded in that soon-coming day. His "Well done, good and faithful servant," in

that day we would earnestly covet (Matt. 25:21). The path is not easy, but it is the path mapped out for us by God Himself in His precious word.

In Rom. 14, Paul is addressing two kinds of Christians, weak and strong. His discourse is continued through Rom. 15:1-7. The strong no doubt were those who enjoyed a full deliverance through the finished work of Christ. Paul identifies himself with these (Rom. 15:1). The weak were those who possibly had some scruples about meats and days connected with the old economy. Their attitudes toward each other were anything but Christ-like. Paul seeks to encourage that Christ-like attitude (verse 13), "Let us not therefore judge one another any more; but judge this rather that no one put a stumbling block, or an occasion to fall in his brother's way." It is in this connection he introduces the Judgment Seat of Christ or God (R.V.). "So then every one of us shall give account of himself to God" (verse 12). The reception spoken of in the passage is to be looked at in a social capacity and not assembly-wise.

I Cor. 3 brings before us this same day although the Judgment Seat of Christ is not mentioned. It is looked at in connection with the local assembly. Cliques had formed in the assembly in Corinth. Believers had their favorite preachers or teachers. This denoted a carnal condition and Paul has no hesitation in saying so, "Ye are yet carnal" (I Cor. 3:3). This is the background to the teaching given in I Cor. 3. Paul would have us to know we are but instruments in the hand of God the Spirit. It is grace that has taken us up and not ourselves, as he writes in I Cor. 15:10, "By the grace of God I am what I am." Paul planted, Apollos watered, but it was God who gave the increase (verse 6). God must and will get all the glory. The labors of such are likened unto gold, silver and precious stones. These will stand the test of fire, speaking to us of those eyes that are as a flame of fire (Rev. 1:14). What we have built into God's assembly according to the Word of God in the Spirit of God and for His glory will be for us eternal gain. Anything other than that is wood, hay and stubble to be consumed, a worthless, eternal loss. Appearances here will mean nothing there; everything will be seen in its true color. There is every cause for real searching of heart; there is so much of self about us. One feels the weight of this ministry keenly in his own soul.

In I Cor. 4:1-5 we have a further reference to the Bema of Christ. Here it has to do with matters pertaining to motive. We read, "The Lord . . . will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." Not ours, but His is the prerogative to judge such matters and He will do so in that soon coming day. The whys and wherefores will all be manifested then. We have that little encouraging word, "Then shall every man have praise

of God" (verse 5). It will be a solemn occasion, but there will be that in each of our lives which will have praise from God.

We have the truth of the Bema of Christ again in II Cor. 5:10 where we read, "For we must all appear before the Judgment Seat (or Bema) of Christ; that every man may receive the things done in his body, according to that he hath done, whether it be good or bad." The word bad is not something ethically or morally evil (French and Strong). W.E. Vine translates it "worthless." The whole life from the time we were born again until taken home to heaven will be manifested. It will be a day of review and it will also be a day of reward.

The rewards are spoken of as crowns:

The crown of rejoicing, the soulwinner's crown . . . (I Thess. 2:19)

The crown of righteousness, the steward's crown . . . (II Tim. 4:8)

The crown of glory, the shepherd's crown . . . . . (I Pet. 5:4)

The crown of life, the martyr's crown . . . . . (Rev. 2:10)

The incorruptible crown, the victor's crown . . . . . (I Cor. 9:25)

Two things were ever in the mind and heart of Paul. The cross (II Cor. 5:14), the love of Christ and "that day" (II Tim. 4:8). The one constrained him and the other controlled him.

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## TEACHING DOCTRINE TO SUNDAY SCHOOL STUDENTS

*By James N. Smith*

### Lesson Ten

TEXTS: MATTHEW 28:1-20; MARK 16:1-13; LUKE 24:1-49;  
JOHN 20:1-23; I COR. 15:3-23; ACTS 2:14-36;  
13:16-43; 17:22-31; 26:1-32.

#### PURPOSE OF THE LESSON:

You will be establishing the value of the undeniable, literal resurrection of our Lord Jesus Christ from amongst the dead. You will be showing how this doctrine is the foundation of the believer's faith and the backbone of his conduct and testimony.

#### PRESENTATION OF THE LESSON:

Acquaint yourself with the details of the scriptural records of the resurrection. This will enable your presentation to be not only factual and accurate, but interesting and convincing. It will also strengthen your faith and be an inspiration to you to serve the Lord with confidence and godly fear.

I suggest that you introduce your lesson in a supposed courtroom atmosphere. Allow the class to act as the jury. Divide them into small groups with the responsibility of keeping notes on the findings with

a view to preparing a summary for a final statement. You will present evidence that Christ lives. Your goal will be to show that men are accountable to Christ, and that a living Christ is the foundation of faith for the salvation of repentant sinners.

In your first argument before the class or jurors, show how the resurrection of Christ was a necessity. The teaching of the Apostles Peter and Paul in the Acts will afford ample material for this.

1. *Morally* it was impossible for Christ to have remained in the grip of death (Acts 2:22-24). Four reasons may be found in these verses: A.) His undefiled purity; B.) His undeniable credentials as Messiah; C.) The unquestionable counsel of God; D.) His unjust condemnation by men.

2. *Scripturally* it was prophesied that Christ must rise from the dead. You should call David as a witness, just as Peter did by quoting Acts 2:25-28.

A. Psalm 16:8-11 – Because of His perfect manhood, death could not detain Him, nor could corruption defile Him.

B. Psalm 110:1 – Because of God's delight in Him, He must rise in triumph and ascend to the Father's right hand.

C. Psalm 132:11 – Because of the covenant which He made with David, God must raise up Christ to sit upon His throne.

You could also quote from Isaiah 26:19; 53:9, 10.

3. *Personally* the Lord Jesus must be justified. He had foretold His resurrection publicly.

A. John 2:18-22 – His resurrection as a sign to Israel proving His claim to oneness with the Father.

B. John 10:17-18 – His resurrection is evidence of His personal authority and power, as well as fulfillment of the will of God.

C. Matt. 16:21; John 14:1-4; 16-19 – His resurrection was a promise to His disciples that He would rise again and in ascending to the Father send the Holy Spirit to indwell them and be their Comforter.

Next let us summon individuals to the witness stand who are able to give eyewitness accounts of seeing Christ alive after His public crucifixion. We will call them in the order in which our Lord appeared to them.

1. Mark 16:9-11; John 20:11-18 – Mary Magdalene testified that she had seen the Lord and that He had talked with her.

2. Matthew 28:1-9 – Mary Magdalene and the other Mary recount how the Lord appeared to them as they were enroute to tell the disciples. They testify that they held Him by His feet.

3. Luke 24:34; I Cor. 15:5 – Simon Peter, the first man to see the Lord, offers his testimony.

4. Luke 24:13-35 – Two disciples state how that on the way to Emmaus He expounded to them the Old Testament scriptures and then broke bread with them.

5. Luke 24:36–48; John 20:19–20; I Cor. 15:5 – The eleven disciples together testify to His appearance in the upper room where they witnessed His wounds and watched while He ate fish and an honeycomb.
6. John 20:24–29 – Thomas steps forward to acknowledge how he was invited to touch His wounds.
7. I Cor. 15:6 – Five hundred brethren (males) own to having seen Him at one time.
8. I Cor. 15:7 – The Apostle James, the Lord's brother in the flesh, confirms His identity from natural relationship.
9. John 21:1–14 – The seven disciples who went fishing together at the sea of Tiberias attest to His bodily presence and the meal He had prepared for them.
10. I Cor. 15:8; Acts 22:14 – Paul confirms that he also has seen a living Christ, not a vision.

It is profitable to consider also the tomb where our Lord's body was laid. Develop through personal study the details concerning the grave clothes. Linen clothes tightly wound about the washed body, covered the entire form. These were found by the disciples as a collapsed cocoon, never having been unwound. The head was wound with a separate cloth. These head bands were folded in a place by themselves. Only the fragrance of the spices lingered in the sepulchre. No trace of the body or smell of corruption was found. He was risen and saw no corruption.

Conclude your lesson by showing that the Lord's resurrection body was a real body of flesh and bones. It was recognizable, tangible and visible. While truly a body of flesh, it was a spiritual body, not dependent upon blood for life. It was of qualities which the Spirit could fully control. Point out from the accounts in the gospels how the Lord was unaffected by the principles of creation and matter to which He had subjected Himself before His death. At will He appeared and disappeared, became recognizable or unrecognizable. This distinguishes Him as the Firstfruits of resurrection in contrast to Lazarus who was raised with a natural body, to die again.

Every precious vital truth of our faith rests securely upon the glorious fact that our Lord Jesus Christ lives. The resurrection of our triumphant Lord is the full manifestation and guarantee of:

1. The eternal and Divine Sonship of Christ (Rom. 1:4).
2. That He is the Holy One of God, victor over death, never to die again (Rom. 6:9).
3. The justification and future resurrection of the believer (Rom. 4:25; Eph. 1:19–20).
4. The certainty of future judgment for the world (Acts 17:31).
5. The millennial reign of Christ (Isa. 52:13–15).

The above is intended only to be a partial list with limited references. Work with your concordance, carefully laying the foundation of this most thrilling and vital doctrine for your students. In a dark world which denies and blasphemes scriptural foundations, how confirming it is to know that we are linked with the living Lord of Glory.

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Ah, how intolerable will the punishment of those professors be, who have appeared as burnished gold to men, and are found only base metal in the sight of God! What will it profit, to put off the old manners, and not put off the old man? A snake may change its skin, and yet preserve its sting. The gospel professed may lift a man *unto* heaven, but it is only the gospel possessed that brings a man *into* heaven. To profess piety, and yet to practice impiety, will be so far from advancing a man's commendation that it will assuredly heighten his condemnation.

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### THE PREACHER

He held the Gospel lamp that day,  
So low that none need miss the way;  
And yet so high to bring in sight  
That picture fair of Christ, the Light,  
That gazing up – the lamp between –  
The hand that held it was not seen.

He held the pitcher, stooping low,  
To lips of little ones below;  
Then raised it to the weary saint,  
And bade him drink when sick and faint.  
They drank – the pitcher them between –  
The hand that held it was not seen.

He blew the trumpet, soft and clear,  
That trembling sinners need not fear;  
And then with louder note and bold  
To storm the walls of Satan's hold –  
The trumpet coming thus between –  
The hand that held it was not seen.

And when our Captain says "Well done,  
Thou good and faithful servant, come!  
Lay down the pitcher and the lamp,  
Lay down the trumpet, leave the camp – "  
Thy weary hands will then be seen  
Clasped in His pierced ones – naught between.

## THE WORD OF GOD

*By Philip Mauro*

The Word of God is, in its essence, not so much a Word of information as a Word of command. It is in this latter character that it shapes human conduct, producing what, in its Godward aspect is "fruit," in its manward aspect is "light." And it is to little purpose that we have read the Scriptures (Gospels and Epistles alike) if we have not learned that the object of the Word is the production of Christ-like conduct in those who, by grace, are made members of His Body.

But one of the great and growing evils of our day is the prevalence of a barren and unfruitful orthodoxy. For men are being industriously schooled in the idea that it suffices to accept the Word of God as a Word of information (which results in mere orthodoxy) and that to submit to it as a Word of command is "legality." Thus we find a numerous class of persons who are quite willing to accept information from God, and who flock to conferences and addresses where they hear only expositions of prophecy, dispensational views, and the like, but who are not willing to receive commandments from God. That, they have been taught, would be "legal."

*Written in 1919 – even more timely today.*

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## QUESTIONS AND ANSWERS

*By Harold S. Paisley*

**Question:** Some give thanks for the bread and the cup without stating their purpose, and after a long prayer intimate at the end thanks for the emblem. Is this godly order?

**Answer:** Prayer and thanksgiving for things in general may be in keeping at other times, but at the special moment when the company feels the time has come to break the bread together, no indefinite impression should be left in the hearts of the saints. It is our mind that the brother should state his intention and in a brief and reverent manner give thanks for the emblem before us upon the table. We have known confusion to result from this indefinite giving of thanks, seeing that the one who gives thanks may not be the one who passes the emblem, and those who serve in passing the bread or cup want to be sure that thanks has been given for the same. The principle of I Cor. 14:16 will apply and give guidance in the ordering of the Supper. "Else when thou shalt bless with the spirit how shall he that filleth the place of the unlearned say Amen at thy giving of thanks, seeing that he understandeth not what thou sayest?"

**Question:** Is there a grave danger of speaking too much to souls and pushing such into profession? Later some have shown no evidence of Divine life and, sadder still, have turned away from the Gospel.

**Answer:** We believe that this is a real and grave danger and is very much in evidence today. Some become anxious that they might have some fruit in a gospel series, and when things are not moving by the Holy Spirit, tend to put their hand to the work which alone belongs to God. Young children at times are hurried to say that they are saved when there is no evidence of conviction of sin or real awakening to their lost estate. There is a great danger of emotional work being done through the telling of sad and tragic stories and the sinner is touched but not awakened by the power of the Holy Spirit to the true sense of need and despair which must ever precede the New Birth. Being "born again" can only be by a Divine act when the soul is turned by faith to see the value of the Work of Christ on his behalf at Calvary. One is saddened by the weakness of the gospel, so called, as the ruin of the lost and the remedy for his guilt is not the major part of the message. God grant that all who read this plain answer may be exercised to preach the Word and leave the results with God, who knoweth the hearts. We do well to restate the Gospel which Paul preached, "How that Christ died for our sins according to the Scriptures, and was buried, and the third day rose again according to the Scriptures" (I Cor. 15:3&4). These great facts can never be improved upon and should be the foundation of every Gospel message.

**Question:** In the agony of the Lord in the garden, was His sweat actually blood or not?

**Answer:** The statement of Luke should be carefully pondered, "As it were great drops of blood falling down to the ground" (Luke 22:44). The phrase to be noted is "as it were" which clearly indicates that His sweat did not consist of actual blood. Had it been otherwise, it would have been simple to state that His sweat was great drops of blood. Luke, as a medical man, takes care to describe the circumstances by inserting the phrase "as it were." It is interesting to understand that whenever the word rendered "as it were" is used in the original in this manner (other meanings given are "about" or "nearly") it is always the presentation of something similar to what is mentioned but not the actual detail itself. This fact places beyond all doubt and shows that He did not shed blood in the garden. We must always guard against the idea that the Lord Jesus was making expiation for sin at any time previous to the actual shedding of His Precious Blood on the Cross.

**Question:** Is it reasonable to look upon the return of the many Jews to their own land, now known as Israel, as one of the signs of the Lord's return to earth?

**Answer:** The present movement among Jewish people to return to Israel is no doubt an indication that the purposes of the Lord regarding the nation, and His promises concerning them are not far distant. We must, however, guard against the idea that this is the return to, and the possession of the land foretold in the Scriptures. The final regathering will not be by any effort or determination of their own, but entirely of God Himself. He has promised to "gather them from all nations" (Deut. 30:3). He is going to "set up an ensign for the nations, and assemble the outcasts from Israel, and gather the dispersed of Judah from the four corners of the earth" (Isa. 11:12). This has never taken place. The Lord Jesus gives us added information as to the time and manner of their final return. He will send the angel with the sound of the great trumpet to gather them from every nation. This will follow His descent to the Mount of Olives (Matt. 24:29-31). The present stirring, however, is a clear indication of the "end times." We should be cognizant of the days in which we live, watching, waiting and witnessing for the Soon Coming Bridegroom of the Church.

\* \* \* \* \*

### REPORTS – UNITED STATES

**Madison, ME** - Brother Walter Gustafson has been spending some time with the saints. He also was with the assembly at East Boston, MA for a Lord's Day in early April.

**Methuen, MA** - Brother Eugene Higgins was with the assembly for two nights and a Lord's Day in early May where he took up the Epistle to Titus. He also called at Byfield and Augusta, ME with appreciation.

**Hartford, CT - Charter Oak Gospel Hall** - The assembly has obtained permission from the town of East Windsor to conduct tent meetings again this year at the same location on I-91. Brethren Harold Paisley and Eugene Higgins are expected to commence on June 28th, continuing the month of July, D.V. The saints from W. Springfield and Manchester supported them in a similar effort last year.

**Manchester, CT** - The conference held over the Easter weekend was a time of spiritual refreshment. Bible Reading on Romans 12 was a time of profit. Brother Oswald MacLeod called at Terryville and Torrington, ere going to the conference at McKeesport, PA.

**Naugatuck, CT** - Brother Verne Markle along with brother Michael DaSilva of the Bracondale Assembly in Toronto are preaching the gospel in the Portuguese language. They saw blessing in a similar effort held here last spring.

**Terryville, CT** - Brother James Allen was present for the Bible Reading on April 12, when II Timothy 4 was the subject. The time together was reported as very profitable.

**Long Branch, NJ** - Brother Eugene Higgins is expected for gospel meetings to start on May 20.

**McKeesport, PA** - Excellent ministry was reported as being given at the conference held over the last weekend in April with around 300 in attendance. Brother Sydney Maxwell went on to the Stark Road Assembly in Livonia, MI. Brother John Gray went to the assembly at Indiana.

**Tampa, FL - North Tampa Gospel Hall** - Gospel meetings conducted by brethren Oswald MacLeod and James Smith closed on March 22. A young girl professed a few nights after the meetings were over.

**Cass City, MI** - Brother Norman Crawford spent the second Lord's Day of April with the saints. The small companies of believers are grateful for visits made by the Lord's servants.

**Saginaw, MI** - The assembly has enjoyed visits from brethren John Norris, Lawrence Perkins, Lloyd Ballhagen, John Gray, and Donald Nicholson. The ministry meetings held on the first Lord's Day of each month have been well attended. Brother Nicholson remained after the meeting on May 3 for children's meetings.

**New Lenox, IL** - Brother Joel Portman started in gospel meetings on May 4.

**Gays Mills, WI** - Brother Joel Portman along with brethren Arthur Ward and Richard Dudgeon of the Mt. Sterling Assembly started in gospel meetings on April 13 in brother Portman's "Trailer Hall." One man professed early in the meetings.

**Stout, IA** - Conference held on the second weekend in April was well attended, and the assembly reports that it was a time of refreshing.

**Waterloo, IA** - Ministry given at the conference held over the Easter weekend was described as practical and timely. Brethren Maxwell and Richards remained for the Bible Readings on the Epistle of James.

**Salem, OR** - Gospel meetings conducted by brethren William Lavery and Jonathan Procopio ended on April 12 with some trusting the Savior and others receiving the assurance of salvation.

\* \* \* \* \*

## REPORTS – CANADA

**Charlottetown, P.E.I.** - Gospel meetings conducted by brethren Albert Hull and David Oliver closed on April 14 with five professing to be saved.

**Springfield, P.E.I.** - On May 3, brethren Albert Hull and M.J. (James) McClelland started in gospel meetings.

**Halifax, N.S. - Swaine Street Gospel Hall** - Gospel meetings conducted by brethren Peter Orasuk and Noel Burden closed with some trusting the Savior.

**Nineveh, N.S.** - The conference held over the Easter weekend was well attended with helpful ministry given.

**Weymouth, N.S.** - Brethren Kenneth Taylor and Peter Orasuk started in gospel meetings on May 2.

**Fredericton, N.B.** - Many from various assemblies expressed an appreciation for the encouraging words spoken in the Bible Reading and in the ministry. Brother Allen was going on to Prince Edward Island. He left from Halifax on May 6.

**Havelock, N.B.** - Brother Murray McCandless is encouraged as to the attendance in a gospel effort held in a school.

**Shediac, N.B.** - All-day meeting held on May 3 was well attended. Brethren Shadrach Kember, Jr. and Gerard Roy went on to Tracadie and Price, Quebec. Some from the assembly carry on a gospel effort at the University of Moncton. Already in 1987, they have seen two profess, which has encouraged our brethren.

**Tracadie, N.B.** - Local brethren have been carrying on cottage meetings in Lagaceville for the past several months and so far, seven have professed.

**Deseronto, Ont.** - Brother Larry Buote called here giving a report of the French work in Quebec and New Brunswick. He also had a ministry meeting in a school at Kingston.

**Mimico, Ont.** - The weekend of Bible Readings on the Epistle of James were well attended and considered profitable.

**Sault Ste. Marie, Ont.** - The assembly meeting at Spring and Wellington Streets is expecting a visit from brother Brian Owen in early June.

**St. Thomas, Ont.** - Gospel meetings held by brethren Douglas Howard and Murray McLeod ended on April 26 with a few getting saved, all outsiders, which was a cheer to the saints.

**Thunder Bay, Ont.** - Brother James Clark spent two weeks with the saints giving helpful ministry.

**Toronto, Ont.** - The 101st conference held over the Easter weekend was characterized by most helpful and practical ministry with over 1000 in attendance. Four professed, three of them on the last night of the conference. Brethren Phillip Harding and James Currie called on different assemblies in the area.

**Glen Ewen, Sask.** - Brother James Ronald, Sr. spent a week with the assembly giving practical ministry on the life of Jacob.

**Abbotsford, B.C.** - Following the Vancouver conference, brother William Lavery gave an appreciated visit.

**Vancouver, B.C. - Deep Cove Gospel Hall** - Brethren Gaius Goff and Jonathan Procopio started gospel meetings here on April 26 with encouraging attendance from the outset.

**Vancouver, B.C.** - The conference was considered one of the better conferences in the last few years with appropriate and stirring ministry given. Bible Readings on Hebrews 12 and 13 were well attended with a hearty spirit prevailing. Brethren Douglas Reid and Neal Thomson gave reports of their work in Costa Rica and Venezuela. Brother Thomson along with his wife and two sons left for Australia on April 25.

\* \* \* \* \*

## REPORTS – FOREIGN

### NORTHERN IRELAND –

**COUNTY ANTRIM - Clough Village** - Brethren James Martin and Wilson Jennings were expected to start gospel meetings in a portable hall two miles from Clough on April 26. Prayer is valued.

**COUNTY DOWN - Ballinahinch** - Brother James G. Hutchinson is expected here in the tent meetings at the end of May. **Derriaghy** - Brother J.E. (Eddie) Fairfield of Venezuela and John Thompson intend to start gospel

meetings in the Gospel Hall on April 26. **Gransha** - Brother Albert McShane with the help of brother David Gilliland of the Lurgan Assembly were to start gospel meetings in the Gospel Hall on April 26. **Keady** - Brethren John Hawthorne and Thomas McNeill are preaching in the Gospel Hall with encouraging attendance.

**COUNTY FERMANAGH** - Brethren George McKinley and Brian Glen-dinning have been preaching the gospel for some weeks in a portable hall with encouraging attendance. Some are showing signs of concern.

#### **EIRE –**

**COUNTY MONAGHAN - Erryrow** - Brother Samuel McBride has been holding forth in the gospel since February 8 with some outsiders attending. He is looking to God to bless His Word.

#### **BRAZIL –**

**Sao Gabriel** - Meetings conducted by brethren Wilfred Glenn and Jose Mattos finished after six weeks on April 25 with attendance ranging between 60 to 85 each night, some of whom professed to be saved. Brother Ronald Watterson helped for one week, which was appreciated. We add that that brother Glenn resides in this city.

**Candelaria** - Brethren Thomas Wright and Wilfred Glenn are expected for gospel meetings in May, for which prayer is requested.

**VENEZUELA** – Brother James Walmsley writes that in Puerto Cabello, the Gospel Hall which was built in 1934 has been condemned due to the weakened condition of the reinforced concrete pillars. Brother Alan Turkington has drawn up plans for the new building and it is hoped that that work on the new construction can start soon.

\* \* \* \* \*

#### **CONFERENCES**

**Green River, N.B.** - The assembly is convening their sixth annual conference on July 11 and 12 with Prayer Meeting on Friday at 7:30. Breaking of Bread at 10:00. All meetings to be held in the Gospel Hall, Smith Road. Corr. Alderic Lavasseur, 6 Station Road, Green River, N.B. E0L 1E0. (506) 263-8071.

**Tracadie, N.B.** - Annual conference to be held in the Gospel Hall, Route #11, Losier Settlement, on August 1 and 2. First meeting on Saturday at 1:00 – Bible Reading on the first chapter of James. Breaking of Bread at 10:00. Corr. Leon Comeau, Box 1543, Tracadie, N.B. E0C 2B0. (506) 395-5651.

\* \* \* \* \*

#### **HOMECALLS**

**Winchester, MA** - Our dear sister, **Mrs. Isobel Atkinson**, age 86, went to be with Christ on March 17. She was saved sixty years ago at a cottage meeting in Carryduff, Northern Ireland. She was part of the old Brookline Assembly for thirty years and more recently with the saints at the Mt. Auburn Assembly in Watertown. She is survived by her husband, James, who is in fellowship at Mt. Auburn, and three daughters, who are comforted by that blessed hope. Her nephew is James G. Hutchinson, a well-known preacher of the gospel from Northern Ireland.

**St. John, N.B.** - Our beloved sister, **Mrs. Ruth Melanson**, age 72, passed into His presence on April 2. She was saved as a young girl and has been

in happy fellowship in the St. John Assembly since 1960. She is survived by her husband, Leonard, who awaits that day of reunion, one daughter and two sons, one who is still without the Savior. The daughter, Mrs. Wayne (Elizabeth) Hatt, is part of the Yorkshire Street Assembly in Guelph, Ontario. A son, Robert Bodaly, is in the St. John Assembly.

**London, Ont. - Highbury Avenue Gospel Hall** - Our beloved sister, **Miss Blanche Marie Box**, age 63, passed into the Lord's presence on April 4. Shortly after the death of her mother, she was saved as a girl of 14, while reading a gospel tract. She sought the Lord's will for herself and set a steady course as He made it known unto her. Many were pointed to the Savior through her efforts. A large crowd attended the funeral where many unsaved relatives heard the gospel faithfully preached.

**Sunnyslope, AZ** - Our beloved brother, **Ayoub K. Batarsch**, age 67, was taken to be with Christ on April 13. He was born in Soof, Jordan in 1920 and accepted the Lord Jesus Christ as his Savior in 1943. With his wife, Najla, and two children, he came to the U.S.A. in 1953 where they have resided in Phoenix since. He has been a faithful brother in the assembly and this worthy couple have been known for their generous hospitality. Prayer is requested for his wife, who was seriously injured in the automobile accident that took his life. One son and three daughters also survive. One daughter is Mrs. Thomas (Rhema) Brandt, who is part of the Sunnyslope Assembly. The very large funeral bore testimony to the faithfulness and kindness he manifested during his life.

**Salem, OR** - Our dear sister, **Miss Elizabeth (Lily) Stewart**, age 81, passed into the presence of the Lord on April 16. She was born in Dungannon, Northern Ireland on March 27, 1906 and as a young woman was "born again." In 1947, she came to the U.S.A., settling in Oregon, where she was in fellowship in the assembly at Forest Grove for some time. The last number of years, she has been part of the Salem Assembly.

**Kells, Northern Ireland** - Our beloved sister, **Mrs. Margretta Wilson**, was called Home on April 16 after eight weeks in the hospital. She was saved on November 28, 1935, at the age of 17, while attending gospel meetings in the Ballywatermoy Gospel Hall conducted by the late brethren Joseph Stewart and Thomas Wallace. Shortly thereafter, she was baptized and received into the assembly. On April 15, 1942, she was married to James Wilson and moved to the Kells district, where she remained in very happy fellowship for the remainder of her days. Her husband is correspondent for the assembly. Their home was open to the saints. She was truly a great woman, quiet and sincere, and had a great love for souls. The very large funeral was a proof of the high esteem in which she and her husband were held. Besides her husband, two sons and their wives, who are in the assembly, seven grandchildren survive. Some of the grandchildren should have a place in our prayers as they have no hope for eternity.

**Lance au Loup, Labrador** - Our esteemed brother, **Wesley Linstead**, passed peacefully into the presence of the Lord on April 21, at the age of 69. He was saved on February 14, 1969, and soon thereafter was baptized and received into the assembly. Here he maintained a faithful testimony and in later years shared in the assembly's responsibilities. His father, James, in his 92nd year, passed away about three hours before his son, Wesley. The double funeral was a sad occasion for the many relatives. It was also a loud voice to the large crowd who attended from the area. Brethren Albert Ramsay, J.A. (Bert) Joyce and Wallace Buckle took part in the services at the Gospel Hall with brother Alexander Dryburgh speaking at the graveside.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## THE LIVING WORD

Lamp of our feet, whereby we trace  
Our path when wont to stray;  
Stream from the fount of heavenly grace,  
Brook by the traveller's way.

Bread of our soul, whereon we feed,  
True manna from on high;  
Our guide and chart, wherein we read  
Of realms beyond the sky.

Lord, grant that we aright may learn  
The wisdom it imparts,  
And to its heavenly teaching turn  
With simple, childlike hearts.

*Bernard Barton*

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JULY, 1987

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

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**QUESTIONS** to Harold S. Paisley, 23 Glen Crescent, Thornhill, Ont. L4J 4K7. (416) 731-1982.

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**AGENT FOR U.K. AND OVERSEAS SUBSCRIBERS** – Samuel McCormick, 17 Lough Road Lower, Lurgan, Craigavon, Co. Armagh, No. Ireland BT66 6NH.

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**NOTICE**

**Akron, OH** - Prayer is requested for brother Kenneth Webb who has undergone surgery and whose condition has been diagnosed as lymphoma. He is awaiting advice from his doctors as to the course of treatment to be pursued.

**Tokyo, Japan** - Brother James Currie reports that the eye surgery he underwent on May 4 has given him better distance vision than he has enjoyed for many years and with the aid of a slight correction in reading glasses, he is able to read quite well, which condition is expected to improve during the next five or six weeks.

**CHANGES OF ADDRESS**

**Wentworth Valley, N.S.** - David Hunt, R.R. #1, Wentworth Valley (Cumberland County), Nova Scotia B0M 1Z0. (902) 548-2447.

**New Harbour, Nfld.** - Jonathan M. Procopio, Box 97, New Harbour, Trinity Bay, Newfoundland A0B 2P0. (709) 582-3064.

**Tokyo, Japan** - James B. Currie, 89 Kotobuki Cho 2 Chome, Fuchi Shi, Tokyo 183, JAPAN.

**Castries, St. Lucia** - Jack F. Gould (He leaves for St. Lucia on July 10), Box 1206, Castries, St. Lucia, WEST INDIES.

**Toronto, Ont.** - **West Hill Gospel Hall** - Douglas W. Joyce (Correspondent), General Delivery, Leaskdale, Ontario L0C 1C0. (416) 852-3318.

**CHANGE OF CORRESPONDENT**

**Merlin, Ont.** - Jon Dobbin, P.O. Box 1195, Ridgetown, Ont. N0P 2C0. (519) 674-3092.

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# Words in Season

A MONTHLY MAGAZINE

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

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Questions And Answers .....	Harold S. Paisley

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Almighty Lord, the sun shall fail,  
The moon forget her nightly tale,  
And deepest silence hush on high,  
The radiant chorus of the sky,  
But, fixed for everlasting years,  
Unmoved amid the wreck of spheres,  
Thy Word shall shine in cloudless day,  
When Heaven and earth have passed away.

R.G.

*(Found on the flyleaf of an old Bible)*

*Submitted by Sam McCormick, N.I.*

## THE HELL-BOUND TRAIN

*In tract form October '87*

*By Robert E. Surgenor*

Before and after the days of Casey Jones, many things have been written about trains. However, I desire to capture your attention for a few moments with an allegory about a far greater train than any human mind could ever devise or fully comprehend. It is *"The Hell-bound Train,"* the most alluring express this old world has ever known. With the devil at the throttle, and its gleaming rails straight and downward, it roars through time, nothing stopping its progress, in its run to eternity. Picking up over 200,000 passengers daily (Rom. 3:23), the conductors are careful to select the right car for each individual, suiting the various tastes of the deceived and careless throng. Along the lifetime journey, there is enough aboard to cater to the lust of the flesh, the lust of the eyes and the pride of life, so that body, soul and spirit are captivated, in a fiendish effort to keep out any heavenly interference.

### THE PROFLIGATE'S CAR

Directly behind the roar of its mighty engines you will find "The Dining Car of the Profligate." As you enter you will notice the giddy and laughing crowd. Full of wine, women and song, they are shouting, "You only live once, so live it up." Drinking the *"Cup of Pleasure"* they plunge headlong into the pleasures of sin, their brain becoming intoxicated with sinful delight as the train races on to the pit of destruction. Little do they realize that God has decreed, "The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17). Finally, with a dining car full of the wailing of despairing souls, the plunge is made into the roar of unquenchable flame. Their destination has been reached, and in hell they open their eyes being in torment (Lk. 16:23)!

### THE CAR OF SPORTS

Satan, like an expert juggler, has many balls to captivate and occupy the minds and souls of men until, at last, he lands them in perdition. Football, basketball, baseball, volleyball, and the soccer ball are but a few of his diversions in keeping the souls of men from fleeing to Christ for salvation. In "The Car of Sports" you will find souls either glued to a TV. watching a game, or in the arena shouting their lungs out for their team, little knowing that they are on the losing team as far as eternity is concerned. You cannot have Christ and the world together. "If any man love the world, the love of the Father is not in him" (I Jn. 2:15). Soon the hell-bound train will reach its final destination – "the furnace of fire." Then their cheers and excitement will be turned into "wailing and gnashing of teeth" – where no games are ever played (Matt. 13:42).

### THE CAR OF WORLDLINESS

Following is "The Dining Car of Worldliness." It is crowded with honorable guests. "We are wiser than others and are looking out for the future," they boast, as they drink of the *"Cup of Prosperity."* The love of money fills their souls and the lust for more burns within, until anything of an eternal nature is totally eradicated from their covetous mind, as the hell-bound train roars on to its fiery destination, where all souls become beggars – beggars for mercy and for water – where there is none to cool their parched tongue, as they are eternally tormented in the flame. In the light of all this, Christ asks the solemn question, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mk. 8:36).

### THE CAR OF THE SELF-RIGHTEOUS

But wait! Far different from the other cars on the hell-bound train is a finely decorated dining car at the rear. Its door is locked to the other cars, to keep out the "undesirables." Fair white linen tablecloths adorn the beautifully handcarved tables. Being well insulated, the clicking of the wheels are never heard – serenity prevails. This subtle unit is called "The Dining Car of the Self-Righteous." Inside its guests are singing the Pharisee's song, "God, I thank Thee, that I am not as other men are" (Lk. 18:11). Satan, as an angel of light, serves them the cup of *"Self-satisfaction,"* which they heartily consume. They are satisfied with what they have, yet they have nothing to take them to heaven. Trusting in their religious affiliations and good works, they boast, "I'm doing the best I can" – "I've never hurt anybody." Just as God says, "The way of a fool is right in his own eyes" (Prov. 12:15). Little do they realize that salvation is not obtained "by works of righteousness" (Titus 3:5) and that the speeding train is hastening them on to a dark and dismal hell, along with others they wouldn't even associate themselves with! Christ plainly declares, "Except a man be born again, he cannot see the kingdom of God" (Jn. 3:3). In reality, these deluded souls "are all as an unclean thing," and all their "righteousnesses are as filthy rags" (Isa. 64:6). Yes dear soul, "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25).

### RESCUE! – IS IT POSSIBLE?

Yes! The apostle Paul speaks of God the Father "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: In whom we have redemption through His blood, even the forgiveness of sins" (Col. 1:13, 14). Christ shed His blood at Calvary, died, rose again, and now lives in heaven, willing and able to save all that put their trust in Him. There's God's answer to the hell-bound situation, my friend. Consider this: Are you still on the "Hell-bound Train?"

## LAODICEA – REVELATION 3:14-22 LUKEWARM, LACKING, AND LOCKED OUT

*By A.J. Higgins, M.D.*

When John, instructed by the risen Lord, took up his pen to write to the last of the seven churches, he was writing to no insignificant village. Built to serve as a center for the deportation of Greek culture to other cities, Laodicea had instead settled down to become a center of finance. Pride, self-sufficiency, industry and business were its hallmarks. So proud were its citizens that proffered aid from Rome to help with rebuilding after an earthquake was refused with the boast that they had need of nothing.

Missed purpose, massive wealth, and marked conceit spelled Laodicea in late first century Asia. Despite the personal interest of a Paul (Col. 2:1), the prayerful exercise of an Epaphras (Col. 4:12, 13), and the preventive ministry through the Spirit of God (Col. 4:16), the close of century number one found John penning words warning of the rejection of the assembly by the Lord (v. 16).

Causes of departure are rarely simple to trace nor are remedies easy to formulate. In his letter to the church at Laodicea, John is guided by the Lord to address the condition and to prescribe a cure for the assembly. He first draws attention to their

### LUKEWARM CONDITION

The Lord indicts them for being neither cold nor hot. They were lukewarm. The very phrase itself suggests a diluted and neutralized state. This may well be the force of "neither cold nor hot." He who was "the faithful and true witness" longed that they as well might be true and real. It is not so much that He wished for extremism of one degree or another. Cold and hot serve definite purposes and are unmixed and undiluted.

The tone of the letter suggests that the lukewarm condition was the result of the influence of contemporary society on the assembly and its testimony. Their goals and purposes had been diluted from their original purity by mixing with the world's outlook and philosophy. So deeply had the thinking of the world penetrated the assembly that the pride and contentment which marked men around them became the very breathings of the saints.

Have "things written aforetime" no voice for our age? Is it not solemnly possible that the neutralizing effect of the world is felt by us all both individually and collectively in our testimonies? Are we somehow protected with an insulation which was not available to them? Daily contact with the world leaves its mark upon us all. We are forced in business, school, and interpersonal relationships to listen to the thoughts and standards of the world as they are expressed by

others. Unless there is a constant readjustment in our spiritual vision, there is the eminent danger of worldliness in our thinking.

As a result of her lukewarm condition of heart, the assembly in Laodicea was

### LACKING

Had no one in Laodicea ever ministered on the book of Malachi? Were there never searchings of heart as time after time the Lord rebuked the remnant of Malachi's day with the words "because thou sayest"? How had Laodicea fallen into the same snare? The Lord's words must have come with chilling solemnity as He begins His indictment: "Because thou sayest . . .".

Their boast was: "I am rich (spiritual riches), and increased with goods (spiritual results), and have need of nothing (spiritual resources)." Their words reeked with independence and indifference. Tragically, however, they also revealed their ignorance. Following hard upon the heels of their presumption is the Lord's unerring pronouncement of their ignorance: thou "Knowest not . . .". In point of fact their condition was summarized as wretched and pitiable. They were poor, blind and naked.

Instead of great riches, abject poverty was apparent. Rather than great progress in the spiritual race, they lacked even the ability to discern their state through their own blindness. The depth of their true need could only be expressed by the Lord as nakedness.

This sad saga has been the repeated experience of all who have found their day of testimony to fall at the close of a dispensation. Witness Judges ending with a blind Samson; the days of the kings ends with a blind Zedekiah; the sun sets upon the age of law and sets upon blind Pharisees who cannot see (John 9). If we delight to consider that we have been called upon to bear witness at the close of this age, it is incumbent upon us to search ourselves for any traces of this beam in our own eyes.

But tragedy has a way of increasing. To the already existent tragedy of their lukewarm condition has been added the great lack that characterized them. To this now is added the ultimate tragedy of the Lord

### LOCKED OUT

Motivated by His genuine love for the assembly, the Lord had taken His place figuratively in the market place and displayed the very wares which the assembly so desperately needed. There must have been few buyers for His merchandise. If men will not come to Him, He will graciously go to them. From the open market place He moves to the door of each one and patiently stands seeking admission. His gold, white raiment, and eye salve are now available to the individual buyer.

To a city familiar with banking and business, such expressions were everyday language. The Lord mercifully accommodates His language to the saints to whom He speaks. This reveals something of His deep longing for fellowship. He may well be ready to move in solemn governmental action (v. 16), but until then He acts with amazing longsuffering.

The wonder of his longing and longsuffering are only exceeded by the wonder of His promise. If admitted He will become not the guest, but the lavish host. "He with Me" gives the distinct impression that He will provide the feast that will sustain this fellowship. He does not long for admission to impoverish us but to enrich and bless us.

To the overcomer is promised a supper here and a throne there when He returns. May we be amongst those who have ears to hear what the Spirit has said to the churches.

\* \* \* \* \*

## BEGINNINGS OF GRACE

*From the book "Donald Munro"*

*By John Ritchie*

It is the work of the Spirit of God to show a sinner his need, to convict him of his sin, to strip him of self and to lead him to Christ the Savior. Apart from such conviction and breaking up of the fallow ground of nature with its pride and religion, there is no place for the good seed of the word of God, through which alone the sinner is "born of God" (I Pet. 1:23). Much of present-day profession is lacking in all of this. There is little of the preaching that produces such conviction, little confidence among preachers in the gospel as the power of God unto salvation (Rom. 1:16) apart from human embellishments and attractions, and little room left for the Spirit of God to do His own work in the souls of men. Need we wonder if souls moved in their feelings by touching stories and sentimental singing, then reasoned into a speedy profession of faith, pressed to an immediate confession of being "saved" and numbered at once as "converts," turn out in large proportion to be unreal, and like the house built on the sand without a foundation, fall before the first storm. There is nothing in the whole range of evangelistic work that claims more godly care from preachers and workers alike than the way in which they deal with partially interested persons who may come under their influence. To apply the healing balm of the gospel where there is no conviction of sin or sense of need is to do an irreparable injury to a soul, leading it into an empty profession, which when it becomes lost, leaves the one who made it in a condition from which few are recovered. Godly discernment and wisdom alone can give the word in season, and the Spirit of God make it effectual in true conversion.

## PSALM 119

*The following are excerpts from brother Ramsay's newest book **PSALM 119 – Prose and Poetry**, verse by verse. It will be available this month from the usual sources or Gospel Literature, 143 Upper Prince Street, Charlottetown, P.E.I. C1A 4T1.*

*"Blessed are the undefiled in the way,  
who walk in the law of the Lord." (Verse 1)*

Blessed, happy or well off – who? Those who walk in the law of the Lord. Every law has boundaries and limits – so the law of the Lord, or the law of "Lordship." If He is my Lord then I must know what is His mind for me, so enabling me not to transgress. In life we have to learn the principles of certain laws. Ignorance can bring us to disaster. We had to be taught as children that fire burns, water drowns. We cannot violate the laws of nature with impunity; neither can the Christian violate spiritual laws without paying a price.

The law is righteous – trifle not –  
Cannot be bribed, cannot be bought;  
Must be adhered to, must be obeyed,  
For in breaching its rules a price must be paid.

*"Princes also did sit and speak against me: but Thy  
servant did meditate in Thy statutes. Thy testimonies  
also are my delight and my counsellors." (Verses 23 and 24)*

Whoever wrote these words, "Princes did sit and speak againe," was partaking of the Master's portion, for He said in Psalm 69, "They that sit in the gate speak against Me." All those who meditate in His statutes operate on such an elevated plain that they are not moved by the opinion of princes or song of drunkards.

My ship is sailing on higher seas,  
My sail is unfurled to the heavenly breeze,  
My anchor of hope is within the veil,  
His statutes the ballast as on I sail;  
"Thy testimonies," I hear them say,  
"Delight my soul and mark the way."  
My counsel is not what princes say,  
But the word of the Lord marks out my way.

*"Turn away my reproach which I fear: for Thy judgments are good."  
(Verse 39)*

Sin is the reproach of any people. The Psalmist dreaded reproach which could mean being blameworthy, or could be reproach for Christ (Messiah), Who said, "Reproach hath broken mine heart." Sinner:

blame God: Adam said to God: "The woman that Thou gavest me; she gave me of the tree and I did eat." God clothed Himself in a body like Adam's and took the blame. We see the punishment meted out in the dark hours on the cross.

I deserved the darkness;  
I deserved the shame;  
I did all the sinning,  
He took all the blame.  
He turned my shame to gladness,  
My reproach He took away;  
And changed the dreaded darkness  
To everlasting day.

*"The bands of the wicked have robbed me:  
but I have not forgotten Thy law." (Verse 61)*

We have all been defrauded by that great robber the devil. He took from us what God had given to us in Adam, and he left us "half dead." But thank God for One who came to where we were, picked us up after we had been robbed, poured in oil and wine, and took us to the inn. His name is Jesus, the Lifegiver, the One Who has bestowed upon us more than Satan took from us.

Robbed and left by the wayside,  
Wounded and doomed to die;  
Passed by the priest and the Levite,  
No one to hear his cry;  
But, lo! There was One on a journey,  
With pity and love in His heart,  
Who stooped by the side of this stranger,  
The healing balm to impart.  
He lifted him out of the gutter,  
And left him with those whom He knew,  
This One on His journey was Jesus –  
The one by the wayside was you.

*"Thou art my hiding place and my shield; I hope in Thy word."  
(Verse 114)*

The first act of man in the garden when he had sinned against God was to hide from God, but now the Psalmist declares that God is his hiding place. God gave man life and he forfeited it through disobedience; now God has given him eternal life. "We are hid with Christ in God." God is also his shield.

In Eden's fair untainted scene,  
Where Adam with his God had been,  
No hiding place was ever sought  
Until that deed of sin was wrought;  
Now man inherits Adam's fear,  
And dreads to have his God draw near;  
His fig-leaf apron is his pride,  
Thus from his God he seeks to hide.  
But when that man is born again,  
And cured of sin the fevered brain,  
His nature now craves to abide  
And ever in God's presence hide;  
Thus shielded now, this cry is heard:  
"My hope lies only in Thy word."

*"Mine eyes shall fail for Thy salvation, and for  
the word of Thy righteousness." (Verse 123)*

No doubt it was the aspect of salvation that we have in Rom. 8: "The whole creation groaneth and travaileth in pain together until now; waiting for the redemption of our bodies." Redemption has reached our souls but not yet our bodies. We have the seal of the Holy Spirit that our bodies will be redeemed.

When out of Eden man was turned,  
Within his breast anew there burned  
A hope he never had before,  
That God would to him all restore;  
Yea, and much more than he had lost,  
Yet Adam little knew the cost –  
The woman's seed would bruise the head  
Of him who in temptation led.  
Yet He, that seed, must die before  
The great Creator could restore  
And shower on him blessings more  
Than human mind could e'er explore.  
So hope was placed within his breast,  
God gave him much, but hid the rest,  
Until that day when, fully dressed,  
In splendor Eden never guessed  
Could come to one who fell so low,  
To merit only endless woe;  
For this salvation human eye  
Has sought, as looking to the sky –  
"When shall it come? When shall it be? –  
Forever from the curse set free!"

## RIGHTLY DIVIDING THE WORD OF TRUTH II TIMOTHY 2:15 (Part IV)

*By George Graham*

We have looked briefly at the truth of the Judgment Seat, or Bema, of Christ. Let us look now at the truth, the judgment of the living nations. This will take place here upon the earth, not in heaven. The Lord speaks about it in Matt. 25:31-36. We read about it in Rev. 19:11-21. It is spoken of in II Thess. 1:7-10, Psalm 2 and many other portions of the holy scriptures.

When shall it take place? This is a very important question. Let us point out first this present age or dispensation was never spoken of in the Old Testament. It is a New Testament revelation as we shall look at later. It commenced with the coming down out of heaven of the Spirit of God on the day of Pentecost, as we read in Acts 2, and will continue until the coming of the Lord to the air, when the church will be raptured, caught up to meet Him and be for ever with Him. Dan. 9 is one of the most interesting and instructive passages in the prophetic word. Israel, or Judah, is in captivity. The times of the Gentiles have begun and will continue until the Lord comes back to the earth. Daniel has been reading the prophecy of Jeremiah and discovered the period of captivity in Babylon was 70 years (literal years) and he began to pray. The 70 years were almost expired. While praying he had the wonderful revelation of the seventy years (weeks of years) given to him from God by his messenger from heaven, Gabriel.

The seventy weeks were divided into three parts: seven weeks (49 years), sixty-two weeks (434 years) and one week (7 years); 490 years altogether. We have no intention of expounding the prophecy. We want to look at the portion ending the sixty-two weeks. We read, "Messiah shall be cut off and have nothing" (verse 26). In John 12 we have the Lord Jesus, in fulfillment of Zech. 9:9, riding up into Jerusalem upon a colt the foal of an ass, the people crying, "Hosanna: Blessed is the King of Israel that cometh in the name of the Lord," but the nation rejected and crucified Him. He was cut off and had nothing. The prophetic clock stopped, the seventieth week has yet to be fulfilled.

The seventieth week will be the time period (approximately 7 years) between the rapture of the church and His manifestation in glory. In the midst of that week the Roman prince who has made a covenant with the Jews then in the land in unbelief will break that covenant and the Great Tribulation of which the Lord speaks in Matt. 24:21 will commence. Dan. 12:1 and Jer. 30:7 speak of that same period. It will be consummated by the sudden appearing of the Son of Man.

During the period of the seventieth week godly Jews will be taken up to proclaim the gospel of the kingdom (Rev. 7), and as the result of their labors, multitudes of the Gentiles will be saved. (Not those who have heard the gospel of the grace of God; their doom is sealed. We read in II Thess. 2:11-12, "God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.")

God has never left Himself without a witness. At the judgment of the living nations, those then living upon the earth who have embraced the gospel of the kingdom and have shown kindness to the preachers of the message are spoken of as sheep and will go with Him into the kingdom (Millennial), and those who have despised and persecuted them are spoken of as goats and will be consigned to the everlasting fire, prepared for the Devil and his angels. Here is the end of man's day and also, "The times of the Gentiles."

The Millennial age is ushered in, in judgment. It is spoken of frequently in the holy scriptures as "the day of the Lord." Israel regathered (a divine work) will no longer be trodden down of the nations. Her King reigning (the Christ, the Messiah), she will now be the head and not the tail, the greatest and not the least among the nations (Deut. 28:13). The trinity of evil, the beast, false prophet and the Devil will be dealt with in judgment. The two former, the beast and false prophet, will be cast alive into the lake of fire burning with brimstone (Rev. 19:20) and the Devil bound in the bottomless pit, or abyss, for a thousand years (Rev. 20:1-3).

Then will commence a time unparalleled in the history of men here upon the earth. It will be a reign of righteousness, consequently a time of peace and plenty. At the end of the thousand years we read, "Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters (or corners) of the earth" (Rev. 20:7-8). He finds a ready response in the hearts of men, and leads them in a final assault against the saints and the beloved city, when the fire of God's judgment comes down out of heaven and consumes them. Man's nature is incorrigible. He has been tried or tested in every way. How true! "The carnal (or natural) mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). We read, "The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Rev. 20:10). Now we read about the Great White Throne judgment.

John says, "I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was no place found for them. And I saw the dead (unregenerate, those who have died in their sins), small and great stand before God . . . and death and hell were cast into the lake of fire. This is the second

death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:11-15). This is the final judgment. This judgment will take place in space. We read the earth and the heaven fled away and there was found no place for them. Men have sought to avoid, in their blind unbelief, this meeting with Eternal God. They may have their bodies cremated, the ashes scattered to the winds or seas, but it will not accomplish their purpose. We must see God. "All things are naked and opened unto the eyes of Him with whom we have to do" (Heb. 4:13). We shall meet Him as a savior God in the person of His Son here and now or meet Him as the Judge of all the earth at this great white throne judgment. This judgment the Lord speaks about in John 5:29 as "the resurrection of damnation." If perchance you are reading this article and not yet saved, we would urge you to flee to Christ now, while there is yet time! In these scriptures time has ended. It is now eternity. Heaven for the redeemed and the lake of fire for the unbelieving, no intermediate place or state. This is the plain, simple teaching of the Word of God.

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### A LOCAL ASSEMBLY

In these days when we hear much of so-called "fundamental and evangelical and undenominational churches" it's good to get our spiritual feet solidly on the Word of God and to realize that a true New Testament assembly is just that. It is

#### SCRIPTURAL

and the only thing found in the New Testament that God recognizes corporately. It is a permanent company of believers in a given locality, baptized by immersion, and clean in doctrine and life who have been, by the Spirit and Work and Word of God, gathered out (separated from the world) and gathered unto the Name and Person of our Lord Jesus Christ alone and acknowledging:

- 1) The personal presence and preeminence of Jesus Christ as Lord in the midst
- 2) The presidency and prerogatives of the Spirit of God to control and guide
- 3) The power of God for protection and preservation
- 4) The precepts of the Holy Scriptures or "all the counsel of God" as the truth "once for all" delivered unto the saints, and
- 5) The priesthood of all believers.

They continue steadfastly in the apostles' teaching and the fellowship and the breaking of bread and the prayers and actively propagate the gospel and await the return of the Lord from heaven.

*M.J. Brescia*

## TEACHING DOCTRINE TO SUNDAY SCHOOL STUDENTS

*By James N. Smith*

### Lesson Eleven

TEXTS: EPH. 1:9-10, 19-22; Rev. 20:10-15; Rev. 21 & 22

#### PURPOSE OF THE LESSON:

A consideration of the eternal state of believers and unbelievers.

#### PRESENTATION OF THE LESSON:

It will be important to present your students a basis for the present subject, our Lord Jesus Christ in ascended glory. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." (John 14:2, 3). I believe that the preparation here is by the Lord Himself, who "sat down at the right hand of God." He has entered into His glory, resting from His atoning work (Heb. 10:12). In His High Priestly ministry He leads the prayers and praises of His saints, gracing them with the fragrance of His person as He offers them to the Father. Intercession for the trials of our way and advocacy for our failures are His constant work on our behalf. Christ has been exalted by God, "crowned with glory and honor" and given "the name which is above every name." He is sovereign Lord. "That in the dispensation of the fulness of time, He might head up in one all things in Christ, both which are in heaven and which are on earth; even in Him." Thus our glorious Lord and Redeemer, who upon earth was once shamed, rejected, and condemned, has been justified in heaven and become the unique center of every sphere of blessing and authority throughout eternity.

May I suggest for your personal study with the above brief statement a consideration of the ascension of the Lord as presented in John's gospel and in the Hebrew epistle.

In your preparation for this portion of the lesson, it will be necessary to distinguish between the "new heavens and the new earth" (II Pet. 3:13). The past ages of time, marred by sin with its consequences of tears, sorrow, pain and death, are removed forever and replaced with life for evermore in its glorious fulness (Rev. 21:2-4; 22:1-5). Compare these scenes of earthly and heavenly glory respectively.

For your purpose, the main matter to emphasize is the Lamb – our Lord Jesus is figured thus, in the unfading and unveiled fulness of the excellencies of His person and His atoning cross work. The whole universe of bliss in that coming Day of God has as its source and channel of blessing the Lamb who is the light thereof.

Endeavor to magnify the glorious effect of the atonement. Perhaps you could extract from the Revelation passages the following:

*Rev. 21:1-4 – The New Earth*

Verse 1 – From the divine throne of the universe, we see the Spirit of God dispensing unhindered blessings on all beings in heaven and upon earth.

Verse 2 – This symbol seems to portray Christ spreading boughs of unceasing fruitfulness as a source of sustaining pleasure and blessing available to all.

Verse 3 – With the throne of God and of the Lamb as its center, the entire universe is assured of everlasting stability, free from sin.

Verses 4 & 5 – Unhindered communion and service, unmarred conformity, unfading radiance and unending association with the King of Glory will be the portion of heavenly hosts forever.

Word study material is probably your greatest aid in considering these passages. Do not endeavor to explore beyond what is revealed in this area. Enjoy and prepare well what God has given us and impress the students with the unending, uninterrupted character of these conditions.

While there may be many families of glory, each enjoying the preciousness of everlasting ministration from the Redeemer Lamb, let us consider a little of:

#### THE ETERNAL STATE OF REDEEMED SINNERS OF THE DAY OF GRACE:

1. The church complete and glorified will realize the exhaustless measure of her link with Christ as His Bride and Body, sharing with Him His inheritance and His throne as Head over all things to the church, becoming truly "the fulness of Him that filleth all in all" (Eph. 1:9, 10, 22, 23).
2. The children and sons surrounding the Father as His family will fulfill His heart's purpose in "bringing many sons unto glory" (Heb. 2:10). This divine relationship will be fully appreciated as we experience eternally the untold blessedness of our cry, "Abba, Father" (Rom. 8:15).
3. The Temple of God and the Habitation of God through the Spirit (Eph. 2:21, 22). Perfectly filled with the Holy Spirit, we will worship with undying fervor and ever increasing knowledge, for our God is inexhaustible and we shall ever be learners who have been delivered from the hindrances of all curse. Be careful not to imply that we shall have omniscience. This is an attribute belonging to God alone (John 17:24).
4. The fellowship of saints. No doubt in our perfected condition, "each after the image of His Son," yet each with his own peculiar honor, we shall know one another and all the redeemed. What

delight will be our heavenly communion in the new relationships of glory as together we shall fully realize the glorious habitation of that heavenly city (Rev. 21:10–27).

### THE ETERNAL STATE OF SINNERS REJECTING CHRIST:

Rev. 20:10–15, Rev. 21:8, and John 3:36 clearly declare the finality and irreversibility of the position of unrepentant sinners. In their own bodies, suited now to their everlasting damnation, they are irretrievably banished to the second death, which is the Lake of Fire. With utmost feeling and solemnity, extract from the Lord's teaching the righteous, inevitable and self-chosen destiny of sinners dying without Christ: "everlasting punishment," "everlasting fire where their worm dieth not and the fire is not quenched." Be tender but give God His glory and sinners a clear picture of the unutterable loss and ruin of eternity in their sins. Mr. W.E. Vine's help on "Hades," "Sheol" and "Gehenna" is most enlightening in scripturally arranging your material and understanding the present condition of the lost and their eternal portion after the Great White Throne.

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## QUESTIONS AND ANSWERS

*By Harold S. Paisley*

**Question:** When the Lord Jesus affirmed that "no one knoweth the Father save the Son" He at once added "and He to whomsoever the Son will reveal Him." Why did He not, when affirming as He had just done that "no one knoweth the Son but the Father" add "and He to whomsoever the Father will reveal Him" (Matthew 11:27)?

**Answer:** The question is very important and thought provoking. He purposely did not add that phrase because there are mysteries in the union of the two Perfect Natures, Divine and Human, in the One Glorious Person of our Lord Jesus Christ, which the Father never promises to fully reveal to men. "The Father only, glorious claim, the Son can comprehend," the hymnwriter well expresses, and the mystery of His Person is too deep for our present understanding. We should however never forget that the Lord is not dual in personality, that is two Persons, Divine and Human, but One Divine Personality, in equal relation to His two Perfect Natures. He has duality of Nature. The Word was God and yet became flesh and dwelt among us (John 1:1, 14). One has stated of Him, "I AM what I have ever been – God, I became what I had never been – Man, yet not ceasing to be what I was before – God and man in One Person. I continue to be what I ever was and what I became, *forever*."

**Question:** Is the phrase "will God bring with Him" (I Thess. 4:14) a reference to the Lord's return for His People at the Rapture or to His Coming in manifested glory with His people to reign?

**Answer:** It is our understanding that this expression refers to the Day of Manifestation, when the Lord Jesus will return to earth in glory. Saints who have fallen asleep will not suffer any loss as a result of their death. This idea was troubling the Thessalonian believers and is the background to this important section. As to their future the Holy Spirit, through Paul, in a direct Word from the Lord, assures them that God will bring those who have fallen asleep with Christ when He comes to reign. How this will be accomplished is the subject of the context of the passage. When the Lord descends from Heaven to the air at the Rapture all those who have died in Christ will then be raised and transferred with living saints to meet the Lord in the air, and thus at the later time of His coming to reign He will have all the saints with Him (Col. 3:4, Rev. 19:14).

**Question:** Could an explanation be given of the words "the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but the same anointing teacheth you all things" (I John 2:20, 27)?

**Answer:** The purpose of the Anointing of the Spirit is twofold: 1) to safeguard against false teaching and doctrine, and 2) to give fitness for spiritual service. In the context of the verses mentioned, John is showing the only power that could protect the "little children" against doctrinal error concerning the Person of the Blessed Lord Jesus. It was found in the Anointing which they had received. Needless to say that the "knowing all things" of verse 20 was not actual, but rather potential by reason of the indwelling Holy Spirit, who knoweth all things (I Cor. 2:10-12). There is no thought of the setting aside of human teachers implied in the words, "ye have no need that any man teach you." The significance of their anointing was apart from all human agency or gift. The indwelling Holy Spirit was able, as the Lord Jesus Himself taught in the Upper Room, to teach (John 14:26) all things and to guide into all the truth (John 16:13). As the indwelling Spirit would also glorify Christ, they would be preserved against any spirit of antichrist, whose false mission was to seduce from the doctrine of Christ. How thankful we should be for such an Anointing to preserve even those who may have little opportunity to hear spoken ministry or may be newly come to the Faith. This was one of the precious truths communicated to His Own by the Lord Jesus before He suffered (John 14:16, 26; 15:26; 16:7).

## REPORTS – UNITED STATES

**Long Branch, NJ** - Brother Eugene Higgins had two weeks of gospel meetings with one professing to be saved, the husband of one who is in assembly fellowship.

**Hatboro, PA** - Brother Eugene Higgins was with the saints on the last Lord's Day of May and a young married lady, related to the Christians, professed to be saved while the first hymn was sung at the beginning of the gospel meeting.

**Malvern, PA** - Brother James Smith and David Oliver are expected to start gospel meetings under canvas starting June 28.

**Hickory, NC** - Conference held over the Memorial Day weekend was a refreshing, profitable time around the Word of God. A woman professed faith in Christ at the close of the gospel meeting on Lord's Day evening.

**Cleveland, OH - Monticello Gospel Hall** - The 100th anniversary of the assembly which was on June 6 and 7, was reported as an excellent weekend. A report was given as to the faithfulness of God over those 100 years. Brethren Norman Crawford, Walter Gustafson, John Hawthorne, Eugene Higgins, Oswald MacLeod, Eric McCullough, William Metcalf, David Oliver, Harold Paisley and Frank Pearcey were present. Five of these remained for the Bible Readings held on the following Monday, Tuesday and Wednesday.

**New Lenox, IL** - Brother Joel Portman began gospel meetings on May 4 and after two weeks was joined by brother Gavin Collins. They are in their sixth week with a good interest being shown by a number of unsaved including eight teenage girls, who have been coming nightly since the beginning of the meetings. One young man had professed at last report.

**Battle Creek, MI** - Brethren Norman Crawford and Walter Gustafson plan to pitch a tent for gospel meetings on July 19. This is about ten miles from the small assembly at Ceresco.

**Fort Dodge, IA** - In a rented room at the YWCA, brother Paul Elliott along with brother Richard Junker of the Cedar Falls Assembly had some well attended meetings on Friday and Saturday nights, at which time a lawyer and his wife professed to be saved and have shown signs of that new life. They purpose resuming this effort at a later date.

**Marion, IA** - Brother Gary Sharp had a few weeks of children's meetings, which were encouraging, with some parents coming out, too.

**Waukon, IA** - Brother Grant Hagen, Administrator of the Linn Manor in Marion, bought an old, unused store building, called the Old Elon Store, which with the help given by other brethren, was renovated and used for a gospel effort in May, meetings being shared by brethren Hagen and Allan Christopherson. This is the district where brother Hagen and his wife were born and raised and they have a desire to have relatives and friends reached with the message of the gospel. Not much interest was seen in their initial effort, but they purpose having more meetings later on.

**Highmore, SD** - Brethren Eric McCullough and Roy Weber are expecting to have a series of tent meetings this summer. This is a follow-up of an effort of last year. The closest assembly is in Burwell, NE, which is 225 miles away.

**Marysville, WA** - Brethren Gaius Goff and Jonathan Procopio plan on starting tent meetings on June 14 where the Christians of the Arlington Assembly have been conducting children's meetings as well as a gospel meeting each Lord's Day night, so many good contacts have already been made.

## REPORTS – CANADA

**Charlottetown, P.E.I.** - Conference held over the Queen Victoria Birthday weekend was attended by over 600 with good and practical ministry given. Brother Sydney Maxwell remained for a night.

**Springfield, P.E.I.** - Gospel meetings conducted by brethren Albert Hull and M.J. (James) McClelland closed on June 7. The seed was sown.

**Nineveh, N.S.** - Brother Albert Hull, his wife and two youngest daughters purpose leaving for Northern Ireland on June 26. He will be returning to Nova Scotia in October.

**Tatamagouche, N.S.** - Brethren William Bingham and David Hunt started gospel meetings in a rented building on June 1 in the Middleton area. Some are coming in from the community and they are encouraged as to the number of Christian's children who are attending. On July 5, brother Hunt along with brother Wallace Buckle purpose having gospel meetings in a Community Hall in the Rodney district of Spring Hill.

**Weymouth, N.S.** - Gospel meetings conducted by brethren Kenneth Taylor and Peter Orasuk are still continuing. However, brother Orasuk has had to return home to Charlottetown, P.E.I. due to the serious illness of his 17-year-old daughter. Brother Noel Burden has taken his place in this gospel effort.

**Havelock, N.B.** - Brother Murray McCandless purposes closing a gospel effort on June 11, which was started on March 30. Blessing in the gospel has been seen and he intends to pursue this effort in the fall.

**Clinton, Ont.** - **Joseph Street Gospel Hall** - Gospel meetings conducted by brethren Robert Surgenor and Arnold Gratton closed after six weeks on May 24. One man, an outsider, and two boys from Christian homes professed. They also had a baptism when three young people, results of previous gospel efforts, obeyed the Lord.

**Huntsville, Ont.** - On May 17, brethren Eric McCullough and Jack Noble finished a series of gospel meetings after three weeks, when six professed to be saved. Afterward, brother McCullough had some ministry meetings in various assemblies in Toronto.

**London, Ont.** - **Highbury Avenue Gospel Hall** - Brother Phillip Harding had a week of ministry meetings early in May.

**Lucknow, Ont.** - Brethren George Patterson and Lorne Mitchell have been having a gospel meeting in the Community Arena one night a week. They are exercised to pitch a tent there this summer.

**Sarnia, Ont.** - Over 500 attended the conference held on the fourth weekend of May. Ministry and Bible Readings were reported good and profitable.

**Vancouver, B.C.** - **Deep Cove Gospel Hall** - Gospel meetings held by brethren Gaius Goff and Jonathan Procopio closed on May 17, with two professing to be saved. Later they learned of further blessing in salvation.

**Vancouver, B.C.** - **Victoria Drive Gospel Hall** - Before leaving for Australia, brother Neal Thomson had eight nights of ministry on a most interesting subject, "Seven Periods in Israel's History" and connecting these with the seven churches of Asia.

## REPORTS – FOREIGN

**ENGLAND - Manchester** - Brother Norman Mellish is having tent meetings in this city in June. Afterward, he purposes being in Northern Ireland at the beginning of July, to be followed by a gospel effort in Ballywater, County Down.

**HONG KONG** - Brother John Short writes telling of God's great longsuffering in that an opportunity to again enter China is being made possible. They have two visits planned in June and July with literature and shall value prayer for safe travel and delivery of the literature. In Hong Kong, they are being encouraged as to seeing quite a few into the gospel meetings, but mentions that much religion but not much holiness is the trend of conditions.

**CHILE - Rancagua** - Brother David Rodgers tells of a number who have professed to be saved and others who have been baptized and still others who have been added to the little assembly. He has been particularly encouraged as to the development of shepherd care, as well as a desire for the furtherance of the gospel among those who make up the testimony here.

**AUSTRALIA - Goodna** - Brethren Leo Strahan and David McKee had two weeks in a gospel tent in the early part of May with some blessing. **Sydney - Arncliffe Gospel Hall** - Brother John Stubbs had three weeks of gospel meetings here. He has now gone to New Zealand, hoping to be back in Australia in July for a week of ministry meetings in Lismore. **Brisbane** - Brethren Neal Thomson and J.D. (Jim) McColl are expected to have a series of gospel meetings here in July. Then in August, brother Thomson along with brethren Leo Strahan and Les Hills are expected for cottage meetings in the home of brother John McDowell, which is located in a new suburb on the outskirts of Brisbane. Brethren James Allen and James G. Hutchinson from Northern Ireland purpose visiting Australia in September for gospel meetings as well as giving ministry for the believers.

## CONFERENCES

**Akron, OH** - Annual conference to be held on September 5 and 6 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, 1225 Wooster Avenue. All other meetings to be held in the Copley High School, 3797 Ridgewood Road, Copley. Take Interstate 77 to Cleveland-Massillon Road, follow to Ridgewood Road, take right to school. Bible Reading on Saturday at 1:15 – The Uniqueness of the Assembly. Breaking of Bread at 10:00. Please give advance notice of arrival time and number coming to be assured of accommodations. Corr. Thomas Wright, 1571-17th Street, Cuyahoga Falls, OH 44223. (216) 928-2093. School (216) 666-6501.

**Beetown, WI** - Annual all-day meeting on Labor Day, September 7. All meetings to be held in the Lancaster Senior High School, Lancaster, WI starting at 10:00. Corr. Marvin R. Studnicka, 1026 Ridge Avenue, Lancaster, WI 53813. (608) 723-7156.

**Dunkerton, IA** - The assembly has decided to cancel their one-day meeting held on Lord's Day over the Labor Day weekend. They are exercised to have two weeks of ministry instead.

**Kansas City, MO** - Annual conference to be held on September 6 and 7 with Prayer Meeting on Saturday at 7:00. Bible Reading on Third Epistle of John. Breaking of Bread at 11:00. All meetings to be held in the Gospel Hall, 4605 East Linwood Boulevard. Corr. Leon Scott, 600 East Eighth Street, Apt. #311 – River Hills Apartments, Kansas City, MO 64106. (816) 472-1660. Gospel Hall (816) 924-6346.

**Arlington, WA** - Three-day conference to be held over the Labor Day weekend, September 5, 6 and 7 with Prayer Meeting on Friday at 7:30. Bible Readings on I Peter 1, 2 and 3. Breaking of Bread at 10:30. All meetings to be held in the Gospel Hall, 335 South Stillaquamish Avenue. Corr. John H. Portman, 26321-115th Avenue, N.E., Arlington, WA 98223. (206) 435-4364. Gospel Hall (206) 435-3797.

**Clementsvalle, N.S.** - Annual conference (their 43rd) will be held on September 6 and 7 with Prayer Meeting on Saturday at 7:30. Breaking of Bread at 10:00. Bible Reading on Lord's Day, I Corinthians 11:23-34 and on Monday, Acts 2:42. Corr. Ronald Berry, R.R. #1, Clementsvalle (Annapolis County), N.S. B0S 1G0. (902) 467-3287.

**Sault Ste. Marie, Ont.** - Annual conference of the Ontario and Michigan Assemblies (their 71st) to be held on September 5 and 6 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, Wellington and Spring Streets. All other meetings to be held in the Lakeway Collegiate, 130 Wellington Street East. Bible Readings on John 20 and 21. Breaking of Bread at 10:15. Corr. Robert A. Clark, 462 MacDonald Avenue, Sault Ste. Marie, Ont. P6B 1H9. (705) 759-0968.

**Sussex, N.B.** - The ninth annual conference to be held on September 12 and 13 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, Trans-Canada Highway. All other meetings to be held in the Sussex Regional High School. Bible Readings on Saturday at 1:00 on Titus 1 and on Lord's Day at 8:45 on Isaiah 53. Breaking of Bread at 10:00. Corr. Murray E. Budd, R.R. #3, Sussex, N.B. E0E 1P0. (506) 433-6284. School (506) 433-5025.

**Huntsville, Ont.** - Conference on September 12 and 13 with Prayer Meeting at 7:30 in the Gospel Hall, Main Street. All other meetings to be held in the Huntsville High School, Brunel Road. Bible Reading each day at 8:45: Saturday - Qualifications for Elders and Deacons; Lord's Day - Fellowship. Breaking of Bread at 10:00. Address correspondence to Frank A. Cottrill, 562 Brunel Road, Huntsville, Ont. P0A 1K0. (705) 789-9334. School (705) 789-5594.

\* \* \* \* \*

## MEETINGS

**Vancouver, B.C. - Victoria Drive Gospel Hall** - Our dear brother, **Frederick Anderson**, passed into the Lord's presence on April 2. He was born in County Tyrone, Northern Ireland, on December 12, 1900. When he first came to Canada many years ago, he was in fellowship with the old Seymour Assembly in downtown Vancouver, then for some years he was part of the East Hastings Assembly. Prior to his extended care in the hospital, he was with the Victoria Drive Assembly, where he attended the meetings faithfully as long as health permitted. His daughters and their families are left to mourn his departure.

**Lake Geneva, WI** - Our brother, **Frederick D. Kundert**, age 76, went Home on April 19. He was saved November 6, 1931, having been under the sound of the gospel for some weeks in meetings conducted by the late brother, F.W. Mehl. He was the first in his family to be saved and had the privilege of bringing the gospel to others in the family circle with the result that some trusted Christ. He preached the gospel in the open air, at fairs and wherever people congregated. He leaves his wife, Kathryn, two sons, one daughter, a sister, Ada, and a brother, some of whom are not sheltered by the blood.

**Toronto, Ont. - Unionville Gospel Hall** - Our beloved sister, **Mrs. Catherine MacKay**, age 96, went to be with Christ on May 3. She was born in Scotland and was saved for over 80 years. For many years, she and her late husband, John, who went Home in December 1962, were very active in the Pape Avenue Assembly. Mrs. MacKay was a mother in Israel who manifested a love for the Scriptures and a loyalty and devotion to the Lord. She was a godly woman who was able to influence lives for God. Her closing years were spent at Bethany Lodge and she was in fellowship in the Unionville Assembly.

**Bryn Mawr, PA** - On May 6, our dear brother, **John Wilt**, was suddenly called into the Lord's presence, at the age of 48. He was saved in Akron, OH in 1958 during gospel meetings held by the late brother Arch T. Stewart. Since he and his family moved to the Bryn Mawr area over twenty years ago, he had been a real help to the assembly. The Lord used his sincere and friendly manner in the salvation of others and maintained a concern about family members who are not saved. His enjoyment of the Scriptures and his refreshing contributions will be missed in the assembly Bible Readings. Tribute to the spiritual impact of his life on others was made at the funeral service. He leaves his wife and three children to mourn his passing. His wife, Joyce, and youngest daughter, Mary Jane, are in assembly fellowship.

**Toronto, Ont. - West Hill Gospel Hall** - Our dear sister, **Mrs. Norman (Ruby) Forshener**, age 56, went to be with Christ on May 9, after considerable suffering in her final months. She was saved 22 years ago in her home, and shortly afterwards was baptized and received into fellowship at the Pape Avenue Assembly. Later, she and her husband moved to Nova Scotia, where they were in fellowship in the assembly at Port Howe. Upon returning to Ontario they have been part of the West Hill Assembly. Brother Harold Paisley spoke fitting words of comfort and preached the gospel at the funeral service. Remember her husband, as well as two sons and their wives, some of whom are not saved.

**Aredale, IA** - Our dear sister, **Mrs. Emma Mason**, age 89, departed to be with Christ from a nursing home in Hampton on May 10. She was saved in the spring of 1927, later baptized and received into the fellowship of the Aredale Assembly, where she was faithful in attending the assembly meetings until unable to do so because of infirmities of advancing years. Brother Paul Elliott preached the Word to a large number gathered for the funeral services which were held in Hampton. Her husband, Ward, now 94, and a resident of the same nursing home, is comforted by the prospect of His coming. Also left to mourn are a son, Harold, who with his wife are part of the Stout Assembly, and two daughters.

**Ballingry, Northern Ireland** - Our beloved brother, **George Munro**, age 44, went to be with Christ on May 12. He was saved as a boy of 12 and later was baptized and received into the Glencairg Assembly which afterwards moved to Ballingry, where he continued until his homecall. For over twenty years he lived with the knowledge that he had an incurable disease and yet he pursued a career wherein he rose to the highest place in the competitive world of business. But his chief interest was the advancement of the "Things of God." He was a living testimony that "God is no man's debtor." He became a leader among God's people and at the same time put the firm for whom he worked into the leading position in the world of computers. Sickness never was allowed to hinder hospitality in his home or to curtail his work for God. Thus his passing is a great loss to all. Prayer is requested for his wife, Patricia, and son, Kenneth, who are in assembly fellowship.

**San Diego, CA** - Our esteemed sister, **Mrs. Phyllis Burns**, went to be with the Lord on May 20. She was born in Arlington, MA in 1904. While working as a nurse in the Copp Hospital in Cambridge, MA, which would be well remembered by many of the older Christians, she was brought to Christ at the age of 22, through the testimony of another nurse, who later became the wife of Samuel Keller, a well-known servant of the Lord. Miss Burns was received into the fellowship of the old Cliff Street Assembly in Boston and later was part of the old Jefferson Street Assembly in Los Angeles and for the past number of years was in the San Diego Assembly. She cared for Mrs. Keller during her prolonged illness until she was taken Home on February 21, 1986. The two of them enjoyed a bond of friendship that lasted over sixty years. Funeral services were in San Diego and burial was beside the graves of our brother and sister, Mr. and Mrs. Keller. ". . . lovely and pleasant in their lives, and in their death they were not divided . . ." (II Samuel 1:23).

**Bryn Mawr, PA** - Our aged brother, **Fred Taylor**, age 86, slipped away quietly into the Lord's presence on May 25, after a prolonged time of weakness. He was the first in his family to be saved and the only one in that generation who confessed Christ. He came from Ireland in 1927 and obtained work on an estate where Christians worked with him. They brought him to gospel meetings and in the years afterward, he referred to the time when he first learned he needed to be born again. Brother Oswald MacLeod spoke that night from John 3. In the fall of 1929 he trusted Christ through the truth of John 6:37. His life was marked by faithfulness to the assembly and a concern that it be preserved in scriptural ways. He served as an overseer for many years. Shortly after the loss of his wife in 1977, he went to the Home at Longport. His son, Fred, along with his wife are in the Bryn Mawr Assembly. Prayer is requested for the salvation of his only grandson.

**Huntsville, Ont.** - Our beloved sister, **Mrs. Frank (Lillian) Cottrill**, age 67, went to be with Christ on May 26, after several years of failing health. She was saved at the early age of ten and was in fellowship in the assembly at Orillia and for the past several years in the Huntsville Assembly. She was a patient sufferer with perfect confidence in God and always endeavored to help and encourage others. She had a very definite exercise in the gospel and taught Sunday School for many years – a number who were in her class are now in assembly fellowship. Their son, Bruce, is serving the Lord in Finland – he came home for the funeral but has since returned to that country.

**Sault Ste. Marie, Ont.** - Our beloved sister, **Mrs. William (Agnes) Clark**, age 71, was called into His presence on June 3. She was born in Sault Ste. Marie. Later she trusted Christ as her Savior after which she was received into the assembly at Elkhart, IN where she continued in fellowship until her marriage in 1940, at which time she became part of the assembly here, where she has maintained testimony for the past 47 years. She taught Sunday School for many years and showed warm hospitality to the Lord's people. Her loving, Christlike spirit endeared her to many. Truly she will be missed. Her husband, and two daughters, Mrs. Andrew (Jeannie) McBride of Willmar, MN and Mrs. Donald (Sharon) Muir of San Diego, CA, are all in assembly fellowship.

# Words in Season



## STILL UNSAVED

STILL UNSAVED???

After all the Spirit's pleading,  
After all God's tender leading,  
After all of Calvary's cross  
To redeem your soul from loss:  
While His love and grace abound,  
Can it be that you are found  
Still unsaved? Still unsaved?

STILL UNSAVED???

Will you still refuse His pardon?  
Still in sin your conscience harden?  
Still reject till death o'ertake you?  
Then when every hope forsakes you,  
Dare you face your God at last,  
When your every chance is passed,  
Still unsaved? Still unsaved?

STILL UNSAVED???

Sinner, stop and look before you,  
See the storm-clouds gathering o'er you;  
Ere they burst in judgment on you  
And in endless woe o'erwhelm you,  
To the cross of Jesus fly,  
Lest forever you will cry –  
Still unsaved, Still unsaved.

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AUGUST, 1987

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

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**QUESTIONS** to Harold S. Paisley, 23 Glen Crescent, Thornhill, Ont. L4J 4K7. (416) 731-1982.

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**CHANGE OF TIME**

**Midland Park, NJ** - Lord's Day – Gospel – 7:00.

**NOTICE**

Our esteemed brother, John McCracken, went Home on June 21. Obituary and photo to appear in the September issue.

**REPORTS – UNITED STATES**

**Augusta, ME** - Good ministry characterized the conference held on the second weekend of June with a number of brethren present to help.

**Springfield, MA** - Brethren Harold Paisley and Eugene Higgins were present to help in the monthly Bible Reading of the Connecticut area assemblies with I John 2 as the subject. This was on June 28, when our brethren started tent meetings in East Windsor, CT, at which they have seen blessing in salvation in the first week. Attendance is good and others are concerned.

**Malvern, PA** - Brethren James Smith and David Oliver began tent meetings on June 28 and have been encouraged with some unsaved coming out.

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# Words in Season

A MONTHLY MAGAZINE

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

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MR. WILLIAM H. FERGUSON 1948-1980

*Associates*

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

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Things That "Came To Pass" ..... Ben Nicholson  
Questions And Answers ..... Harold S. Paisley

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## THESE SHALL NEVER FIND:

The steady hand can never grasp  
The deep things of the Lord;  
The undimmed eyes shall never find  
The comfort in His Word;  
The joyous heart can never know  
The healing of His love;  
The learned mind can never glimpse  
The wisdom from above.  
  
But, oh, the trembling hand clasps His  
And loses all its fear;  
The weeping eyes can search His Word  
And read the promise clear;  
The broken heart rests in His love  
Until its faith prevails;  
The childlike mind can reach the source  
Where wisdom never fails.

## COUNTERFEIT CHRISTIANITY

By Robert Surgenor

Mankind is so plagued with "*The Escape Reality Disease*," that it has even permeated the so-called religious world. Modernizing preachers have so watered down the plain teachings of the Bible that their sermons are entirely different from those preached from pulpits a century or two ago. Lacking the power of God, the fear of God, and faithfulness to their congregation, they preach smooth things to please their audiences instead of warning them of things as they really are. Preaching a social gospel, with all the audacity of a con-artist they twist the Bible, deceive the mind, and milk the pocketbook – yet claim to be like Christ! They can say like P.T. Barnum, the great circus man, "The American public loves to be fooled, and I love to fool them!"

### REPENTANCE

Unlike the preaching of Christ, the modern preacher very seldom mentions the need of *repentance* before obtaining salvation. This is a fatal flaw! With a sugar-coated message, man's total ruin and depravity through sin is deemphasized. However, God plainly describes man's condition throughout the Bible. He reveals that he is born a sinner (Psa. 51:5) and as such "cannot please God" (Rom. 8:8). God shows man's condition to be that of a spiritual leper: "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores" (Isa. 1:6). God probes man's heart and gives His analysis: "deceitful above all things, and desperately wicked" (Jer. 17:9). He also describes men as being "the servants of sin" (Rom. 6:17), their mind being "enmity against God" (Rom. 8:7). It was a rude awakening to me when I discovered, through God's unchanging Word (the Bible), that by nature (that is, just by being born into this world) I was a child of wrath, a son of disobedience (Eph. 2:2,3)! Have you ever seen yourself as such?

The first recorded words of the Lord Jesus are "*Repent ye*" (Matt. 3:2). He also told of whole cities of people who were brought down into hell, simply because they refused to *repent* of their sin (Matt. 11:20-24). The modern preacher neglects to tell you this. He simply tells you to just take Jesus into your life or heart by a mental assent. This will never do, for without the conviction of sin in your soul, you can never, never exercise saving faith in the Person of Christ for salvation! The Lord Himself says in no uncertain terms, "except ye *repent*, ye shall all likewise perish" (Lk. 13:3,5). We have the divine order in Acts 20:21, "Repentance toward God, and faith toward our Lord Jesus Christ." Notice, "*Repentance*" first – then, "*Faith*."

### THE LORDSHIP OF CHRIST

The social gospel message omits placing emphasis on the Lord-

ship of Christ. God demands that Jesus be acknowledged as Lord first, then as Savior. Confessing Jesus as Lord simply means that I am willing to bow to all of His claims. Regarding the Christian's path, His words are exceedingly plain: "Whosoever doth not bear his cross, and come after Me, cannot be My disciple . . . whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple" (Lk. 14:27, 33). The Lordship of Christ involves abandoning one's former way of living – for self, sin and worldly pleasure. I present my body a living sacrifice, being not conformed to this world (Rom. 12:1, 2), thus bearing reproach for Him. Are you ready for such a step, my friend? If not, you're certainly not ready for God's salvation! God says, "If thou shalt confess with thy mouth Jesus as *Lord*, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10:9 R.V.). Consider the cost. His *Lordship* comes before His *Saviorhood*.

### NOT GIVING, BUT TAKING

The "social gospel" also bids people to "give Jesus your heart" for salvation. But friends, the Bible contradicts this! Salvation isn't obtained by GIVING God anything! Salvation is a gift from God and is received by TAKING! "The (free) *gift* of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). "As many as *received* Him, to them gave He the power (the privilege) to become the sons of God" (Jn. 1:12). What could be plainer than this?! In fact God states, "the heart is deceitful above all things, and desperately wicked" (Jer. 17:9). That's a strange thing to offer God for salvation, isn't it? You are ruined by sin. Christ plainly declares, "Except a man be born again, he cannot see the kingdom of God" (Jn. 3:3). Trying to give your heart to Jesus will never work. God won't accept it!

Yes, the "counterfeit christian" preacher avoids many vital things. He is interested more in your *silver* than in your *soul*! His popularity means more to him than your eternal welfare. Beware! Oh beware! Don't be deceived into a profession through slick salesmanship techniques. Many today are "believing" without knowing what they believe. They have no doctrinal basis for their "decision." Save your money and search the Scriptures for yourself to discover God's true way of salvation. Don't use the coward's excuse – "I can't understand the Bible." Take the guilty sinner's place, repent of your sins, look into your Bible and read *The Epistle to the Romans*. This will tell you what you really are, in God's holy sight. Read *The Gospel of St. John* and you will see God's love to you. Christ has purchased salvation through his atoning death on the Cross. He now lives in heaven, willing to save all that come unto Him, in God's way.

*(Available soon from the author in tract form)*

\* \* \* \* \*

## THE FLESH IN THE BELIEVER

*By John Mark Slabaugh*

The simplicity of becoming a christian astonishes every new believer. It is not long however until he discovers the difficulty of *being* a christian! The christian life turns out to be a life of conflict; newly found peace and happiness evaporate when defeat is experienced at the hands of his enemies.

Conflict in the christian life is a spiritual one with real but unseen foes. In his first encounter with these foes, the new christian does not even know who his enemies are. He is unfamiliar with their strategies and with the provisions which God has given to overcome them. When false expectations of smooth sailing to glory are shattered and he has been knocked down, it may be some time before he regains his feet and presses on in the battle.

If this article helps one new believer to understand his enemies and how to contend with them, it will be well worthwhile. We should caution that neither unbelievers nor carnal christians should be considered as enemies. One should take wrong from those who oppose, seeking by being Christlike to win them over.

### THE DESCRIPTION OF THE FLESH

The christian has three enemies as revealed in the Word of God: the world, the flesh and the devil. Most saints live in dread of the last enemy; few are aware of the danger from the world; and all tend to underrate the impact of the flesh upon them.

A new convert rightly dreads his infernal enemy Satan. Direct conflict however with Satan is relatively rare in the christian life. Satan can only be in one locality at a given time. Most christians are too insignificant for his personal attention and attack. Satan does however have demons, allied creatures with similar powers, who are able to attack saints.

Believers seldom dread their external enemy, the world. Being in daily contact with the world makes one comfortable with its ways and values. One may fail to recognize its impact and the damage which it is doing.

The second and perhaps most dangerous of the christian's foes because of the tendency to underrate it is the flesh, the internal enemy. We are skilled at recognizing the manifestations of the flesh in other believers, while tending to excuse it in ourselves.

The thing to remember in connection with the flesh is that it is always present, unlike Satan and his demons, or even the world. One can withdraw from the world in the confines of his own home. He cannot withdraw from the flesh. Hence the danger for defeat at the hands of the flesh is always present.

To fully understand the conflict with the flesh, one must also know about the believer's two natures. These two natures are nearly always linked, though in contrast, in the scriptures. The new convert at salvation receives a new nature, a regenerated spirit plus the indwelling of the Spirit of God. The flesh and the Spirit are each mentioned ten times in Gal. 5:5-6:13. A careful reading of that portion is strongly recommended with the reading of this article.

These two natures are the wellspring of the believer's actions. Everything which he does stems from one or the other. That which is pleasing to God issues from the new nature. Self pleasing comes from the flesh. Though "Old Nature" and "New Nature" may not be Biblical expressions, they are scriptural concepts and can be used of the believer's two natures.

The christian life is the life of Christ, or the Spirit-controlled life, manifested instead of the self life, or flesh-controlled life.

### THE DEFINITION OF THE FLESH

Proper terminology is one of the greatest problems with respect to this doctrine. One may have proper concepts without using right terms. We must however strive to speak accurately and correctly. We must distinguish between human natures, the old nature, and the old man.

Human nature refers to man's humanity but not to his fallen nature. The Lord Jesus had human nature but He neither sinned nor was capable of sinning. Saints and sinners both have human nature.

The "old nature" is our subject and in scripture is called the flesh. It is the depraved source of all sin and unholiness.

The "old man" denotes human position, what each individual is before God in Adam. This is his position in sin and guilt prior to salvation. When we are born again, God views the "old man" as crucified with Christ and He is done with him (Rom. 6:6). This is positional truth to be appropriated and appreciated. It does have a practical side for we are exhorted in Eph. 4:22 and Col. 3:9 to "put off the old man." This is the practical disassociation from all that characterized the old man, all the attitudes and actions in the former life before conversion.

The flesh is that fallen, depraved, unholy principle found in all humanity. It is incorrigible, unregenerate, and cannot be changed. It is so corrupt that even God can do nothing with it. All human effort to reform it or clean it up is doomed to frustration and failure. It is sometimes called "sin." See I John 1:8, Rom. 6:6, 7, 11, 12. The flesh links with human condition, while the old man links with human position.

### THE DESIRES OF THE FLESH

"The flesh lusteth against the Spirit and the Spirit against the flesh." (Gal. 5:17). The inner conflict rages! The new nature is incapable of

sinning; the flesh is incapable of improvement and holiness. This leads to the conflict of which every true child of God is aware.

What genuine christian has not known what Paul expressed so eloquently in Rom. 7:15: "For that which I do I allow not: for what I would, that do I not; but what I hate that do I"? In v. 24 he cries out: "O wretched man that I am! Who shall deliver from the body of this death?" This conflict is most manifest in spiritual believers while of much less concern to the carnal. No unsaved person or mere professor ever experiences this inner battle.

Clearly the desires of the flesh are contrary to those of the indwelling Spirit. It is the nature of the flesh to be lawless and the nature of the Spirit-controlled new nature to be obedient. The desires of the flesh are for self in contrast to those of the Spirit which desire to please God.

The internal conflict rages. Sin equals defeat! The believer does things he knows are wrong. That is why some believers "hate" themselves. He fails to do things which he knows he should. This reinforces his low self-image. This is the point of defeat for many in the christian life and conflict. But how may one overcome the flesh?

#### DELIVERANCE FROM THE FLESH

Defeat occurs when a saint yields to the flesh's desires and impulses. Paul's experience in Rom. 7, while not unusual, does not have to be normal for the child of God. He needs to enter into the provision God has made to overcome the flesh. Victory over the flesh is only possible through the power of the indwelling Spirit. A believer cannot overcome by a list of do's and don'ts. This is legality.

The power of the indwelling Spirit is greater than the power of the flesh. As a sinner one finds deliverance from sin's penalty through Christ. As a saint he finds deliverance from sin's power through the Holy Spirit. Four key words in Rom. 6 when rightly understood give great help with the problem we have been considering.

In v. 6, "*Knowing* this that our old man is crucified." It's a fact. God is done with the old man. A man can only be crucified once!

Then in v. 11, "*Reckon* ye also yourselves to be dead!" Live in the good of it!

In v. 13, "*Yield* yourselves unto God!" The word "yield" occurs five times in this context. One can choose to yield himself to Him.

In Rom. 8:4 and Gal. 5:16, "*Walk* not after the flesh but after the Spirit." In other words fill up the vacuum and leave no room for the flesh. This is the principle of Rom. 13:14 where we are told, "Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof."

"And now brethren, I commend you to God, and to the word of His grace." (Acts 20:32).

## GLORY FILLED THE TABERNACLE

*Selected*

In the 40th chapter of Exodus we come to the completion of the construction of the Tabernacle. "Moses finished the work." The first time we meet this word "finish" in the Bible is in connection with the seven days of God's handiwork (see Gen. 2:1, 2). We meet it again connected with Noah's Ark. It is found also in connection with the temple built by Solomon (I Kings 6) and also in Ezra 6 in connection with the house built by the returned remnant. Perhaps the most interesting occurrences of this word are those connected with the Lord Jesus (John 4:34, 5:36, and 17:4), and most glorious of all (John 19:30), the reverberating words of eternal victory uttered by the dying Savior, "It is finished."

As we read verse by verse in Exodus 40, starting from verse 18, we see the Tabernacle with its court reared up and finished, and then at verse 34 Jehovah manifests His approval and satisfaction by covering the tent with the cloud and filling the Tabernacle with His glory. The Shekinah glory of Jehovah rested upon the blood-sprinkled mercy-seat. Notice the good foundation laid in verse 18. The portable character of the ark with its mercy-seat in verse 20 is worthy of attention. A merciful God provided staves so that on their shoulders His priests might carry His ark along with them in their wanderings. One thinks of the scene at Bethany when Christ commanded His disciples first to take away the stone, and then when Lazarus came forth, "loose him, and let him go." Human responsibility and divine power working together like the staves in the rings of the ark. In verse 22 we seem to hear Him say, "I am the Bread of Life," and in verse 24 we think of that other word, "I am the Light of the World." In verse 28, again, we hear His voice say, "I am the Door," and in verse 30 we think of that other word as we stand looking into the courtyard and thinking of all that is inside the court and the Tabernacle, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me."

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A farmer was sowing wheat in his field, by hand, when I stopped by and stood to watch, fascinated by the way he did the sowing, so methodically and carefully. He then said to me, "I do not mind who may reap, but I like to do my own sowing." He considered that the most important part of the field lay in the *sowing*. I think that I learned the lesson. At least I remember it. Ours — it is to sow. His — it is to give the increase and "*in due time we shall reap if we faint not.*"

*Submitted by J. Eddie Fairfield, Venezuela*

## RIGHTLY DIVIDING THE WORD OF TRUTH II TIMOTHY 2:15 (Part V)

*By George Graham*

In the former article we have looked at the truth of judgment as revealed in the New Testament scriptures. Let us look now at the truth concerning the Church. The word for church in Greek is the word *ekklesia*, sometimes translated assembly. It means a calling out (*ek*, out of; and *kaleo*, to call). Israel, as an example, is called out of (separated from) Egypt and constituted the church, or assembly, in the wilderness (Acts 7:38). The church is not a material building as is thought and spoken of by some. This is confirmed in Acts 8:1, "At that time there was great persecution against the church (or assembly) which was at Jerusalem; and they were all scattered abroad." We will search in vain to find the church mentioned directly in the Old Testament, as it is a New Testament revelation. The Lord Jesus is the first to speak about it. In Matt. 16:18 He speaks of it in the sense of Eph. 1:22-23, "The church which is His body," comprised of every true believer in Christ from the day of Pentecost (Acts 2) until the Rapture (I Thess. 4:13-17). In Matt. 18:20 He speaks about it in its local setting. There is a marked distinction between these two aspects which we shall look at later. The former is brought before us in Ephesians; the latter, in Corinthians.

When the Lord spoke about the church in Matt. 16:18, it was something yet future. We have no doubt He was speaking of that great work which had its beginning in Acts 2 consequent upon the coming down out of heaven of the Holy Spirit. Here we have the birthday, or beginning, of this present church age. The Builder is Christ, by the Spirit, through the preaching of the gospel. The foundation is His glorious person, "Thou art the Christ, the Son of the living God." In spite of all the hellish assaults of the devil down through the age as a roaring lion, and the introduction of his diabolical teachings to deceive and damn as an angel of light, this great work goes on and will be completed. That moment is at hand, the Rapture.

The church is not an organization, the product of the human mind, but a living organism composed of living stones (I Pet. 2:5), linked eternally to Him, who is The Living Stone, by the work of the Spirit of God. There are no dead stones in that spiritual building. How does one become a member of that body or a living stone in that building, or spiritual house? It is the work of the Spirit of God. The moment the new birth takes place in the experience of the individual, that very moment, he or she is added to, or baptized into, the body by the Spirit (I Cor. 12:13 R.V.). All barriers are broken down. There are no distinctions for we are all one in Christ Jesus. We read, "There is neither Jew nor Greek (national), there is neither bond or free (social), there

is neither male nor female (gender): for ye are all one in Christ Jesus" (Gal. 3:28). As a member in that mystical body, I am there for ever, never to be put out — "Once in Christ, in Christ for ever, thus the eternal covenant stands."

The local assembly is different, as we shall see. Similar terms are used to designate the church as a whole and the local assembly gathered to the Lord's name. In Eph. 2:21 the whole church is spoken of as an holy temple in the Lord; whereas, in I Cor. 3:16 the local assembly is spoken of as a temple of God. The Lord speaks of the whole church as a flock (John 10:16 R.V.); whereas Paul speaks of the local assembly, in similar fashion, as the little flock (Acts 20:28 R.V.). There are other similarities but it does not mean the local assembly is a facsimile of the whole, as some teach.

The body (mystical) of Christ embraces every believer in Christ; not so the local assembly. Baptism in water is never associated with the church which is His body (mystical), but it is with the local assembly. The local assemblies were comprised of baptized believers. The breaking of bread, instituted by the Lord the night He was betrayed, is linked with the local assembly and the local assembly only. It is the privilege of all within the fellowship, provided all is correct morally and doctrinally.

The local assembly is spoken of as, "The house of God, which is the church of the living God, the pillar and ground of the truth" (I Tim. 3:15). That being so, the apostle is emphasizing the need for behavior becoming such a holy place. Discipline is always associated with the local assembly. We could never think of it as associated with the church which is His body (mystical). The distinction of the sexes exists in the local assembly. In I Cor. 14:34 we read, "Let your women keep silence in the churches (or assemblies): for it is not permitted unto them to speak." We have the same line of teaching in I Tim. 2:11-12, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Irrespective of what any have to say, this is commanded by God.

It is also a solemn possibility that one may be put away (excommunicated) from the local assembly on account of moral evil (I Cor. 5:1-13) or doctrinal evil (I Tim. 1:20). Some become dissatisfied for some reason or other and leave God's assembly.

Reception into and care for the local assembly suggest human responsibility, thus we have overseers or shepherds. The overseer speaks of rule and authority. The shepherd speaks of affection and care. These are scriptural terms used of the same men in God's local assembly. Enough has been written to show from the word of God the distinction between the two aspects of the church.

All that we see in Christendom, the vast religious system that bears the name of Christ, is the result of two things. First: failure to

distinguish between things which differ, and obedience to the word of God. Second: the intrusion of the human mind, and setting aside, or rejecting, the Word of God.

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## WHY I AM IN AN ASSEMBLY OF GOD

*By Eugene Badgley, Ontario*

One of the most misunderstood and neglected truths of the Bible amongst evangelicals is that of the Church in its local aspect. The child of God who is earnestly seeking guidance as to a place of fellowship becomes confused when about him are numerous churches that profess to be carrying out the Word of God. We thank God for those who preach the gospel and seek to see souls saved, yet we will never find in the New Testament the authority for church organization as is practiced in Christendom. For seven years of my christian life I belonged to an evangelical fundamental church that took a Biblical position in respect to the verbal plenary inspiration of the Scriptures, Salvation by faith alone, the Person of Christ, His atoning work at the cross, and other fundamental truths. However, the truth of gathering to His Name and the government of a local assembly was completely misunderstood and made light of. After much exercise the Lord led us outside the camp and gathered us unto Himself. If you were asked "Why are you in a New Testament assembly?" what scriptural reply would you be able to give? Peter says, "Sanctify the Lord God in your hearts: and be ready alway to give an answer to every man that asketh . . ." (I Peter 3:15). It is important that the truth of a local assembly be stated simply and in scriptural terms so that those already in assembly fellowship will be settled and those seeking guidance will be further instructed.

I would like to state three scriptural reasons as to why I am in a New Testament assembly. The first and foremost reason is because of **a Person** – owning the Supreme Authority of His Name. The Lord Jesus Christ is our great attraction and His Name is the highest authority. The simplest expression of an assembly is found in Matthew 18:20 and is further developed when the assembly is functioning in Acts 2:41, 42. This verse is also the Magna Carta of a local assembly, a Divine record that secures for the exercised believer the authority to gather unto His Name alone. This is not a casual or irregular gathering wherever two or three might so desire to meet, but the gathering of believers who have forsaken all other names and own the Lordship of His Name. A careful look at the verse will make this clear. The verse translated literally would read, "Where two or three are, having been and being gathered together in My Name, there am I in the midst of them." Two little prepositions should also be noticed.

The first preposition "in" is the greek word (eis) which indicates motion towards. It can be translated "unto" which identifies the One to whom we are gathered; or it can be translated "into" in which case it means "in the sphere of" and this would tell us of the authority of His Name. The second preposition "in" (greek "en") stresses preeminence. The Epistle to the Hebrews carries the same theme as the writer sets forth the superiority of the Lord Jesus Christ. The Hebrew believers had difficulty in leaving the old system of Judaism and the tendency was to draw back. In chapter 9 the author shows that God had displaced the old order and in doing so gives to them in chapter 10 a description of the new gathering, the assembly of God. At the close of the epistle the Spirit of God once more turns their attention to the Glorious Person of Christ and says "Let us go forth *unto Him* without the camp. . . ." While His bodily presence is in Heaven, His personal presence is in the midst of His people. This is more than the Holy Spirit being in the midst (I Cor. 3:16), and more than the presence of God *with* His people. The ground of our gathering then is not on the ground of the one body or the doctrines of men but the person of Christ, owning the supreme authority of His Name.

The second reason why I am in a New Testament assembly is because of a ***Pattern*** — acknowledging the Supremacy and Authority of the Holy Scriptures. The first assembly (Acts 2:41, 42) is a pattern for every assembly. Those who have been gathered out, set aside rules, creeds, and regulations devised by men, and have made the Word of God their sole appeal for all matters of doctrine and practice. The seven truths associated with the first assembly are developed and enlarged on in the epistles that deal with assembly order. In Acts 2 those who were saved were baptized and then added to the local company, and they continued stedfastly in the Apostles doctrine which was the teaching of Christ; the fellowship which is assembly fellowship; the Breaking of Bread and prayers. The fellowship is to be distinguished from friendship. Fellowship in an assembly is based on spiritual principles. We might call this fellowship of light that is enjoyed by continuing stedfastly or missed by disobedience to the Word. Friendship is centered around persons, and while there is a degree of this type of fellowship, the fellowship of an assembly takes on a higher order, for it is a partnership where we share the same spiritual truth and enjoy the same privileges for we have been called "unto the fellowship of His Son Jesus Christ our Lord" (I Cor. 1:9). The breaking of bread was the central gathering of the local assemblies. It gave character to the rest of the meetings and was never observed apart from the permanent testimony. We have no authority to alter this pattern. It was upon the first day of the week, "the disciples came together to break bread" (Acts 20:7). And as often as we follow this pattern we "shew the Lord's death until He comes" (I Cor.

11:26). The prayers of the Christians were the power of the early church and this was evident throughout the book of the Acts. Putting this pattern together we can see that the teaching of the apostles formed and secured the fellowship and this assembly fellowship was expressed in the breaking of bread and prayers. This cannot be improved upon. What a need there is today of plain expository preaching and teaching of the Word of God in this regard. When the assembly at Antioch was formed (Acts 11), Barnabas recognized that there was a need for the believers to be taught. He sought for Paul and when he had found him he brought him to Antioch and for "a whole year they assembled themselves with the church, and taught much people." Again in Acts 18 when Paul came to Corinth and saw a work done for God, he continued with them for a year and a half teaching the Word of God among them. Later he wrote an epistle to the Corinthians to correct the problems that had developed in that assembly. There was division and disorder that had affected the fellowship, but his teaching corrected the disorder and secured the fellowship that had been divided. The apostle was concerned that the pattern he had taught them might be displaced by man's organization, thus usurping the authority of God's Word. Interestingly enough, in Matthew's account of the great commission, he puts the emphasis upon teaching. "Go ye therefore, and teach (disciple) all nations, baptizing them . . . teaching them to observe all things . . ." (Matt. 28:19, 20). One will search in vain to find the pattern of an assembly practiced in evangelical circles.

The final reason why I am in a New Testament assembly is because of **a Power** – acknowledging the Sovereign control of the Holy Spirit. As we learned in Matthew 18:20, the Holy Spirit is the power that gathers believers together unto a Person and they become the dwelling place of the Spirit of God (I Cor. 3:16). In the assembly He is the administrator and the controlling power. However, He can be quenched by resisting or disobeying revealed truth. Denominations quench the Spirit with their human arrangements and delegated paid positions. The assembly is the only place where the priesthood of believers can function, allowing the Holy Spirit to lead believers in worship. His ministry is to glorify Christ (John 16:13, 14). According to Acts 20:17–38, He raises up overseers to guide the assembly and is sovereign in communicating gifts as indicated in I Cor. 12. The Corinthians had the charisma but not spirituality. They had to be taught that it was the Spirit of God that regulated the ministry of gift (I Cor. 14). Since they were also in a carnal condition, they were not controlled by the Spirit of love which Paul covered in the thirteenth chapter. Without love the exercise of gift was nothing, for "knowledge puffeth up, but love edifieth" (I Cor. 8:1). If we lack this Divine oil we are in fact denying all that we claim to be orthodox in, in respect

to the Person, Pattern and Power of the assembly testimony. Jesus said, "If a man love Me he will keep my Words" (John 14:23). Devotion to Christ is essential if we are to carry out a right position (Rev. 2:4).

In view of a day when there is so much departure from the "things which are most surely believed amongst us," it is essential that you know the scriptural reason why you are in an assembly. Let us "hold fast to the pattern of sound words" (II Tim. 1:13), and so much the more as ye see the day approaching (Heb. 10:25).

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## THINGS THAT "CAME TO PASS" IN LUKE'S GOSPEL

*By Ben Nicholson, Australia*

This phrase is used often in the scriptures. It is interesting and important because it is part of the inspired Word of God. Also the context is always helpful. The phrase is used about fifty times in the Gospel of Luke and only four times in the Gospel of John. The Gospel of Luke is the "Gospel of man" and as far as men are concerned things do "come to pass," none of them are permanent. The Gospel of John is the "Gospel of the Eternal Son" and with the eternal One things come and they do not pass. He, our Lord Jesus Christ, is the Great High Priest of good things to come (Hebrews 9:11), and they will never pass.

The order in which this phrase is found in Luke's Gospel is interesting. First, it is used in connection with the old economy and finally it is associated with the Lord Jesus at the time when He was parted from His disciples. Luke ch. 1 reveals a reference to "the Priest," the "sweet incense" and "the altar" and in verse 8 it says "and it came to pass." Indeed the Aaronic Priesthood came and it passed, the burning of the incense also (a lovely type of Christ), but He who is now exalted at God's Right Hand is a Priest for ever after the order of Melchisedec.

In Heaven we will enjoy our Lord Jesus who is the great antitype of the sweet incense. The first component of the sweet incense speaks of His grace, the second of His power, the third of His care, the fourth of His holiness and the fifth, His purity. The sweet incense is a perpetual incense (Exodus 30). Our Lord Jesus Christ in Heaven is a perpetual incense and He will be the same for ever. He will make Heaven what it is for every one of us. From His own gracious Hand we will receive and enjoy the good things to come and like Him they will never pass. We can say of Him that "He is altogether lovely" and of the good things to come we will also say "the half hath not been told." His grace, power, care, holiness, purity, sweetness and fragrance will be enjoyed for ever.

Another reference to this phrase "*It came to pass*" is in Luke 5:1, "and it came to pass as the people pressed upon Him to hear the Word of God He stood by the Lake Gennesaret."

Here is something important that "comes to pass," something we cannot afford to miss. Once every twenty-four hours comes the golden opportunity when as soon as we can in the morning, press upon Him to hear the Word of God and press upon Him in prayer. We cannot afford spiritually to miss grasping the blessedness of that golden hour; if we postpone it until midday the time will be more difficult to find, and if we leave it until the evening we will discover to our great loss that our fervor and desire has greatly decreased because of mental and physical fatigue. The people in Luke 5 were intent and hungered for the Word of God, they set their hearts upon it, they would not give up.

This gospel is a very practical one and this is where the practice begins. If we desire to be men and women for God this exercise must be pursued with diligence. Let us heed the warning. Every morning when the opportunity and the responsibility comes around and it is neglected, it will surely pass. A hasty prayer and a verse of scripture read at random to ease our conscience is soon forgotten and results in barrenness of soul and spirit. Our love for the Lord and His Word is so diminished that we begin to wonder where we stand before the Lord.

A further reference to the phrase "*It came to pass*" is in Luke 7:11 where we read "it came to pass the day after that He went into a City called Nain" (v. 12). "Now when He came nigh to the gate of the city behold there was a dead man carried out, the only son of his mother and she was a widow." Here are several things that "came to pass." First, there was sickness, then sorrow and finally death. It is good to notice that these things all came to pass "the day after," pointing us, of course, to the eternal day.

The widow woman had suffered not only once but twice for into her home had come sickness, sorrow and finally death, and she was left alone. Nain means green pastures or pleasantness — the city was far from being either for the dear old widow in her sorrow. We can thank God for the day after, that is to come when Revelation 21:4 will be fulfilled, "and God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain for the former things are passed away." What home has not been touched at some time or other by sickness, sorrow or death, and from this scene at the gate of Nain we can gather some comfort, help and encouragement.

When the Lord comes for His own, loved ones will meet in a joyful surprise, sons will be given back to their mothers and mothers to their daughters. The Lord Jesus said to that mother at Nain "weep

not." At the Rapture, tears will be wiped away and there will be no more crying for the former things will come to pass. Some of our relations and friends have already passed into the presence of the Lord; they knew Him as their Savior and Lord and of them we are sure that they are "absent from the body and present with the Lord." Others have passed away and we are uncertain of their eternal destiny; this causes us grief and sorrow.

Let me direct all who are thus concerned to Leviticus ch. 5. The man had already been redeemed by the lamb in Egypt, pointing us to the Lamb of Calvary. The offerings also point us to the cross, and the man who had sinned (trespassed) was to bring "a lamb," (v. 6) "or two turtle doves or two young pigeons, or the tenth part of an ephah of fine flour without oil or frankincense" (v. 11). Each of these offerings speak of the Person and work of our Lord Jesus Christ and each one is of the same value in God's sight. Praise God that it is His estimation of the work of Christ that saves, not ours. We came one day in our need and simplicity and just accepted Him as our Savior and Lord and we were gloriously saved. We did not appreciate then the enormous value and worth of His glorious Person and His work for us; it will take Eternity to unfold it all to us.

Can we digress just here and say that we do believe and stand for the wholehearted preaching of the gospel in the power of the Holy Spirit when the three R's are proclaimed, that is, man's Ruin, God's Remedy and man's Responsibility. We are not encouraged by the weak appeals made to children and adults; no doubt some have responded to this type of appeal and have been really saved, but do let us return to the proclamation of the glorious gospel message in all its power and simplicity and let us refrain from words of appeal that very often confuse rather than help the unsaved. The Holy Spirit of God will do His own work.

We love Him now whom we have not seen – how much more shall we love Him when we do see Him. It is God's estimation of the value and worth of the Person and work of our Lord Jesus Christ for us at Calvary which saves, praise God, and amongst those thousands of people we will see in Heaven will be those who only had the "tenth part of an ephah of fine flour" appreciation of Him and His work. We will be surprised to see some neighbors, friends, relatives in Heaven, people we never expected to be there, perhaps some business acquaintances and others to whom we have only spoken occasionally. What a blessed hope this really is. "When we all get to Heaven what a day of rejoicing that will be, when we all see Jesus we will sing and shout the victory." In the meantime may our heartfelt appreciation of Him increase as we read more of Him in the Holy Scriptures and spend more time in prayer.

*(To be continued)*

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## QUESTIONS AND ANSWERS

*By Harold S. Paisley*

**Question:** The answer to the following question would be appreciated in *Words in Season*. In a Bible reading some difficulty was experienced in the understanding of the words, "It seemed good to the Holy Ghost and us" (Acts 15:28). How can it be known what seems good to the Spirit of God?

**Answer:** The present ministry of the Person of the Holy Spirit upon earth, dwelling amongst the saints in assembly fellowship for their guidance in worship and witness, is one of the key factors of this Church age. One of His greatest ministries is to illuminate the Word of God suited to each circumstance arising in the assembly life of the saints, and bestowing grace to the Lord's people to bow to the final authority of the Scriptures for direction in every difficulty. This is the explanation to the question. The words, "It seemed good to the Holy Spirit and us to lay upon you no greater burden" is taken from an apostolic letter written by the brethren in Jerusalem to their Gentile brethren, whose minds had been disturbed by the misleading ministry of certain teachers who would bring them into subjection to the law of Moses. At the meeting in Jerusalem to consider this matter, James quoted the words of Amos 9:11 & 12 as proof that God had spoken of blessing to the Gentiles showing that it was a wrong conception to attempt to make semi-Jews of believing Gentiles in Antioch or elsewhere, by insisting upon their circumcision and the keeping of the law of Moses. We see plainly in this how the Holy Spirit had settled the problem, and to this all the apostles and elders bowed, owning the authority of the Scriptures of Truth. It was in this manner that the Spirit and the assembly arrived at unity concerning the mind of the Lord. This principle is very much needed today in the settling of disputes among the believers. The Word of God under the influence of the Holy Spirit is sufficient to bring about the solution to the problems which seem to be so evident in our day. Many go unsolved, bringing internal strife and often open divisions to the ruination of testimony and the dishonor of the Name of the Lord. In all this we witness the enmity of Satan to the Testimony of God, and yet there is the more excellent way to seek in humble waiting upon the Lord to give direction by His Spirit through the Word of God, and then for grace to bow alone to the solution.

It may be added that contrary to the usual application of Amos 9:11-12 to teach a prophetic program of events, the quotation was used by James as directed by the Spirit for its reference to the Gentiles.

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**Williamston, MI** - To mark the opening of the new Gospel Hall, at 3510 Zimmer Road, an afternoon meeting was held on May 17 at which a number from several other assemblies were present. Brethren Joseph Clarquist, Lawrence Perkins and Albert Shutt gave encouraging ministry.

**Cashton, WI** - Brother Joel Portman with the help of brethren from the Ontario Assembly began tent meetings on July 6. They saw blessing in a similar effort there last summer.

**Fergus Falls, MN** - Brethren Robert Orr and Lloyd Ballhagen, Sr. began tent meetings here on June 21.

**Fayette, IA** - Brother Bruce Collins with the help of his brother, Victor, of the West Union Assembly, are planning to have tent meetings here.

**Garnavillo, IA** - The conference was considered very good with a number of brethren present to help. Brother John Frith visited different assemblies in Iowa and Wisconsin ere going to Vancouver. On June 21, the Lord's Day after their conference, eight obeyed the Lord in baptism.

**Marion, IA** - On June 28, three were baptized.

**Tipton, IA** - Brother Allan Christopherson with the help of local brethren started tent meetings here on June 28.

**Parkersburg, IA** - Brethren David Oliver and Eugene Higgins purpose starting tent meetings on August 2nd.

**Ord, NE** - Brother Roy Weber with the help of brother Talmadge Southard of the Stout, IA Assembly had tent meetings. Young brethren from the Cedar Falls, IA Assembly conducted children's meetings which were encouraging.

**Marysville, WA** - In tent meetings conducted by brethren Gaius Goff and Jonathan Procopio, some blessing has been seen in salvation with good attendance still prevailing.

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## REPORTS - CANADA

**Gander, Nfld.** - Brethren Marvin Derksen and Gordon Williams are spending the month of July in open air work and children's meetings here to be followed by similar efforts at Hare Bay, Dedman's Bay, and Fogo.

**Port aux Basques, Nfld.** - Brother James Jarvin with the help of brother Robert Fuller of the Lake Shore, Ont. Assembly are having tent meetings.

**Tabatier, Que.** - Brother Alexander Dryburgh is spending some of July in this community to do visiting and hold open air meetings.

**Mermaid, P.E.I.** - In this suburb of Charlottetown, brethren Albert Ramsay and Peter Orasuk started tent meetings on July 8.

**Clementsvalle, N.S.** - Two sisters were baptized on June 28, one saved at the beginning of the year, the other from the Yarmouth area.

**Pugwash Junction, N.S.** - Conference held over the first weekend of July was large and characterized by good and practical ministry given. Brother Oswald MacLeod was remaining in the area for a few weeks. It was a cheer to the saints to see brother T.F. (Floyd) Stewart, though weak in body, present for a couple of the meetings.

**Wallace, N.S.** - Brethren William Bingham and M.J. (James) McClelland are starting tent meetings on July 12.

**Weaver's Settlement, N.S.** - Gospel meetings conducted by brethren Kenneth Taylor and Noel Burden ended on July 1 with two professing salvation. Brother Taylor is leaving for Dominica on July 18 to spend the remainder of the summer in helping the work there.

**Duguayville, N.B.** - Brethren Leslie Wells and Larry Buote began meetings under canvas on June 29. This is in the French-speaking work.

**Lutes Mountain, N.B.** - Brethren Frank Pearcey and Murray McCandless started tent meetings in this community three miles west of Moncton, on July 7.

**Merlin, Ont.** - Brethren Paul Kember and Shadrach Kember Jr. commenced tent meetings on July 5.

**Stayner, Ont.** - Brother Harold Paisley expects to have tent meetings here in August.

**Toronto, Ont.** - Brother Vern Markle keeps busy in the gospel in settlements where there is opportunity to use the Portuguese, Italian and Spanish languages.

**Maberly, Ont.** - The assembly is arranging a baptism for July 18, when a young mother, who was acquainted with the gospel through her children coming to the Sunday School, will be obeying the Lord. Brother Murray McLeod expects to do some visiting in this district during the summer months.

**Nipissing Junction, Ont.** - The two Bible Readings taking up The Rapture and The Coming of the Lord to the Earth were the high points of the conference held over the first weekend of June.

**Timmins, Ont.** - Brethren Murray Pratt and Bruce Rodgers started tent meetings on July 5.

**Toronto, Ont.** - **Brock Avenue Gospel Hall** - In the gospel meeting on June 14, which was shared by brethren Frank Pearcey and Peter Simms, a young man professed to be saved. Brother Simms, on a brief furlough from Dominica, is giving reports of the work on that island in different assemblies in Toronto.

**Austin, Man.** - Brethren James Webb and Robert Boyle are starting tent meetings on July 12.

**Brandon, Man.** - Brethren George Patterson and Lorne Mitchell saw some blessing in gospel meetings held here in the spring.

**Roseisle, Man.** - Brethren Phillip Harding of England and Alfred Dudley of South Africa, visited here and other assemblies on the Canadian Prairies, in between the conferences at Portage la Prairie, Glen Ewen and Taylorside.

**Winnipeg, Man.** - **West End Gospel Hall** - The assembly had the joy of receiving a young brother and a young sister into their fellowship within recent weeks. Brother S.J. (Fred) Krauss was with the assembly for three nights.

\* \* \* \* \*

## REPORTS - FOREIGN

**BRAZIL** - Brother Thomas Matthews writes of having Bible Readings in his home assembly at Novo Hamburgo on Church Truth. The book written by brother Norman Crawford, *Gathering Unto His Name* has been of special help in this exercise. Brother Henry (Harry) Wilson and his wife along with their two younger children left for Ireland in mid-June, as Mrs. Wilson has not been too well and may require heart surgery.

**NORTHERN IRELAND - Clough** - Brethren Wilson Jennings and James Martin are now in the ninth week of gospel meetings in their portable hall. Numbers are good and some have professed. **Derriaghy** - Brethren J.E. (Eddie) Fairfield and J.S. Thompson had good attendance in gospel meetings. **Derryhubbert** - In this district, a few miles from Loughall, brother W.J. Nesbitt and his son, Andrew, are finding response in tent meetings. **Ballynahinch** - Brethren James Allen and James G. Hutchinson are real encouraged as to the numbers attending gospel meetings being held in the Gospel Hall. Biggest meetings in this town in over thirty years with the hall packed to capacity. They plan to leave for Malaysia on July 30. **Drumlough** - Conference held here in May was considered one of the most practical as to ministry for some years. **Straidarran** - Brother Brian Glendinning with the help of brother Bertie Smith of this assembly are preaching the gospel. **Martray** - Bible Reading and conference was well attended and a time of encouragement. The assembly was cheered by five being recently received into the fellowship.

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### CONFERENCES

**Hitesville, IA** - Conference on September 19 and 20 with Prayer Meeting on Friday at 7:45 in the Gospel Hall. All other meetings to be held in the Aplington Community School, 215-10th Street, Aplington. Bible Reading at 9:00 on Lord's Day - I Corinthians 11. Breaking of Bread at 10:30. Corr. Dr. Larry L. Brandt, 509 Lincoln Street, Parkersburg, IA 50665. (319) 346-1084. School (319) 347-2394.

**Arnstein, Ont.** - Conference on September 19 and 20 with Prayer Meeting on Friday at 7:30. Bible Reading on Saturday at 8:45 and 10:30 on John 15 and on Lord's Day at 8:45 on Isaiah 53. Breaking of Bread at 10:00. Supper will be served on Friday at 5:00. All meetings to be held in the Gospel Hall. Corr. Don Brunne, Arnstein, Ont. P0H 1A0. (705) 757-2030.

**Midland Park, NJ** - Conference to be held in the Gospel Hall, 61 Prospect Street on September 26 and 27 with Prayer Meeting on Friday at 7:45. Breaking of Bread at 10:00. Corr. T. Edgar Chambers, 550 Franklin Terrace, Wyckoff, NJ 07481. (201) 652-4862. Gospel Hall (201) 447-0654.

**Livonia, MI - Stark Road Gospel Hall** - The dates and subject for the Bi-monthly Bible Readings for the 1987-1988 season to be held in the Gospel Hall, 9280 Stark Road are as follows: starting on Saturday afternoon at 4:00 - September 26, January 23 and March 26 - I Timothy. No Bible Reading in November. Corr. James K. Vallance, 47100 Maplebrook, Northville, MI 48167. (313) 349-4258. Gospel Hall (313) 425-4910.

**Chapman Valley and Parry Sound, Ont.** - Joint conference to be held in the Gospel Hall, Highway #124 and Miller Road, Sundridge (Chapman Valley), on September 26 and 27 with Prayer meeting on Friday at 7:30. Bible Readings are scheduled on the Prophetic View of the Seven Parables of Matthew 13; Person of the Holy Spirit; and the Preeminence of Christ - Colossians 1:15-22. Breaking of Bread at 10:00. Corr. Herbert West, Lakeview Drive, Sundridge, Ont. P0A 1Z0. (705) 384-5280 (Chapman Valley) and George Yocum, Box #336, Parry Sound, Ont. P2A 2X4. (705) 746-8415 (Parry Sound).

**Austin, Man.** - Conference to be held in the Gospel Hall, Bishop Street and Government Road on September 26 and 27 with Prayer Meeting on Friday at 8:00. First meeting on Saturday at 2:00 for ministry. Breaking of Bread at 10:30. Corr. Lyle Knox, Box #151, Austin, Man. R0H 0C0. (204) 637-2115.

**Hardwick, VT** - Conference to be held on October 3 and 4 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, 27 Lower Cherry Street, Hardwick. All other meetings to be held in the Hardwick Elementary School, Main Street. Breaking of Bread at 10:00. Corr. William D. Scott, Route #1, Box #1144, Hardwick, VT 05843. (802) 472-6257. School (802) 472-5411. NOTE: This is two weeks later than in former years. Thus, it is requested that advance notice be given for those needing accommodations, in that it is the fall foliage season.

**Manchester, IA** - The 57th annual conference to be held on October 3 and 4 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, Union and Wayne Streets. All other meetings to be held in the Middle School, 1101 Doctor Street, Breaking of Bread at 10:30. Corr. C.F. Foster, 129 Delhi Road, R.R. #2, Manchester, IA 52057. (319) 927-2963.

**Clinton, Ont. - Joseph Street Gospel Hall** - The 19th annual conference to be held on October 3 and 4 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, 143 Joseph Street. All other meetings to be held in the Central Huron Secondary School, Princess Street East. First meeting on Saturday at 10:00. Bible Readings on "Present High Priestly Work of our Lord Jesus Christ for His Saints" and "The Believers Priesthood - Privilege and Responsibility" Breaking of Bread at 10:00. Corr. Douglas McDonald, Box 329, Clinton, Ont. N0M 1L0. (416) 625-3125 or (519) 565-2752. School (519) 482-3471.

**Roseisle, Man.** - Annual conference to be held in the Gospel Hall on October 3 and 4 with Prayer Meeting on Friday at 7:30. Bible Reading on Galatians 6. Breaking of Bread at 10:30. Corr. Peter H. Dyck, Roseisle, Man. R0G 1V0. (204) 828-3509. Gospel Hall (204) 828-3484.

**Baldwin City, KS - Coal Creek Gospel Hall** - Annual all-day meeting to be held in the Gospel Hall 1½ miles north of Baldwin City on Highway 1055 on Lord's Day, October 11. Assembly Prayer Meeting on Friday at 7:30. Bible Reading at 10:00 on Isaiah 53. Breaking of Bread at 11:00. Corr. Delbert Hird, Route #3, Box #288, Ottawa, KS 66067. (913) 242-5360 or (913) 594-6628. Gospel Hall (913) 594-6628.

**Sydney Mines, N.S. - Cape Breton Conference** - This conference sponsored by the five Cape Breton Assemblies will be held on October 11 and 12 with Prayer Meeting on Saturday at 7:30. Bible Readings on I Corinthians 11 and 12. Breaking of Bread at 10:00. All meetings to be held in the Sydney Mines Memorial High School. Corr. Norman A. MacQueen, 7 Victoria Drive, Sydney Mines, N.S. B1V 3B4. (902) 736-9690. School (902) 736-6233.

**Shediac, N.B.** - The assembly is convening their fourth conference on October 10 and 11 with Prayer Meeting on Friday at 7:30. First meeting on Saturday at 1:00. Breaking of Bread at 10:00. All meetings to be held in the Gospel Hall, Ohio Road, Shediac. Corr. Robert F. Arsenault, 29 Carney Avenue, Moncton, N.B. E1C 4H4. (506) 389-3324. Gospel Hall (506) 532-2523.

**Orillia, Ont. - Dominion Gospel Hall** - Conference on October 10 and 11 in the Orillia District Collegiate, West Street North. No Prayer Meeting on Friday night. First meeting on Saturday at 10:00. Bible Reading on Saturday - Temptation in the Wilderness - Luke 4; on Lord's Day - Gethsemane. Breaking of Bread at 10:00. Corr. Andrew Adams, 452 Peter Street, North, Orillia, Ont. L3V 5A7. (705) 326-9698.

**St. Thomas, Ont.** - The 37th annual conference on October 10, 11 and 12 with Prayer Meeting on Friday at 7:45 in the Gospel Hall, One Sunset Drive. All other meetings in the Parkside Collegiate High School, 241 Sunset Drive, Highway #4. No meeting on Saturday morning. Bible Readings on Hebrews 1 and 2. Breaking of Bread at 10:30. Corr. Allen McCandless, R.R. #1, Port Stanley, Ont. N0L 2A0. (519) 769-2472. School (519) 633-0090.

**Brandon, Man.** - Annual conference to be held in the Gospel Hall, 1412-22nd Street on October 11 and 12 with Prayer Meeting on Saturday at 7:00. Breaking of Bread at 10:30. Corr. Alan G. Ritchie, 23 Creighton Blvd., Brandon, Man. R7B 0Y1. (204) 727-4971. Gospel Hall (204) 728-7849.

**Maidstone and Mervin, Sask.** - Joint conference on October 10 and 11 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, Fourth Avenue and Main Street, Maidstone. All other meetings to be held in the Legion Hall, Main Street, Maidstone. Breaking of Bread at 10:30. Corr. S.J. Foster, Box #51, Maidstone, Sask. S0M 1M0. (306) 893-2315 (Maidstone) and Edmund G. Barr, Box #52, Mervin, Sask. S0M 1Y0. (306) 845-2296 (Mervin).

**Vancouver, B.C. - Victoria Drive Gospel Hall** - Annual conference to be held on October 10, 11 and 12 with Prayer Meeting on Friday at 7:30. Breaking of Bread at 9:30. These two meetings to be held in the Gospel Hall, 4659 Victoria Drive. All other meetings to be held in the Killarney Secondary School, 49th Avenue and Killarney Street. Corr. Tom Barr, 935 Gatensbury Street, Coquitlam, B.C. V3J 5H9. (604) 936-7162. School (604) 435-8121.

\* \* \* \* \*

### HOME CALLS

**Blues Mills, N.S.** - Our dear brother, **Neil MacDonald**, age 79, suddenly went to be with Christ on June 5. He was saved in 1940 in the old Cliff Street Gospel Hall, Boston, MA and afterward was baptized and received into assembly fellowship. In 1969, he and his wife moved to Blues Mills, where they were in fellowship with the assembly at Baddeck. Remember his wife, Catherine, who is cheered by the prospect of His coming.

**Saginaw, MI** - Our beloved brother, **Herbert J. Flood**, age 97, was taken Home on June 13. He was born near Sault Ste. Marie, MI and saved on October 23, 1923, after which he was received into the fellowship at Sault Ste. Marie, MI. After his marriage, he was part of the assembly at Ferndale and later at Alpena, and in his closing years at Saginaw. His life was truly characterized by "for me to live is Christ." He covered towns with tracts and gave them out practically every day of his life until at the age of 90, both of his legs were badly broken which greatly curtailed this activity. Two unsaved grandchildren were a burden to him - they should have a place in our prayers. He leaves an only daughter who, with her husband, are in the Saginaw Assembly.

**Bainbridge, County Down, Northern Ireland** - Our esteemed sister, **Mrs. Elizabeth Curran**, went to be with the Lord on June 13. She was born in 1900 and at an early age was baptized and received into the Bainbridge Assembly, where she remained for the rest of her days. In 1921, she was married to Robert Curran, who was a well-known preacher of the Gospel in Northern Ireland and who went Home on December 15, 1951. To this union were born four sons, who with their wives are in assembly fellowship. Her oldest son, Samuel, has been serving the Lord in Brazil since 1958. The very large funeral was a proof of the high esteem in which she was held with brethren John McCann (of Brazil) and James G. Hutchinson sharing the services.

**Bryn Mawr, PA** - Our brother, **Roger Greer**, passed peacefully into His presence on June 16, at the age of 81, after having been confined to home for the past five years as the result of a stroke.

**Midland Park, NJ** - Our dear brother, **Herman Zuidema**, age 74, went Home on June 17. He was born in Ridgewood and was saved on May 18, 1929 during gospel meetings held in Midland Park by the late brother James McCullough. In that the assembly was formed in 1927, he was part of the

fellowship practically from its inception, where he was appreciated for his faithfulness and interest in the spread of the gospel. Although getting weaker in body, he took part at the Remembrance Meeting a few weeks before passing into His presence. He leaves his wife, Jessie, who is in assembly fellowship, three children and four grandsons.

**Marple, PA** - Our dear sister, **Mrs. Floyd (Mary) Fouts**, age 72, passed into His presence on June 17.

**Toronto, Ont.** - **Broadview Avenue Gospel Hall** - Our esteemed brother, **Joseph Higgins**, passed into the Lord's presence on June 17, age 80. He was born in Scotland and saved there at the tender age of 8. He came to Canada as a young man and has been a part of the Broadview Avenue assembly for many years, serving as a respected elder and for the past number of years as correspondent. He was a faithful brother, who did not compromise the principles of Scripture relative to the assembly. His godly counsel will be missed. Brethren Jack Yocum and Frank Pearcey shared in the funeral services.

**Clementsvalle, N.S.** - Our beloved sister, **Mrs. Sidney (Maudie) Parker**, age 53, went to be with Christ on June 19, after a prolonged illness which was patiently borne. She was saved at the age of 16 through Isaiah 53:5 and soon thereafter was baptized and received into the Clementsvalle Assembly. After her marriage, she and her husband were part of the assembly at Avonport, later at Debert, before returning to Clementsvalle in 1983. They have supported the work of the gospel both in a prayerful and practical way and have been an encouragement to many of the Lord's servants. Our sister exemplified the character of Phebe, in that she was "a succourer of many" (Romans 16:2). Such are missed in the companies of the Lord's people. She leaves her husband and her parents, Mr. and Mrs. George Wright, who are part of the assembly at Clementsvalle. Also, two brothers and one sister, for whom prayer is requested.

**Byfield, MA** - Our beloved sister, **Mrs. Eva Brown**, age 96, went to be with the Lord on June 21, after spending the past few years in a nursing home. She was saved on January 24, 1921, a year wherein a number professed to be saved in the Byfield area, who were later identified with the assembly, most of whom are now at Home with the Lord. At her funeral she was rightly described as a "great woman" — II Kings 4:8. Her only daughter, Eleanor Pearson, passed into His presence on March 26, 1984.

**Hickory, NC** - Our dear sister, **Mrs. Delia H. Wright**, age 84, passed into the Lord's presence on June 21. She was a native of Hickory and during gospel meetings brother Oswald MacLeod held there in the spring of 1950 she was saved and later baptized and received into the assembly where she continued faithfully ever since. In late years, circumstances and ill health hindered her from attending meetings, as formerly, but she remained happy in soul. She is survived by a son and a daughter, who with their families, need God's salvation. A goodly number of unsaved relatives and others heard the gospel at the funeral service.

**Mason City, IA** - Our dear brother, **Marion (Mac) L. Naber**, of Carpenter, IA, age 71, went to be with the Lord on June 22. He was reached by the gospel on September 11, 1936 while his brother was speaking to him about God's way of salvation. He was not a public speaker, but his life was characterized by a warmth and joy which spoke to many who knew him. He and his wife were received into the Mason City Assembly and were consistent in that fellowship, enjoying the Lord and the Lord's people. He leaves his wife, Hattie, as well as two sons and their families, who are not saved.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## MY DESIRE

O, that I might be occupied  
With Thee alone;  
And that this heart of mine might be  
Thy royal throne!

There is no place on earth so dear  
As at Thy feet;  
To look enraptured on Thy face,  
Thy smile to meet.

To gaze upon that visage fair,  
That once was marred;  
To view by faith that radiant brow,  
By thorns once scarred.

To see the marks that still remind  
Of Calvary's tree:  
Thy hands, Thy feet, Thy wounded side,  
Once pierced for me.

No other place can give me joy,  
Or gratify;  
None other but Thyself, my Lord,  
Can satisfy.

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OCTOBER, 1987

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**PUBLISHER AND OWNER OF TITLE**

Matthew J. Brescia, 66 Connecticut Boulevard, East Hartford, CT 06108.

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

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**QUESTIONS** to Harold S. Paisley, 23 Glen Crescent, Thornhill, Ont. L4J 4K7. (416) 731-1982.

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**AGENT FOR U.K. AND OVERSEAS SUBSCRIBERS** – Samuel McCormick, 17 Lough Road Lower, Lurgan, Craigavon, Co. Armagh, No. Ireland BT66 6NH.

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**PRAYER REQUEST**

Pray for our esteemed brother, Sydney Maxwell, who is confined to home due to heart trouble since August 15. He is unable to go out to any of the assembly meetings.

**NOTICE**

Our brother T. Floyd Stewart of Amherst, N.S. passed away after prolonged illness on September 14, 1987. Further details and memorial in subsequent issue.

**Longport, NJ** - There is currently a need for a Director of Nursing as well as several other positions. For further details, which include salary, benefits and related subjects, contact the Administrator of the Gospel Hall Home for Aged Christians, 2800 Atlantic Avenue, Longport, NJ 08403, (609) 822-0241.

**CHANGE OF ADDRESS**

**Pickering, Ont.** - David Parton, Sr., 40 Palmer Avenue, Ajax, Ontario L1S 5T9. (416) 427-9119.

**Venezuela** - Martha Kember, c/o Jonathan Romero, Torre Orion, Piso 8, Apartamento B, Coro, Falcon, VENEZUELA.

**CHANGE OF CORRESPONDENT**

**Garnavillo, IA** - Donald Kregel, R.R. #1, Box #19, St. Olaf, IA 52072. (319) 964-2588.

**Toronto, Ont.** - **Broadview Gospel Hall** - Donald K. Jennings, 53 Karnwood Drive, Scarborough, Ontario M1L 2Z7. (416) 757-7019.

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# Words in Season

A MONTHLY MAGAZINE

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

*Former Editors*

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

*Associates*

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

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## – PRICE NOTIFICATION –

Advance notice is hereby given that subscription prices in U.S. funds will increase to \$7.00 per copy for 1988 and overseas subscriptions remain at 4.50 pounds sterling. Remittance envelope will be included with November issue. Please do not send foreign currency through the mails. If foreign drafts are drawn on a U.S. bank, please specify Connecticut Bank and Trust, Hartford.

**WILFRED GLENN – 1938-1987**

On Lord's Day, July 19, 1987, our beloved and esteemed brother and laborer in the gospel in Brazil, Wilfred Glenn, after a short illness was suddenly called into the Lord's presence in a hospital in Santa Cruz, Brazil, at the age of 49. He was saved at the age of 12 during a gospel meeting in the Ballymagarrick Gospel Hall in 1950. Some time later he was baptized and received into the assembly. In 1967, he moved to the Glengormley Assembly, where he was in very happy fellowship. He was married to Kathleen Crawford in 1967 and in 1970 they were heartily commended to the work of the Lord in Brazil. They were both diligent workers. Wilfred's preaching was blessed in the salvation of many souls. He and his wife were instrumental in the formation of the assembly in Sao Gabriel. He and brother Thomas Wright were having gospel meetings until the Tuesday night prior to his death. Before his body was flown back to Northern Ireland at the request of the Glenn family, a service was held in Brazil, in which brother Samuel Curran and other fellow workers shared. Wilfred's funeral was held on July 24 in the Glengormley Gospel Hall. The assembly correspondent, brother James Moore, paid tribute to him. Brethren John McCann and Henry (Harry) Wilson, with whom he had labored in Brazil and J.E. (Eddie) Fairfield (Venezuela) spoke words of comfort and warning with James G. Hutchinson commending all to the Lord in prayer. At the graveside, brother Albert McShane preached the Word, with brethren Arnot Caulfield of Ballymena and Thomas Wright (Brazil) also taking part. He is survived by his wife, a son, Ashley, and daughter, Lois, who have returned to Northern Ireland to reside, also five brothers and three sisters. Prayer is requested for this large family circle.

\* \* \* \* \*

**A LOVING TRIBUTE TO BRO. WILFRED GLENN  
FROM NORTHERN IRELAND**

We feel a tragic loss, our hearts are chilled,  
A surge of sorrow has our being filled;  
The ending of a young and useful life,  
Cuts deeper than the sharpest two-edged knife.

Though deep our grief, we know that all is well,  
E'en though the meaning we may not now spell;  
One day with tearless eyes we'll read it plain,  
When all life's trials Jesus will explain.

The whys and wherefores we may question now,  
Yet to th' unerring hand we humbly bow,  
Assured the nail-pierced hand makes no mistake;  
The Savior feels and shares in each heartache.

And our respected brother, Wilfred Glenn,  
Whose love to Christ and love to dying men  
Led him to leave home comforts, wealth and friends,  
To rescue souls in far-off heathen dens.

Our brother Wilfred had his share of pain,  
Thus death to him was everlasting gain,  
But not because he suffered here below;  
No merit of his own could make this so.

His passport to the realms of fadeless day  
Was precious blood that washed his sins away,  
Faith in the Lamb of God whose Sacrifice  
Procured for him an endless Paradise.

Another widow joins the lengthy list;  
A husband and a father will be missed.  
Our prayerful sympathy we thus extend,  
As in their grief and tears our feelings blend.

A vacancy within the ranks is torn,  
As from our midst a soldier has been borne,  
A vacancy in the Brazilian band,  
For Wilfred's heart was in that Godless land.

Now as we say "goodnight," midst blinding tears,  
Not one shall fall when the long dawn appears;  
Oh, bless'ed hope, it takes death's sting away;  
The Savior comes; faith says perhaps "today."

'Tis just goodnight, 'tis not a last farewell,  
'Tis just goodnight, we are not here to dwell;  
The way to Zion lies through Baca's vale;  
E'en there God's comfort to His saints is real.

Then lift the tear-dimmed eye to tearless scenes,  
Where pain nor parting ever intervenes,  
Until we hear the summons to arise  
To meet the Lord and loved ones in the skies.

*R.H.*

\* \* \* \* \*

### **SAMUEL CURRAN – 1922-1987**

On July 25, 1987, at the age of 65, our esteemed brother and laborer in the gospel in Brazil, Samuel Wright Curran, was suddenly called into His presence. He had just shared in the funeral services of his fellow laborer, Wilfred Glenn, who had gone Home just six days before on July 19 in Sao Gabriel, BRAZIL. He was the eldest son of Robert Curran, who was a well-known preacher of the Gospel in

Northern Ireland and who went to be with Christ on December 15, 1951. The obituary of his mother, Elizabeth, appeared in the August issue of *Words in Season* – she went Home on June 13. Samuel was saved in 1938 at the age of 16 in Banbridge, County Down, in gospel meetings held by the late brethren Joseph Stewart and Frederick Bingham, and later received into assembly fellowship. After his marriage to Eleanor Alexander, he was in the assembly at Ballywillwill and then Ahorey. These three assemblies commended him and his wife to Brazil in 1958. Although in his mid-thirties, he quickly gained fluency in the Portuguese language which enabled him to teach and preach with much profit. Under his ministry many were saved and through his labors the assembly at Capavari was planted. However, his life was not without sorrow. Within ten months a few years ago, he lost two of his sons, one through illness and the other in an automobile accident. In accordance with his expressed wish he was buried in Osorio, BRAZIL where brethren Thomas Matthews, George Orr and Ronald Watterson shared in the funeral. His wife has returned to Northern Ireland and prayer is requested for her and her married son, Samuel, Jr., and daughter, Carolyn, who are all in assembly fellowship.

\* \* \* \* \*

### A LOVING TRIBUTE TO BROTHER SAM CURRAN FROM NORTHERN IRELAND

Another warrior quits the battle field,  
His warfare o'er, lays down his sword and shield,  
Now as the Victor o'er the threefold foe,  
Discharged in honour from the fight below.

Saved by the matchless sovereign grace of God,  
The pilgrim path for many years he trod,  
And when he heard the Macedonian call,  
He laid upon the altar self and all.

Brazilian souls like gems before him shone,  
With few to tell them of God's lovely Son;  
Vision of this like steel to magnet drawn  
Drew him to scenes where Jesus was unknown;

A yielded life, home comforts laid aside,  
Though sometimes of necessities denied,  
Yet on a faithful God he did rely,  
Who did in His own time the need supply.

The vale of Baca, well our brother knew;  
His share of tears and troubles were not few,  
And his dear wife with him did truly share  
As they together did the trials bear.

Two shoulders now not four to bear the weight;  
No husband now her problems to relate;  
A family too of father now bereft,  
Which on that morn shall ne'er again be cleft.

The land of his adoption, loved Brazil,  
Holds in its bosom precious dust until  
The cloudless morning, and the trumpet blast,  
When that lone spot yields up its prey at last.

Fraternal tears that far-off spot bedews,  
Since from Brazil arrived the sadd'ning news;  
With widow and the family now we weep,  
Share in their grief and sorrow, sorrow deep.

What loss his homecall means in many a sphere;  
Brazil has lost a friend so true and dear;  
World and assemblies poorer are today,  
Since God has called His saint from earth away.

Loss to his widow; who can count such loss?  
Who but herself can feel the bitter cross?  
And the loved family circle feel the rend;  
None but the *Shepherd* can such deep wounds mend.

How sweet to know his trials all are o'er;  
He just a little while has gone before;  
Time marches on and takes its heavy toll;  
*One* hand unerring still is in control.

'Tis just one more goodnight, till morning breaks;  
One more goodnight till trumpet sound awakes  
All sleeping saints, then faster far than light,  
They fill the air in their ascending flight.  
Then no more partings, not one more goodnight,  
Oh, blessed hope, oh endless glory bright.

R.H.

\* \* \* \* \*

### A MEMORIAL TO GLADYS LILLIAN NAFZGER 1927-1987

Our dear sister in the Lord, Gladys Lillian Nafzger, was unexpectedly called Home to Higher Service on July 16th, 1987, upon having finished her course with joy here on earth. Her heart suddenly failed, upon submitting to chemotherapy for leukemia, which a Dr. found she had a little over a week before she passed away. Surely His ways are past finding out, nevertheless we can be sure that our heavenly Father makes no mistakes in all His doings. This experience, of a fellow laborer being taken from our midst here through the article of

death, is another "first" in the short 18 year history of the work here, and we greatly miss her.

She was born in Brodhead, Wisconsin, on April 4th, 1927. She was Born Again on April 19th, 1939, at a Prayer Meeting at which the hymn, "O Happy Day" was sung and was used of the Spirit of God in her salvation. Two years later she was baptized and shortly after was received into assembly fellowship. Then in 1955 the Lord exercised her heart to go to Venezuela, to be a help in various aspects of the work there till 1966. In 1972 she felt led of the Lord to come to El Salvador. At first she helped out in the Christian School for missionary children, but later dedicated all of her time to personal evangelism, going door-to-door with the gospel message and in the distribution of gospel literature, which labors the Lord was pleased to abundantly reward, in not a few souls being brought to a saving knowledge of our Lord Jesus Christ. She was faithful in instructing these privately in the right ways of the Lord. Not a few of the 60 or so in the fellowship in the suburb of Santa Lucia are the fruit of Gladys' labors, and were greatly touched by her sudden homecall. She was a faithful witness, both by word of mouth as well as by her blameless and exemplary life. A goodly number came from the various areas she laboured in, to pay their last respects and tribute here on earth to our dear sister and await the Day of reuniting with her. Several local brethren took part at the funeral service held in the gospel hall here in the capitol. Her family in Brodhead requested that her body be sent home. We were able with the Lord's help to fulfill that desire. A funeral service was held in Brodhead where brethren Paul Elliott and Robert Orr were the speakers. Remember in prayer her family relations, especially those still out of Christ. May her faithful words of invitation and warning in the gospel to these over the years be used of the Lord at this time of deep sorrow to bring about repentance, conviction and conversion.

*Jack Saword, EL SALVADOR*

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Brother Jack Noble relates the following incident. He had some Magrady roses shipped from a nursery in Northern Ireland to Antigua. The roses, among the world's loveliest, were truly beautiful, but they had no perfume. When Mr. Noble was in Northern Ireland on furlough, he contacted the nursery to determine why such pretty roses did not have the sweet aroma that is usually associated with that flower. The nursery representative explained that in Antigua or similar countries, there was no North Wind to bring out the delicate scent. He applied this to the principle set forth in Song of Solomon 4:16 — "Awake, O north wind; and come, thou south; blow upon my garden, *that the spices thereof may flow out.*" That is why adversities or the effects of the chilling north wind are ordered of God to come into the lives of His own so that the delicate fragrance may be in evidence.

## A FAITHFUL SAYING

*By Robert Surgenor*

He was born in Bethel, Connecticut and as a youth worked in a barter store where merchandise was offered in return for goods. To be sure of a good bargain, the rule of the store was to automatically offer faulty goods to the unsuspecting customer in return. Burnt peas were sold as coffee beans and cotton offered in place of wool. Phineas Taylor Barnum obtained the education of fooling people at an early age! Phineas is an unusual name. Biblically, it means "he with a brazen mouth." In the case of Barnum, the greatest showman the world has ever seen, it was extremely appropriate.

Big-mouthed Barnum would tell the most outrageous lies to lure his audiences. During his day he lured millions of sensation seekers to his museums and circus tents by creating and exhibiting well-publicized fakes and phonies such as: "The horse with its tail where its head should be." For a fee, spectators would be lead into a tent where a perfectly ordinary horse would be tethered in a stall – back to front, with its tail in the feeding trough!

It was Barnum who coined the phrases: "There's a sucker born every minute" and "Never give a sucker an even break." It has also been suggested that the following famous words, generally attributed to Abraham Lincoln, were in fact spoken by Barnum: "You can fool all the people some of the time and some of the people all of the time, but you cannot fool all the people all the time." Barnum's career in conmanship continued until 1890, when at the age of 52, he stepped into eternity to meet his God. He left \$5 million – proving that "there's a sucker born every minute."

## SOMETHING YOU CAN REALLY TRUST

How refreshing, in a world of hoaxters, swindlers, cheats, frauds, and mischief-makers, to be able to turn to something that you can put your soul's trust in as being absolutely authentic, legally valid, truly genuine, entirely pure, intrinsically holy and without a shadow of doubt – TRUSTWORTHY! Believe it or not, there are statements of this nature in writing that should really appeal to you! They offer guarantees that nothing can ever change! No government, however powerful, can alter them. No demon, not even the devil himself, can void or abolish them. These writings open the door to eternity and give us a look into the great beyond. They tell us our destiny, how we can escape God's wrath to enjoy pleasures forevermore after this life!

These wonderful writings took over 1,600 years to compose. Parts were written in palaces, tents, prisons, busy cities, lonely islands and deserts. Composed of 66 different books, these sacred writings have

been divided into 1,189 chapters and 31,101 verses for our benefit so that one can refer to a particular section and find it.

This is the greatest Book on earth,  
Unparalleled it stands!  
Its Author God – its truth Divine;  
Inspired in every page and line;  
Tho' writ with human hands!

Yes, my friend, perhaps to your surprise, these writings I speak of are commonly called, "The Holy Bible." Cults may have their own books, but you cannot trust them for they are not divinely inspired. Like Barnum, they are instruments of deception! The *only* God-given Book is the Holy Bible! It is inerrant – free from error! It is infallible – free from deception! You can rest your soul's welfare on it for eternity!

Now then, just let me select one verse out of the Bible's 31,101 and tell you about its truth.

*"This is a faithful (trustworthy) saying, and worthy of all (whole-hearted) acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (I Timothy 1:15).*

Here's a saying that you can trust! God says it's "Trustworthy" – simply because it's inspired by the Holy Spirit (II Tim. 3:16), backed by God "that cannot lie" (Titus 1:2), "forever settled in heaven" (Psa. 119:89), and it agrees with all other Scripture!

*"Christ Jesus came."* – The Messiah, the anticipated, expected One, stepped into historical time, born of a virgin. God, the eternal Son, thus became manifest in flesh (I Tim. 3:16).

*"Into the world."* – God describes it as a dark world, yet He came as its Light (Jn. 8:12), a deceived world, but He was the Truth (Jn. 14:6), a sinful world, yet He Himself incapable of sinning (I Jn. 3:5). What a wondrous step for God the Son to take!

*"To save."* – Even more amazing is the purpose of His coming! He came to save us from the power of indwelling sin, and its ultimate penalty – eternal torment in hell and the lake of fire (Matt. 25:41; Rev. 21:8).

*"Sinners."* – These are the ones that He came to save from hell and fit for heaven. He Himself said, "I came not to call the righteous, but sinners to repentance" (Lk. 5:32). He couldn't call the righteous for God states, "There is none righteous, no, not one" (Rom. 3:10). You may ask, who are the sinners? Well, the answer is very simple! God declares "all have sinned, and come short of the glory of God" (Rom. 3:23). That includes you, doesn't it? Yet "Christ also hath once suffered for sins, the Just (the Righteous One) for the unjust, that He might bring us to God" (I Pet. 3:18). His sacrifice, His shed blood, His death, has procured eternal salvation. Faith alone in Christ can save you!

"Of whom I am chief." – Paul, before trusting Christ, was a blasphemer; a persecutor of Christians, a rank unbeliever – yet Christ saved him! There is not a sin the blood of Christ cannot cleanse (I Jn. 1:7). If God can save the chief of sinners, certainly He can save you! Yes, my friend, what you have just read is worthy of your wholehearted acceptance – for it is *Trustworthy!*

*(Available soon from the author in tract form!)*

\* \* \* \* \*

## RIGHTLY DIVIDING THE WORD OF TRUTH II TIMOTHY 2:15 (Part VII)

*By George Graham*

As we continue on the subject of "The Second Coming of Christ," let us look now at His epiphany or manifestation. When He came into the world the first time, born of the virgin, then was fulfilled Micah 5:2, "Thou, Bethlehem Ephratah . . . out of thee shall He come forth unto Me that is to be ruler in Israel; Whose goings forth have been from of old, from everlasting." The gospel of Matthew opens with this majestic statement, "The book of the generation of Jesus Christ, the son of David, the son of Abraham." He has come as David's Son, His humanity, and David's Lord, His Deity (Matt. 22:41-45). In Matt. 2:1-2 we have the wise men from the east in Jerusalem asking the question, "Where is He that is born King of the Jews?" In the beginning of the gospel by John we read, "He came unto His own (or own things) and His own people received Him not" (John 1:11). In this same gospel we have Him in fulfillment of Zech. 9:9 riding up into Jerusalem upon a colt the foal of an ass, and the people crying, "Hosanna: Blessed is the King of Israel that cometh in the name of the Lord" (John 12:12-15). Did they receive Him? Listen to their cry two days later as Pilate the Roman governor presents Him to them, saying, "Behold your King; . . . Away with Him, crucify Him, we have no king but Caesar." Yet that was the superscription over His head, "Jesus of Nazareth the King of the Jews." What then! Has the devil triumphed? Has the purpose of God been thwarted? For the answer we must turn to the unerring word of God.

The answer is found in Daniel 9. Here we have a very important portion of the prophetic scriptures. It may be linked to Matt. 24 and Rev. 6-19. We read, "Seventy weeks (weeks of years in contrast with Dan. 10:1) are determined upon thy people . . . to bring in everlasting righteousness . . . and to anoint the most Holy" (v. 24). Then in vs. 25-27 we have these seventy weeks divided into three portions, beginning with the commandment to restore and build Jerusalem (Neh. 2) by Artaxerxes, king of Persia, and ending with the manifestation of the Son of Man, Israel's King and Messiah. We have seven

weeks, then we have sixty-two weeks when Messiah shall be cut off and have nothing. Thus far we have sixty-nine weeks, 483 years bringing us to the entry of the Lord Jesus into Jerusalem riding upon an ass. He was rejected and crucified, but God has raised Him out from among the dead and seated Him at His own right hand.

What about the seventieth week? The prophetic clock has stopped for the present and the Church is being gathered out from the nations, both Jew and Gentile. Immediately after the Church is completed the Lord will come to the air and catch her up to be forever with Him. The prophetic clock will restart and the seventieth week (7 years) will be ushered in. This seventieth week covers the period of time between the rapture (I Thess. 4) and the epiphany or manifestation (Matt. 25:31; Rev. 19:11). During the seventieth week the Church will be with Christ in glory. At the commencement of the seventieth week the Roman prince will make a covenant with Israel, then gathering back in the land of Palestine in unbelief, and in the midst of the week, or after three and one half years, he will break the covenant (Dan. 9). Then will begin the great tribulation period (Matt. 24:21; Jer. 30:7), the time of Jacob's trouble. It will be a time unparalleled in world history. We read, "Except those days had been shortened no flesh would have been saved; but for the elect's sake those days shall be shortened" (Matt. 24:22 R.V.).

We read, "Then shall appear the sign of the Son of Man in heaven . . . and they shall see the Son of Man coming in the clouds of heaven with power and great glory" (v. 30). Accompanied by the angels of His might and His saints, He will execute judgment upon His enemies and the enemies of His earthly people Israel (II Thess. 1:7-10). This, His coming to the earth (Zech. 14:4), occupies a prominent place in both Old and New Testaments. Man's day (I Cor. 4:3 R.V.) will have closed. The millennial age will be ushered in (1,000 years, Rev. 20:4). The hope of Israel will be realized — Christ shall reign in righteousness, something this poor world has never known — "Behold a King shall reign in righteousness" (Isa. 32:1). "Righteousness shall be the girdle of His loins" (Isa. 11:5). "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (Isa. 32:17). He will take to Himself the reigns of government and reign "from the river to the ends of the earth" (Psalm 72:8). All will be brought into subjection to Him. It will be a time of peace and a time of plenty. He will have His rightful place here upon the throne of David, acknowledged King of kings and Lord of lords. What a glorious day for this poor old warring world! "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever" (Rev. 11:15).

*(To be continued)*

## ASSEMBLY ACTIVITIES

*Selected*

*Submitted By Frank Tornaquindici*

In regard to the spiritual activities of the assembly, God has given to each of us a work to do, but this must be done, not, so to speak, in watertight compartments or as "my little concern in a corner," but for the welfare of the whole. How needful it is to take all the interest we can in one another's work! It may not be my work, but if it is the work of the Lord, it demands a place in my prayers and sympathy and, where possible, my practical help. There must be something wrong if I find myself plowing a lonely furrow. We are individually responsible to the Lord for any work He has committed to us, but this must not prevent our seeking the fellowship of the assembly in it. Fellowship is a precious thing; it is the very purpose of our assembly existence. Let us, then, support one another in every way we can. Criticism is very easy, but can be very deadening if it is not constructive, whereas sympathy and fellowship cause the wheels of assembly life and testimony to run the easier. In gospel work the same bait will not do for all fish nor for all seasons, but the object remains the same — to catch fish. There are limits, no doubt, and we need never go to the world for instruction in the ways of the Lord, but Scripture leaves room for spiritual intelligence, to be exercised in constant dependence by prayer on the present guidance of the Spirit, and there is plenty of room for all our spiritual desires to find scope within the limits of the revealed will of God.

Let us never refuse, then, to identify ourselves with those who gather in this Scriptural way; let us never separate ourselves from their company. To do this is to hinder, like a dislocated limb, the blessing of the assembly as well as of ourselves. It weakens, instead of strengthening, the corporate testimony and mars the individual life. We are to continue "stedfastly in the Apostles' doctrine and fellowship and in the breaking of bread and the prayers" (Acts 2:42). This implies constant effort and a regular habit. To some it might be easier to the flesh to keep aloof from the fellowship of saints. There may, indeed, be more of ease to the flesh out of fellowship than in it, because an assembly of God is His school for breaking down self-will, by leading into mutual forbearance and constant self-denial, but only the coming Day will disclose the incalculable loss caused by standing aloof. It is the will of God that we gather together as often as possible, especially as we see the Day approaching (Heb. 10:25). The test of our loyalty is not our presence merely at the meeting for "breaking of bread." It is comparatively easy and respectable to be there, but it costs something, after a hard day's work, to attend the meetings for prayer and ministry of the Word. It is so easy to become spiritual vagrants, gleaning here and there, with no settled convictions, without

any anchorage for the soul and tossed to and fro by every wind of doctrine. "Go not to glean in another field, neither go from hence, but abide here fast by my maidens" (Ruth 2:8). These were the words of Boaz, type of Him who says to us, "Where two or three are gathered together unto My Name, there am I in the midst of them." Let us beware of any association other than God's unit, the assembly, and of the craving for something else than the recognition of the rights of the Spirit therein.

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### THINGS THAT "CAME TO PASS" IN LUKE'S GOSPEL (Part III)

*By Ben Nicholson, Australia*

We notice again this interesting phrase in Luke 8:22. "*Now it came to pass*" on a certain day that He went into a ship with His disciples (v. 23) and as they sailed He fell asleep and there came down a storm of wind on the lake and they were filled with water and were in jeopardy."

Every natural storm comes to pass — none of them are permanent; they are all only temporary. So it is with the storms of life; some may last longer than others; none of them persist.

There is no doubt the storm was caused by Satan. This is evident by the fact that the Lord Jesus rebuked the wind and the raging of the waters; the Lord never rebuked anything His Father did. This storm was violent. Matthew says the waves went over the ship; Mark says they beat into the ship; Luke says the ship was now full, and they were in jeopardy. The delight of the disciples should have been that they had the Lord of Heaven, earth and sea with them. Furthermore He had said, "let us pass over to the other side." The disciples thought they were going under, not over.

There was a storm raging in the home and heart of Jairus when his daughter lay at the point of death, and the storm grew worse as the people from his house came to him and said "trouble not the Master any further, thy daughter is dead." The Lord heard and said to him, "Fear not, only believe," and we know the outcome of that storm; they were all absolutely amazed when she was raised from the dead.

Many a storm is raging in the homes of some believers because of teenaged sons and daughters who feel too restricted and want to have a taste of the world's pleasures. Remember, dear parents, just as the Lord was on the ship with the disciples, so He is with you. Also they said to him on the boat, "carest Thou not that we perish?" Indeed no one cared for them like He did, and so it is with you — He cares for each and every one of us, and be assured that He will do the very best for you and for the one for whom you are so concerned.

There are spiritual storms, physical storms, business storms and many other kinds of storms, and Satan himself is behind many that come into the life of believers, but praise God, He, our Lord and Savior, is with us "in the boat;" He is still able to say, "Peace be still," and we can experience His care as we rest in Him and in His Word, grace and love.

Some years ago a matron came to see me, bringing with her a young woman aged 17 years who was to give birth in about eight weeks time. The young woman needed some medication for a physical condition. She was an orphan, homeless, and after getting a few details, that young woman told me that she had just a few weeks before accepted the Lord Jesus as her Savior. It was a real joy to hear her speak of her Savior and Lord. Some ten weeks later she came alone to see me, telling me that she had a baby boy. It was very evident that she was enduring a storm in her mind of great severity. She said that the authorities would not let her keep her baby or even see him. I sought in my mind for a scripture that would calm the storm that was raging in her heart and soul. At that point she produced a letter, and she gave it to me to read. It said, "the person who accepts my baby boy for adoption must also accept this Bible, and he must be taught about the Lord Jesus and brought to know Him as his own, the same as I have. Signed, his mother." It was just at this point that the Lord gave me the verse of scripture for that broken-hearted, storm-tossed girl. The scripture was II Corinthians 4:17, "For our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory." With the Lord's help I told that young woman that the Lord had read her letter, He had seen the Bible, heard her prayers, and that, I believed, because of His grace, her son would be saved early in life, and that they would be reunited in Heaven, and then her enjoyment of him there would be as this verse says, "Far more, exceeding and eternal." As I went over this verse word by word with that young woman I saw the change come over her, as the storm ceased in her heart and soul. Indeed the storm ceased as the blessed Lord said, "Peace be still." She calmly replied, "how wonderful that will be!" Only the Lord could have caused that storm to cease.

As the storms of life come and go, may we seek to know His presence and help as He says, "Peace be still."

*(To be continued)*

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## HELP WANTED

*By a servant*

(1) Young men with a calling from the Lord of the harvest, to labor in the gospel. Manifesting to their brethren the gift of an evangelist, received from the Holy Spirit (Ephesians 4:11).

(2) Well reported of by the brethren (Acts 16:2), of good behavior, holding the mystery of the faith in a pure conscience, being found blameless, and if married ruling their children and their own houses well (I Timothy 3:2, 6, 12).

(3) Willing to go with an older servant to learn (Acts 16:3). Leaving house, brethren, sisters, father, mother, wife, children for the Lord's sake and the gospels (Mark 10:29).

(4) If married, having a godly wife who will be able to handle various situations that may arise in the home during his absence. Grave, not slanderers, sober (temperate), faithful in all things (I Timothy 3:11).

(5) Having a conviction in his soul that the work of an evangelist involves reaching out into the regions beyond, away from the confines of established testimonies. Hoping to be able to say in later years, if spared, "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation" (Romans 15:20).

(6) Willing to toil daily in door-to-door visitation, then preach with his whole heart in a tent or rented building in the evening. Having no desire to be a "Gentleman Preacher" but rather a "Godly Plodder" (I Corinthians 15:10).

(7) Not of such a mind as to think himself a teacher after being out in full-time evangelistic work just a few years, thus being preserved from feeling needed at the many conferences. Gazing into the Word in the holiest, more than looking through the windshield of an automobile on the highway (Romans 12:3).

(8) Prepared to continue a gospel series as long as the Spirit is working, not booking ahead, thus halting meetings to go elsewhere (Acts 19:9, 10).

(9) Having a desire to see an assembly planted, and if so, willing and able to stay with them for months or years, if necessary, to establish them by teaching the newborn babes the divine principles of gathering, assembly government, and the "old paths" of God (Acts 11:26; 18:11; 20:31).

(10) Men with a definite field of labor, given to them by God. Not like a bird that wandereth from her nest (Proverbs 27:8).

(11) Men not interested in *sports*, but in *souls*. Not interested in *popularity*, but in *plodding*. Not interested in earthly *wealth*, but in *winning* souls. Men not *fickle*, but *faithful*. Not *egotistic*, but *earnest*. Not *lazy*, but *looking* for open doors. Not *ignorant* as to divine principles, but *intelligent* in the Scriptures, able to teach their converts God's ways. Men not *selfish*, but *spiritual*, willing to introduce into their labors more mature brethren than themselves to further teach the flock that they have seen gathered (II Thessalonians 2:1-12; Acts 11:25-26).

**WARNING!** This may involve some hardship at times. You may

have to labor with your hands, doing favors for the unsaved, in an effort to win them to yourself, so that in turn you may win them to Christ. If you are fortunate enough to have access to a travel trailer, there will be no sisters to prepare your meals or wash your dishes, but dishwasher will keep your hands sparkling clean. You will have to do your own grocery shopping and pay for your own food. It is amazing how one can learn to cook when hungry. If no travel trailer is owned, you will have to find a room to rent and an eating place. You will be expected to pay rent for your building and pay for any ads you may run in the local newspaper. On occasions, you will not be able to remember the Lord on the Lord's Day with God's people because of your distance away from any testimony. You may not have the means to phone your wife very often but the mail service still remains fairly dependable. At times you won't be able to drive home on the weekend because of the distance. Loneliness will plague you if you don't keep busy. God may prove you in a monetary way, but He will never leave thee nor forsake thee (Hebrews 13:5). *"And who then is willing to consecrate his service this day unto the Lord?"*

*"Therefore said He unto them, The harvest truly is great, but the LABOURERS are few: pray ye therefore the Lord of the harvest, that He would send forth LABOURERS into His harvest"*

(Luke 10:2)

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**Only one life.** We cannot do with our lives what an artist does with his pictures. He goes over his work again and again, retouching here, obliterating there, until an ideal perfection is reached. We paint our lives on a rolling canvas. As fast as our work is done it is wound on the cylinder to be unwound no more until the judgment seat.

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## QUESTIONS AND ANSWERS

*By Harold S. Paisley*

**Question:** Could help be given in understanding the expression, "Christ as Son over His own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end"? To what House does the writer refer (Hebrews 3:6)?

**Answer:** This section of Hebrews must be understood in light of Numbers 12:7. The words of the Lord concerning Moses were, "My servant Moses is faithful in all mine house." The House in this passage is the House of Israel. The writer to the Hebrews shows however that the House of Israel has been set aside, because of their rejection of the Messiah, our Lord Jesus Christ Himself, and another people have been brought in for His glory. This great new company, who have believed in the Christ, both Jew and Gentile, form as a whole God's House now, over which the Lord Jesus is as Son. It should be

made clear that the word "own" in Heb. 3:6 should be omitted. The House is God's house, both in Numbers 12:7 and Heb. 3:6. The contrast is drawn between Moses, the servant over God's house, and the Lord Jesus as Son over God's House. The expression "house" in Hebrews 3 has no reference to a local assembly, but rather to the whole body of saints of this age. The "house of God" in I Tim. 3:15 is a New Testament local church.

**Question:** I John 4:17 states that, "Our love is made perfect, that we may have boldness in the day of judgment: because as He is so are we in this world." How can the words "our love" be understood, also the statement that believers may have boldness in the judgment day?

**Answer:** The words "our love" mean that the love has been freely bestowed upon us. It is not the fact of our love, but that of His having loved us. It is ours because we are the objects of it. This wondrous love has reached its climax seeing that we have freedom in the Judgment Day. The idea is that we have "freedom of speech" in that great day and not stand speechless as did the man without the wedding garment (Matt. 22:12; John 5:24). John is confirming what Paul also stated, "There is therefore now no condemnation to them that are in Christ Jesus" (Romans 8:1). The phrase "as He is so are we in this world" qualifies what has been said. Our Lord Jesus has passed through judgment and is now in resurrection on the other side, and so in that respect we who believe are also as He is, beyond judgment, albeit we are still in this world. If any child of God has any fear or misgivings concerning his absolute security, he is not made perfect in love, for perfect love casteth our fear (v. 18).

**Question:** Why is the cup which speaks of our fellowship in the blood of Christ mentioned first in I Cor. 10:16, but mentioned second in I Cor. 11:25?

**Answer:** This question is often asked and must be of importance to the Lord's people in assembly fellowship. It is evident that the subject of I Cor. 10 is "fellowship" while in I Cor. 11 it is "remembrance." The ground of all fellowship is laid by the shedding of the Precious Blood of Christ. It has removed all the barriers that sin had brought about which had hindered the enjoyment of communion with God and with fellow believers. Hence, being the basis of fellowship it is mentioned first. Chapter 11 is the Lord's Supper which is the Remembrance of the Lord and the proclaiming of His Death in the breaking of bread and drinking of the cup. In this the order adopted by the Lord Jesus at the institution must be observed. Hence the loaf is mentioned first. The Lord's Table points to the fellowship but the Lord's Supper shows the assembly expressing the fellowship.

**Question:** Are the six days of Genesis chapter one literal days?

**Answer:** We certainly believe the six days to be literal. The record of Genesis one is historical. It is a God-given account of the things that happened at Creation, and history is always written in literal language. A second reason to accept the days as literal is evident from the words of Exod. 20:11. In the giving of the Law it is there stated that, "In six days the Lord made heaven and earth." These plain words definitely necessitate a literal understanding of the six days. It should also be stated that in every case where the word "day" is to be understood figuratively, or as being a longer period of time, the context makes the meaning clear, e.g., "*If thou hadst known in this thy day!*" (Luke 19:42); "*The Day of the Lord*" (I Thess. 5:2); "*The Day of Christ*" (Phil. 1:10); "*The Day of Judgment*" (II Peter 2:9).

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### REPORTS – UNITED STATES

**East Boston, MA** - Brother Jack Noble visited here, as well as at Cambridge, Byfield and Methuen and Augusta, ME with appreciated ministry and reports of the work in the West Indies. Brother Kenneth Taylor was with the assembly for the last Lord's Day of August, upon his return from Dominica, where he had spent six weeks.

**Battle Creek, MI** - The tent meetings held by brethren Norman Crawford and Walter Gustafson ended with two women who were strangers professing and now giving good evidence of the change that follows genuine salvation.

**Blue River, WI** - Gospel meetings scheduled for September 13, are to be conducted by brethren Eric McCullough and Roy Weber.

**Sturgeon Lake, MN** - Tent meetings held by brother Robert Orr with the help of brother Richard Van Mill of the Stout, IA Assembly closed in mid-August after 2½ weeks. The effort was a cheer to the saints and there were some encouraging visits in the area.

**Dunkerton, IA** - Brother John Slabaugh was with the assembly for two weeks of ministry which started on August 16.

**Manchester, IA** - In the tent meetings conducted by brethren Allan Christopherson and Roy Weber, there were some who professed to be saved, which encouraged the saints. The monthly ministry meeting on August 16 was well attended.

**Parkersburg, IA** - Tent meetings held by brethren David Oliver and Eugene Higgins are continuing through September 13, due to the real concern on the part of some who are attending. A nice number, including relatives of Christians as well as outsiders, have professed faith in Christ.

**Arlington, WA** - The three-day conference held over the Labor Day weekend was well attended and the brethren were pleased as to the spiritual tone of the ministry. Brother Norman Crawford remained for four nights of ministry on Assembly Principles. He goes on to the West Richmond Assembly in Vancouver, B.C. for a week speaking on the subject "Back from Babylon." Brother Walter Gustafson went to Westbank, B.C. for a week of ministry before joining brother Douglas Howard in a gospel effort in the Gospel Hall in Lynden, WA.

## REPORTS – CANADA

**Fogo, Nfld.** - The two-day conference held over the Labor Day weekend was their largest which was characterized by ministry which encouraged the Christians.

**New Harbour, Nfld.** - Brother Jonathan Procopio has returned home after spending a year in Oregon. He along with brother Kevin Sawatsky from the West Richmond Assembly in Vancouver, B.C. expect to start a gospel effort in mid-September.

**Parsons Pond, Nfld.** - Tent meetings conducted by brethren Edward Dredge of the Flowers Cove Assembly and Melvin Flynn of the Corner Brook Assembly saw two profess to be saved, one a teenager, the other a man, whose wife has been in the assembly for 26 years. A good number of young people attended these meetings, as well.

**Mermaid, P.E.I.** - After eight weeks, tent meetings ended here where brethren Albert Ramsay and Peter Orasuk preached the gospel and saw a good number professing to be saved, among them three sisters who were brought out to the meetings by their brother who had gotten saved this past February. They have a sister-in-law, who also professed and whose husband is deeply concerned about salvation.

**Clementsvalle, N.S.** - Following the gospel meeting held on Monday night of the Labor Day weekend conference, which was shared by brethren Robert McIlwaine and Albert Ramsay, a woman professed to be saved. Brother James Walmsley is remaining until after the Sussex, N.B. conference. Then he and his wife will be leaving for Northern Ireland.

**Sydney Mines, N.S.** - The assembly was cheered when a married woman obeyed the Lord in baptism at which brother William Bingham gave a word. Less than a week later her husband also took this important step and purposed to seek fellowship in the assembly. Another young sister in the assembly was overjoyed when her husband, who had been sitting back, listening to a local elder ministering on the truth of Matthew 18:20, spoke to the brethren about taking his rightful place in the assembly. The assembly is also carrying on regular open air meetings and a gospel effort in the Senior Citizens Home with encouraging signs.

**Hampton, N.B.** - Tent meetings held by brother Murray McCandless ended on August 28, with three professing to be saved. This is a scene of former labors where God has worked. Brother Frank Pearcey was with him in the first week of this effort which started on August 9, then local brethren shared in the preaching of the gospel.

**Tracadie, N.B.** - Following the conference held over the first weekend in August, brother James Smith went on to Green River, where God was pleased to bless His Word in the salvation of souls.

**Clinton, Ont. - Joseph Street Gospel Hall** - The assembly had appreciated visits from brethren George McKinley (Northern Ireland), Samuel Maze (St. Lucia) and James Beattie. Brother Maze had a week of ministry on the Epistle to the Ephesians.

**Collingwood, Ont.** - Brother John Gray had a few ministry meetings on practical subjects. He also visited the assemblies at Wallaceburg, Sarnia and St. Thomas and Saginaw, MI. He is expected for ministry meetings at Welland in October on the Person and Work of the Holy Spirit of God.

**Merlin, Ont.** - Tent meetings held by brethren Paul Kember and Shadrach Kember, Jr. ended on August 19 with a good number professing salvation.

**Newmarket, Ont.** - Brother Jack Noble is expected here on September 13, for ministry using his model of the Tabernacle. Then on September 27, he expects a similar effort with the assembly at Lake Shore. On October 25, he will be joined by brother Eric McCullough for gospel meetings in the Broadview Gospel Hall, Toronto, with special concern for many of the West Indians who reside in that district.

**Sault Ste. Marie, Ont.** - Following the conference held over the Labor Day weekend, brother David Richards remained for a few nights of ministry meetings, then he was going on to Guelph. Brethren Gordon Williams and William Lavery along with brethren who labor in Ontario were also present at the conference.

**Seaforth, Ont.** - On August 9, brethren Jack Nesbitt and William Metcalf began tent meetings in this town a few miles east of Clinton with some encouragement in the attendance of some strangers.

**Stayner, Ont.** - In a three-week series of tent meetings which started on August 9, brother Harold Paisley with the help of Frank Tornaquindici of the Charter Oak Assembly in Hartford, CT, saw six profess to be saved, three of whom were outsiders, among them a married couple. The assembly was encouraged.

**Toronto, Ont. - Bracondale Gospel Hall** - On July 19, two were baptized, one an outsider.

**Unionville Gospel Hall** - Brother Lorne Langfeld is expected for two weeks of children's meetings on September 21. Brethren Norman Crawford and Marvin Derksen are to start in gospel meetings on October 18. Brother Samuel Maze has been having meetings in and around the city for ministry and reports of the work in the West Indies.

**Glen Ewen, Sask.** - The assembly enjoyed visits from brethren Peter Mathews and Gordon Williams.

## REPORTS – FOREIGN

### NORTHERN IRELAND

**Ballynure** - In tent meetings held by brother David Kane, who is being helped by brother Albert Graham of the Craigyhill Assembly, two have professed after five weeks. Around 140 are coming out each night.

**Whitehouse** - Three have professed in tent meetings held by brethren Albert McShane and Albert Hull (Nova Scotia).

**Derryhubbert** - Twelve weeks of meetings ended on August 30, which were held by brother W.J. Nesbitt and his son, Andrew, of the Dromore Assembly. Six professed to be saved.

**Keady** - Brethren John Thompson and John McCann, Jr. have seen one profess in tent meetings.

**Briansford** - Brethren Samuel Ferguson and Norman Turkington are preaching the gospel under canvas.

**Kileel** - A nice interest is being seen in tent meetings conducted by brother Samuel McBride.

**Limavady** - Brethren Jack Lennox and James Brown have started meetings in the Gospel Hall.

## CONFERENCES

**Pickering, Ont.** - Annual afternoon and evening ministry meeting at 2:30 and 7:00 to be held on October 3 in the East Shore Community Centre, Liverpool Road (South of Hgwy. 401), Pickering. Corr. David Parton, Sr., 40 Palmer Avenue, Ajax, Ont. L1S 5T9. (416) 427-9119.

**Hartford, CT - Charter Oak Gospel Hall** - Annual conference to be held on November 21 and 22 with Prayer Meeting on Friday at 7:30. Saturday – Bible Reading at 10:30 – John 14. Breaking of Bread at 10:00. Servants of the Lord walking in and teaching the “old paths” are heartily welcome. Please pray for us. All meetings to be held in the Gospel Hall, 49 Charter Oak Avenue. Corr. Matthew J. Brescia, 81 Cobblestone Way, Windsor, CT 06095. (203) 688-2388. Gospel Hall (203) 247-5233.

**Bryn Mawr, PA** - Annual Thanksgiving conference will be held on November 28 and 29 with Prayer Meeting in the Gospel Hall, North Summit Grove Avenue on Friday at 7:30. All other meetings to be held in the Radnor Senior High School, King of Prussia Road, Radnor, PA. Breaking of Bread at 10:00. Corr. Harold W. Stewart, 403 Revere Road, Lafayette Hill, PA 19444. (215) 825-0384. School (215) 688-8103.

**Garnavillo, IA** - Annual Thanksgiving Day conference on November 26 will be held in the Gospel Hall starting at 10:15 with a Gospel meeting at night. Corr. Donald Kregel, R.R. #1, Box #19, St. Olaf, IA 52072. (319) 964-2588. Gospel Hall (319) 964-2642.

**Stout, IA** - An all-day meeting is planned on Thanksgiving Day, November 26, to be held in the Gospel Hall. First meeting starts at 10:00 with a Gospel meeting at night. Corr. Richard Stickfort, Box #313, Stout, IA 50673. (319) 346-1857.

**Phoenix, AZ** - Annual Thanksgiving conference on November 26, 27, 28 and 29 with Prayer Meeting on Wednesday at 7:30. Bible Readings at 10:00 on I Corinthians 11, 12 and 14. Breaking of Bread at 10:30. All meetings to be held in the Gospel Hall, 1246 East Garfield Street. Servants of the Lord walking in the “old paths” are cordially invited to these meetings. Corr. James Brown, 2412 North 37th Way, Phoenix, AZ 85008. (602) 267-9239. Gospel Hall (602) 253-4932.

**East Boston, MA** - The 35th conference, Lord willing, will be held on December 5 and 6 with Prayer Meeting on Friday at 8:00. Breaking of Bread at 10:00. All meetings to be held in the Masonic Temple, 47 Adams Street, Saugus, MA. Ministry welcomed from those who labor amongst us who walk in scriptural principles relative to the Assembly and teach the same. Corr. Frederick E. Hill, 26 Sheafe Street, Malden, MA 02148. (617) 322-3274. Masonic Temple (617) 233-9804.

## HOMECALLS

**Langley, B.C.** - Our esteemed brother, **Samuel E. Mathews**, age 94, went to be with Christ on July 16. He was born in England and saved at the age of 31, while attending his first gospel meeting, as they sang the hymn, “He will hold me fast.” In 1930 he brought his family to Canada and settled in the Langley area, where he became associated with the little assembly which was meeting in a home. The following year a Gospel Hall was built and the testimony has grown. Our brother was gifted as a letter writer and carried on a large correspondence with saints around the world. For years he sent out hundreds of Bible studies to young Christians, many testifying to help received. He was a respected elder, active to the end. His wife, Amanda, went Home on February 25, 1973. He leaves three sons, Peter (Newfoundland), Frank and Stephen.

**Vancouver, B.C. - Fairview Gospel Hall** - Our dear sister, **Mrs. Oldyth Swetnam**, passed into the presence of her Lord on July 20, age 84. She was saved in Saskatchewan in 1920 and later moved to Vancouver. For the last few years she has been in a nursing home. She leaves one son and one sister.

**Vancouver, B.C. - Fairview Gospel Hall** - Our beloved sister, **Mrs. Glauce Funston**, passed into His presence on July 25, age 91. She was saved in Surrey, B.C. in 1917 and was for many years in the Victoria Drive Assembly but the last sixteen years in the Fairview Assembly. She leaves one son, Earl Nixon of the Port Alberni Assembly, and two daughters, Mrs. Gordon Vernon and Mrs. Henderson Moore.

**Balintoy - County Antrim, Northern Ireland** - Our dear sister, **Mrs. Charles (Sarah) Dyatt**, passed into His presence on July 27. She was saved in 1952 while reading two gospel tracts, entitled "Cleansed, Clothed and Crowned" and "God's Way of Salvation." Her husband, who is part of the Balintoy Assembly, went blind as the result of an illness and she was his constant attendant. Being gifted with a clear memory and a good knowledge of the Scriptures, she answered to all that would be expected of a true helpmeet, which included reading the Bible to him and taking him around by car. He would certainly need our prayers as he seeks to readjust his life. Due to his wife's illness and his own blindness, he has been confined to home for sometime.

**Cylinder, IA** - Our dear sister, **Miss Alvena M. Christensen**, age 63, went to be with Christ on July 30, after several years of failing health. She was saved in 1935 in meetings conducted by the late brother Oliver Smith and shortly thereafter was baptized and brought into the assembly. She was never very strong, but bore a consistent testimony through the years. Her sister, Mrs. Nelva Hanson, is in fellowship in the Cylinder Assembly. A large number attended the funeral which was held in Emmetsburg.

**West Union, IA** - Our dear brother, **Oran Nutting**, age 89, passed into the presence of the Lord on August 1. He was saved in April 1929 after attending a gospel service in Detroit, MI. Oran then returned to Iowa, and when the late brethren William Warke and Louis Brandt came to the area in the early forties preaching the gospel in a tent, Oran went down to find out if they were preaching the truth. When he found that they were, he invited his brothers to go down to the tent. They were eventually saved and in assembly fellowship, as was Oran. He was an avid tract distributor until he became sick about four years ago. When he couldn't distribute tracts, he labored in prayer. He leaves an only daughter, who is not saved.

**Sault Ste. Marie, Ont.** - Our beloved sister, **Mrs. Angelina Sarlo**, passed into the Lord's presence in her 91st year on August 3. She was faithful in attending all of the assembly meetings to the end of her days, bearing a bright testimony to all who knew her. With her husband, Carmine, who was taken Home in 1964, she raised a large family, all saved and brought into assembly fellowship. Two of her sons have already gone to be with Christ, Albert and Armand. She will be sadly missed by her family and the saints here.

**St. Thomas, Ont.** - On August 3, our dear sister, **Mrs. Roy (Anna) Beckett**, age 63, was suddenly called into His presence. She had been at the Breaking of Bread meeting the day before and the next day she was with Christ. She was saved in 1935 and received into fellowship in the Old Pall Mall Assembly - now Highbury Avenue Assembly in London. After her marriage, she and her husband were part of the Tillsonburg Assembly and in 1961 they came into the fellowship at St. Thomas. She is survived by her husband, a daughter, and three sons.

**Garnavillo, IA** - Our faithful and esteemed brother, **Robert Brandt**, age 72, went to be with the Lord on August 10, after having suffered from a terminal illness for nearly two years. He was born on October 3, 1914 and at the age of 19, on November 17, 1933, he trusted Christ. Following this he was baptized and was received into the assembly fellowship in which he became actively involved and in which he continued faithfully until he was no longer physically able. The assembly had high priority in every facet of his life. He served as correspondent from November 1952. He was always prepared for the gospel or ministry. His ministry was with grace and it had a character that could not be faulted. Worldliness did not characterize his life and in his decisions relative to the assembly, the Word of God prevailed, without being radical. For forty years, he and his brother, Val, operated a feed and grain business, where a distinct testimony for God was maintained. He leaves his wife, Helen, his son, Philip, and daughter, Mrs. Lorne (Judy) MacLeod, his aged mother, Amanda, now 98, two brothers, Valmah and Lloyd, and two sisters, Mrs. Douglas (Alice) Gould and Mrs. Grant (Helene) Zedicher, all living in the prospect of His coming. Also, seven grandchildren, of which some are saved. His father, Louis, a preacher of the gospel, went Home on May 19, 1980. The large funeral held in the Garnavillo Gospel Hall was taken by brethren Oswald MacLeod and Norman Crawford.

**Ballyshiel, County Armagh, Northern Ireland** - Our beloved brother, **Thomas Henry**, went to be with Christ on August 6. He was born on August 24, 1907 and saved on December 12, 1926 under the preaching of the late brethren William McCracken and Thomas McKelvey, and became a foundation member of the Ballyshiel Assembly, which was planted as a result of those meetings. From conversion he showed an interest in spiritual things and for many years was a true shepherd in the assembly. For 50 years he was engaged in Sunday School work and had the joy of seeing a number of his scholars saved. He was held in high esteem, evidenced by the large funeral where words of comfort and a clear gospel message were given. His wife, Florence, was taken Home in 1982 and he leaves two sons, Walter and David, and a daughter, Mrs. William (Ruby) Boyce, all in the Ballyshiel Assembly. Prayer is requested for the grandchildren, most of them still not saved.

**Hitesville, IA** - Our beloved brother, **William Kampman**, age 70, departed to be with Christ on August 25, after a lingering illness which was borne patiently. He was faithful in attending all of the assembly meetings while able, and in spite of human frailty was of a happy and cheerful spirit. He leaves his wife, Aleasa, who is in the Hitesville Assembly, a daughter, Mrs. Michael (Mavis) Downing, who with her husband are part of the Ontario, WI Assembly, also three brothers and five sisters, who are all sheltered by the blood – all in assembly fellowship except one brother.

**Rosebank, P.E.I.** - Our beloved brother, **Lester Lewis**, age 56, was suddenly called into His presence on September 2. He was saved in 1964 when brethren Albert Ramsay and Robert McIlwaine preached the gospel in a tent pitched in his back yard. His wife, Muriel, is in the Rosebank Assembly. He leaves three sons and three daughters, some of whom are sheltered by the blood.

**Longport, NJ** - Our beloved sister, **Mrs. Geraldine MacMillan**, age 99, went to be with Christ on September 3. She was born in China, the daughter of Mr. and Mrs. Merritt, who were missionaries. They returned to the U.S.A. just prior to the Boxer Uprising in 1900. She was saved at the age of 14 and was part of the old Cliff Street Assembly in Boston until 15 years ago when she came to the Longport Home. She was affectionately known as Aunt Cherry – the name Cherry having been given her by a Chinese nurse who cared for her at her birth. She was known for her warmth, love and spirituality. She was the oldest of the residents at the Home when she passed away.

# Words in Season



## PSALM 37:5

**"Commit thy way,"** O weeper —  
The cares that fret thy soul —  
To thine almighty Keeper;  
He makes the world to roll.

**"Unto the Lord,"** who guideth  
The wind, and cloud, and sea;  
Oh, doubt not He provideth  
A footpath, too, for thee.

**"Trust also,"** for 'tis useless  
To murmur and forebode;  
The almighty arm is doubtless  
Full strong to bear thy load.

**"In Him,"** hide all thy sorrow,  
And bid thy fears "goodnight":  
He'll make a glorious morrow  
To crown thy head with light.

**"And He shall bring it"** near thee,  
The good thou long hast sought;  
Though now it seems to fly thee,  
Thou shalt ere long be brought.

**"To pass"** from grief to gladness —  
From night to clearest day;  
Then doubt, and fears, and sadness  
Shall all have passed away.

*Paul Gerhard*

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NOVEMBER, 1987

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# Words in Season

A MONTHLY MAGAZINE

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

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MR. WILLIAM H. FERGUSON 1948-1980

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

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The Place Of Service ..... Phillip Harding  
The Church Of God In The Local Aspect ..... David L. Roy  
Questions And Answers ..... Harold S. Paisley

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Prayer has a sweet, refining grace –  
It educates the soul and heart;  
It lends a halo to the face  
And by its elevating art  
It gives the mind an inner sight  
That brings it near the Infinite.

From our gross selves it helps us rise  
To something which we yet may be;  
And so I ask not to be wise,  
If thus my faith is lost in Thee –  
Faith that with angel voice and touch  
Says, "Pray! for prayer availeth much."

## WHY AM I HERE? WHERE AM I GOING?

*By Robert Surgenor*

Have you ever considered the greatness of the universe? The more you examine the scientific findings, the more befogged your mind will become! Astronomers tell us that the Milky Way galaxy, which includes our earth, contains some 100 billion stars, of which only 5,776 are visible to the naked eye. Traveling at the speed of light (over 186,282 miles per second) it would take you over four years to reach the nearest star and about 75,000 years to reach the most distant star in our galaxy. To travel across the Milky Way at the speed of light (700 million m.p.h.) would take 100,000 years! Not only this, astronomers claim there are almost one trillion other galaxies detected in the universe! Traveling at 700 million miles per hour, to reach the most distant galaxy ever seen would take you eight billion years! This tremendous galaxy is ten times larger than our own Milky Way! This makes us feel rather small, doesn't it? Is it any wonder the psalmist said, "The heavens declare the glory of God; and the firmament sheweth His handywork" (Psa. 19:1). Yes, God "telleteth the number of the stars; He calleth them all by their names" (Psa. 147:4). In contrast to this, man (with all his scientific equipment) has to confess, "the host of heaven cannot be numbered" (Jer. 33:22). God sees more with His naked eye than man ever can through his 80-million-dollar telescopes!

### PLANET EARTH

Another amazing thing is, that out of all the vast universe, there is only one planet that God has chosen to be inhabited. "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it; He created it not in vain, He formed it to be inhabited" (Isa. 45:18). Having a diameter of 7,926 miles, a circumference of 24,901 miles and a surface area of 196,937,600 miles (of which 28% is land), this earth houses over 5 billion humans. Suspended in space, it rotates on its own axis at 1,000 miles per hour, while at the same time traveling through empty space at the rate of 20,936,400,000 miles yearly! Its highest point is Mt. Everest, 29,028 feet above sea level and its lowest point the Mariana Trench, 35,760 feet below the waves of the Pacific Ocean. Yet in spite of its greatness, the earth is not so big after all. You could put 1,300,000 earths inside the sun, then 64 million suns inside the star Antares and several 100 million Antares inside Epsilon!

So here we are, orbiting through the vastness of space on our temporary abode called "Earth." Every hour 17,150 souls are born to take up residence here, while 6,850 bid forever goodbye to earth's surface, to take up residence elsewhere. Consequently, every day mother earth

has an increase in population of 247,000 souls. Now just what is the reason for all of this? Have you ever asked yourself: **Why am I here?** What is the purpose of it all? **Where am I going?** These are good things to consider, are they not? To answer such questions, the only reliable source is the Holy Scriptures. Herein are the Creator's answers to a bewildered and wondering human race.

### WHERE AM I GOING?

God's original plan for man was that he glorify God and serve Him forever. However, man ruined himself and his lofty position before God through sin. Sad indeed, "by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). Consequently the human race, instead of being able to glorify God, is alienated from God, spiritually "dead in trespasses and sins" (Eph. 2:1). "For all have sinned, and come short of the glory of God" (Rom. 3:23). As such, mankind is doomed to "hell fire" (Mk. 9:43-48), "everlasting punishment" (Matt. 26:46), torment for ever and ever in "the lake which burneth with fire and brimstone" (Rev. 14:11; 21:8), "where their worm dieth not, and the fire is not quenched" (Mk. 9:44). This answers the question, **"Where am I going?"** as far as God is concerned, doesn't it?

### WHY AM I HERE?

But wait! Please read on and find God's answer to **"Why am I here?"** Even though the devil would like to have you in hell, God desires that you be in heaven with Him when you leave this old planet earth. When we consider the magnitude of God's greatness, what grace it is on His part that He ever considers us at all! David exclaimed, "What is man, that Thou art mindful of him? or the son of man that Thou visitest him?" (Heb. 2:6). Because of sin, we no longer see all things as when God originally created man, "but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man" (Heb. 2:9). On this earth, the Lord Jesus "appeared to put away sin by the sacrifice of Himself." At Calvary, He "offered one sacrifice for sins forever" (Heb. 9:26; 10:12). Every soul that accepts the Lord Jesus as the only sacrifice for his sins immediately comes into the good of that sacrifice, and is saved from hell and fitted for heaven. God proclaims, "Their sins and iniquities will I remember no more" (Heb. 10:17). **Why am I here?** You are here for a short lifetime that you might take the opportunity to obtain God's wonderful salvation, so that you will be able to glorify Him and serve Him, not only on earth, but in heaven throughout eternity. That's God's desire! Are you willing?

*(Available soon from the author in tract form)*

## HOW IS YOUR SOUL?

*Submitted By Frank Tornaquindici*

This is a question, not so frequently asked as it used to be by the old school of preachers. As we near His coming, outward appearance is more popular than inward prosperity. The Gaius condition of soul is rare today – "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (III John 2). "No man cared for my soul," could be said of many today.

*To enjoy real fellowship with God, to be approved unto the Lord in our service, and to be kept separate from the world,* a sound condition of soul is absolutely essential. Some people, when they feel indisposed, hate to see the doctor. They imagine that he may find tubercular trouble, cancer, or some fatal condition of the heart. But a healthy man never fears the medical test. Are you afraid to read and pray: "Search me, O God, and know my heart?"

There is a fine illustration of a good and sane condition of soul in II Sam. 7:18:23, "Then went King David in, and sat before the Lord, and he said, Who am I, O Lord God? and what is my house, that Thou hast brought me hitherto? . . . Wherefore Thou art great, O Lord God, for there is none like Thee . . . And what nation in the earth is like Thy people?" David had low thoughts of himself, high thoughts of God and high thoughts of the Lord's people. These three points ever mark a good soul condition.

*Low thoughts of self.* How true it is that only by pride cometh contention! When we were newly saved we were happily freed from this plague of pride and overdose of self-importance. We were prayerful, plain and plastic. But as time went on, and if the Lord was pleased to use us a little, we forgot the Baptist's rule – "He must increase, but I must decrease." The big "I" mars many a useful life. The Lord help us to have low thoughts of ourselves.

Abraham had low thoughts of himself as he pleaded for Sodom: "I . . . am but dust and ashes" (Gen. 18:27). In the first recorded prayer of the Bible Jacob says: "I am not worthy of the least of all Thy mercies" (Gen. 32:10). Moses said: "Who am I that I should go unto Pharaoh?" (Exod. 3:11). Gideon said: "I am the least in my father's house" (Judg. 6:15). David said: "I am a poor man and lightly esteemed" (I Sam. 18:23). Solomon, in his balmy days, said: "I am but a little child" (I Kings 3:7). Job said: "I abhor myself" (Job 42:6). Isaiah said: "I am a man of unclean lips" (Isa. 6:5). Jeremiah said: "I am a child" (Jer. 1:6). Amos said: "I was a herds-man" (Amos 7:14). Paul said: "Unto me, who am less than the least of all saints" (Eph. 3:8).

Then a *second evidence of a good soul condition* is seen in what David says: "Therefore Thou art great, O Lord God." *He had high thoughts*

of God. Some of the Lord's people have a very low conception of God. "Thou thoughtest that I was altogether such an one as thyself," might almost be applied to them. Grovelling and mean thoughts of the Lord are the results of a bad state of soul, as a coated tongue indicates a disordered stomach.

"Shall not the Judge of all the earth do right?" pleaded Abraham. He relied on God's inflexible justice and judgment. Jacob said: "God which fed me all my life long unto this day." He had abundantly proved the faithfulness of God in supplying him with food and raiment to the close of his pilgrimage. Moses could say of the Lord at the close of one hundred and twenty years: "He is the Rock, His work is perfect: for all His ways are judgment: A God of truth and without iniquity, just and right is He." Hannah, rejoicing in answered prayer, could say: "There is none holy as the Lord: for there is none beside Thee." Job could say after his long trial: "I know that Thou canst do everything." The Psalmist could say: "O God, who is like unto Thee?" Paul, in a synthetical manner, sums up the New Testament conception of God: "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."

*But there is a third test of a good state of soul, i.e., high thoughts of the Lord's people.* David complied with this when he said: "And what one nation in the earth is like Thy people?" It is a bad sign when a Christian complains that there is no love among the Lord's people, or looks upon them as a lot of talebearers, or, perhaps, below him in social standing. All such conceptions bespeak an alarming state of soul, and, if criticism and suspicion are indulged in, this state becomes chronic.

I was noticing the other day, in reading the autobiography of David Livingstone, that he said that if he looked for flaws and failure in Africans, he could get plenty of them, but instead he tried to deal with weakness and wickedness, as a medical man would deal with the plague, and to do what lay in his power, and clear out from the infected area. The Lord help us thus to deal with sin and failure in our fellow-saints. Aggressive missionary effort is not conducive to true holiness, any honest worker will admit. One reason is the constant battling with vice and immorality in "infected areas," and we fail to get away to breathe Heaven's pure air.

How is your soul? is a healthy question. It may need restoring as in Psa. 23, or it may need "healing" as in Psa. 41:4. But do not rest until you get back to normal, with low thoughts of self, high thoughts of God and high thoughts of His people, who are the excellent of the earth.

## RIGHTLY DIVIDING THE WORD OF TRUTH II TIMOTHY 2:15 (Part VIII)

*By George Graham*

In the consideration of our text, let us now look at the great truth of resurrection. This truth was known to Israel in Old Testament times as is borne out in Heb. 6:2. Job speaks about it in Job 19:25-26 and so does David in Psalm 17:15. Martha of Bethany speaks of it, "I know that he shall rise again in the resurrection at the last day" (John 11:24).

There are also a number of types bearing upon the subject in the Old Testament of which Gen. 22 is outstanding. There we have Abraham offering up Isaac his only son in sacrifice, whom he received back in figure from the dead (Heb. 11:17-19).

There are also a number of prophetic scriptures bringing before us this wondrous truth. In Psalm 16:9-11 we have before us in the light of Acts 2:25-28 a prophetic utterance by the Spirit of God of the death, burial and resurrection of our Lord Jesus Christ.

What they did not know in Old Testament times was the truth of the out-resurrection from the dead. While here in the flesh, during the days of His public ministry, the Lord Jesus spoke time and again of His death and rising again from among the dead, so much so that on the occasion of His coming down from the mount of transfiguration in Mark 9:10, the disciples questioned one another what the rising again from among the dead should mean, i.e. it was something new.

Before we look into this wondrous truth, let us notice there was a particular class of people called Sadducees (a religious body) who refused to believe in, or denied, the resurrection. Speaking to them in Matt. 22:31-32, the Lord quotes from Ex. 3:6-16, "I am the God of Abraham, and the God of Isaac, and the God of Jacob," and adds these words, "God is not the God of the dead, but of the living." We still have that class with us, modern sceptics who scoff at the resurrection from the dead. We shall look at such a little later in this article.

In John 5:29 the Lord speaks of two resurrections. One is to life and the other to damnation or judgment. The saints of all dispensations will take part in the first (I Thess. 4:16; I Cor. 15:52; Rev. 20:4-6). The unregenerate from Cain on to the Great White Throne judgment will take part in the second.

In Col. 1:18 and Rev. 1:5, the Lord is called "The firstborn from among, or out of the dead." He was the originator of the first creation; He now is the beginning of a new order of creation. He is also spoken of as "the firstfruit (the word is singular) from among the dead" (I Cor. 15:20), taking us back to Lev. 23:10-11 for He is the earnest and pledge of a coming harvest. Not only so, but also that harvest will be of the same kind, bodies changed and glorified like unto His body of glory (Phil. 3:21). "As we have borne the image of the earthy, we shall also

bear the image of the heavenly" (I Cor. 15:49). One has well said, "The history of Christ's resurrection is recorded in the four gospels, the fact is fully declared in the Acts, and the doctrine of it is expounded in the epistles." This is one of the foundation truths in the Word of God, and is a vital part of the "faith once for all delivered to the saints" (Jude 3).

In I Cor. 15 we have a wonderful exposition of this truth and its importance is emphasized. It is the clarion note of the gospel, "But now is Christ risen from the dead, and become the firstfruit of them that slept" (verse 20). Christ has conquered death, and not only so, but by dying He wrested the power of death from the devil (Heb. 2:14). Hear His words to John on the isle of Patmos, banished for the word of God, "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18). His resurrection is heaven's testimony to the perfection of that great work accomplished on the cross. God is satisfied, eternal redemption has been procured, and provision to meet man's desperate need as a guilty sinner. Listen to His cry, "It is finished" (John 19:30). Thank God for a risen and glorified Lord!

According to I Cor. 15:12, it would seem error was coming in, and that of a serious character, "How say some among you that there is no resurrection of the dead?" The dreadful consequences of such error are brought before us in the following verses. Then Paul cries in triumph, "But now is Christ risen from among the dead," (verse 20).

Again, in verse 35 we hear some say, "How are the dead raised up? and with what body do they come?" and the following verses answer these questions.

The sceptic in these modern times has devised ways (so he thinks), hoping to evade resurrection: cremation of the body, ashes scattered to the four winds or the high seas, etc. Paul says, "Thou fool" (verse 36). Such is the enmity and vanity of the human mind.

We are left in no doubt when we turn to John 5:28-29, "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." "And I saw a Great White Throne, and Him that sat upon it, from whose face the earth and the heaven fled away; and there was no place found for them. And I saw the dead, small and great, stand before God . . . And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them . . . And death and hell were cast into the lake of fire. This is the second death" (Rev. 20:11-15).

His resurrection from among the dead is the divine assurance that all who are His, redeemed by His precious blood, shall be raised out of death at His coming (I Cor. 15:23; I Thess. 4:16). It is also the assurance to a godless, christless world of coming judgment (Acts 17:31). There are approximately 1,000 years (the millennial reign of Christ) between these two resurrections.

As we have committed the bodies of loved ones in Christ to the dust of the earth, what a comfort to know they shall be raised out of death at His coming. "It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body" (I Cor. 15:42-44). "Death is swallowed up in victory" (verse 54). "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (verse 57).

Hell and the grave combined their force  
To hold our Lord, in vain;  
Sudden the Conqueror arose  
And burst their feeble chain.

\* \* \* \* \*

### BY FAITH I SEE

By faith I see upon the throne  
The Man who died for me,  
Who trod the weary paths of earth  
That I might with Him be.

The One who sat on Jacob's well  
To meet a sinner's need,  
Who proved to her poor troubled heart  
That He was Christ indeed.

The One both human and divine,  
Who by the silent grave  
Poured forth His tears with those who wept,  
Then life to Lazarus gave.

The One, who prostrate on the ground,  
In lone Gethsemane,  
Thought of the cup that He must drink  
Upon dark Calvary.

The One who bore the wrath of God  
Forsaken on the tree,  
Who bore my sins and judgment sore,  
The Man who died for me.

Soon I shall see Him face to face,  
Walk by His trusted side,  
With Him in yonder home of light,  
Forever satisfied.

Lord, haste that day when Thou wilt come  
To call thine own away  
To be with Thee, to see Thy face,  
For all eternity.

## THINGS THAT "CAME TO PASS" IN LUKE'S GOSPEL (Part IV)

*By Ben Nicholson, Australia*

We notice again this interesting phrase in Luke 10:38. "*Now it came to pass*" that He entered into a certain village and a certain woman named Martha received Him into her house." What a happy home this must have been, with the blessed Lord Jesus there in person bringing with Him the fragrance of Heaven, and while it is not possible for us to have Him in our homes in person, yet there can be enjoyed the real deep sense of His presence with us, and it can be evident that He is there. What an opportunity and privilege this really is, and this happy experience comes to pass because we will all soon be at home in Heaven. The Christian home should be the happiest one in the street, and from it should flow that joy and fragrance of Him who is our Lord and Savior. The time for sitting at His feet and hearing His Word can be disturbed by the demands of household duties, but here in the home of Martha, the Lord did not allow that to happen. He said, "Mary hath chosen that good part that shall not be taken from her," and we should arrange things in the home so that this sweet occasion shall not be taken from us. Martha, on the other hand, was cumbered (verse 40), that is over-wrought and over-anxious. She was careful (verse 41), that is troubled, and very often if the time spent at His feet hearing His Word is neglected then these things will be manifest in our behavior during the day. Martha learned a helpful lesson here this day, because the next time we see her serving in John 12:2 it says, "and Martha served." She is seen at ease with complete absence of any anxiety or disturbance.

We do know that the preparation time for the meal can be a time of tension for the mother of the family, and that is just the time when each one of us in the family should contribute to the peace and calm of the occasion. If each one earlier on in the day sat at His feet, we should be able to bring the fragrance of those minutes to the dinner table. Never let us bring to the table feelings of anxiety or trouble of any kind, and when we give thanks to God for our meal, let us not forget to also thank the one who has prepared it. These times together should always be happy occasions of sharing love and concern for each other. This will result in a stronger family unit, and it all begins when each one in the family is found at the beginning of the day sitting at His feet and reading His Word.

A brother and his wife, happy in the Lord, with four teenaged children unfortunately decided to buy a television set to keep the family together. Afterward, with a broken heart, he said it was the biggest mistake he had ever made, as it gave his young family a taste of the world and its pleasures, and instead of them being bound

together in the home, they went out into the world to seek for more of its ways. There is no substitute for the time spent sitting at His feet, to help keep the family together, and the things of the world, including television, will not do it.

It is evident from the references to husband, wife and children in the New Testament that our home and family life will be reviewed at the judgment seat of Christ. Will the gold, silver and precious stones which we may receive be the result of us sitting at His feet and hearing His Word and allowing its blessedness to continue with us throughout the day, or will wood, hay, stubble be the result of us feeling cumbered, anxious, troubled and disturbed.

Now in chapter 19:29 we have, "*It came to pass when He was come nigh to Bethphage and Bethany, it was then that He sent two of His disciples.*" The number two in scripture is the number of testimony. Here are two villages and two disciples, and this section in Luke displays the great manifold testimony of our Lord Jesus to the sons of men. The two disciples were sent to bring the colt "whereon never man had sat." The colt was tied at the entrance of the village. "And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him."

The Lord Jesus steps onto the page in Luke's Gospel in all His delightful radiance as the Man among the sons of men, and so He passes.

He was here to bear witness and testimony to His God and Father, showing the grace and love of God as He moved onward, witnessing to the truth of God continually. More than thirty times in Luke it says, "and as He went." He was treading a pathway of obedience which led only to one place and that pathway culminated in Luke 23:33, "when they were come to the place which is called Calvary there they crucified Him." So His sojourn here on earth came to pass as did His own personal witness and testimony. Hence the reason why at the beginning of this section, we have the statement by Him saying, "The Lord hath need of him," and to every brother and sister, young and old, we say to you, "The Lord hath need of you." The opportunity and privilege to serve Him here and be a witness for Him and His Word has come, and it will surely pass.

Jerusalem was precious to the Jew because it was the place that the Lord had chosen to place His Name. The Temple was there, the presence of God was there, the priestly service and the offerings also. The Lord Jesus when He came to the City of Jerusalem, wept over it, and when He came into the Temple He cast out those that were selling and those that bought saying unto them, "as it is written, My house is the house of prayer, ye have made it a den of thieves." It was not many days later they rejected Him and His faithful testimony, Him whose every step, word and deed was faithful and true. They

said unanimously "away with Him, we will not have this man to reign over us," and they crucified Him outside the City (John 19:20), the very city where His Name had been placed. He suffered without the gate (Heb. 13:12), and He died "without the camp" (Heb. 13:11). What a witness His life and death were. The city is a place of concentrated organization of good as well as evil – the gate has its political persuasions, and the camp, like Christendom, with all its departure from the right ways of the Lord. "Wherefore Jesus also, that he might sanctify the people with His own blood suffered without the gate. Let us go forth therefore unto Him without the camp bearing His reproach" (Heb. 13:12, 13). The world has cast out our Lord and Savior, and surely we can forget the city with its manifold organizations of various kinds, none of which would benefit the believer. Also forget the gate and its politics, "No man that warreth entangleth himself with the affairs of this life." Only a life truly separated unto Him from the city, the gate and the camp will be of any use in testimony for Him here. Just as Jerusalem was precious to the Jew, so also are the Lord's people precious to the Lord. "Where two or three are gathered together in My Name there am I in the midst of them" (Matthew 18:20). Is it our heart's desire as we read this precious scripture to say, "Lord Jesus where Thou art in the midst that is where I desire to be." What a delightful truth to know and enjoy. "There am I." Could these three words get a fresh grip on our hearts in these days of easy compromise and declension. Would these three words keep our feet from wandering from the gathered company. Surely the camp of Christendom is no place for the believer gathered to His Name. The Assembly of God's beloved people, where the Lord Jesus is in the midst, where He is Lord of all, truly nothing is more attractive to the saints of God than He Himself in the midst of His own.

No other company can enjoy Acts 2:42 to the full like the company gathered to His Name. They continued stedfastly in the Apostle's Doctrine. The company gathered according to Matthew 18:20 can enjoy and follow the Apostle's doctrine completely, the fellowship (not friendship but fellowship), fellowship with the Father and with His Son (I John 13), and fellowship with one another (I Cor. 1:9), and in the breaking of bread (I Cor. 11:23). The Assembly gathered to His precious Name is the only place where the breaking of bread can be carried out in scriptural order.

The privilege and the responsibility of going forth therefore unto Him without the camp bearing His reproach has come, and it will pass. Never again will we have such an opportunity of being with Him outside the city, the gate and the camp of a hostile world, the world that cast Him out.

A faithful godly sister was seeking to help a clergyman regarding the truth of being gathered to His Name and He said, "I don't know

what you folk will do at the coming of the Lord, you who are always talking about being gathered to His Name." "No trouble then," the sister replied, "because every saved soul will be gathered to His name and person in the air, with Him in the midst; if so then, why not now?"

In closing this section we say once again that the opportunity has come to be a witness and testimony to His Name, and it will pass. Often we feel our weakness and shortcomings in seeking to be a faithful witness, but let us be encouraged by what has been quoted previously about the Lord Jesus in His testimony and work, noting that over 30 times up to the cross it said, "as He went." After the cross it is used only once, and the phraseology is changed. How exact the scriptures are! Luke chapter 24:15, "Jesus Himself drew near and went with them." Now each of us in our weakness can claim this sweet and precious promise that He will go with us. Remember also that *the Lord hath need of you*.

Finally, the last time in Luke's Gospel the phrase *It came to pass* is used is in chapter 24:51, "And it came to pass while He blessed them He was parted from them and carried up into Heaven." Here is something else that comes to pass, and it is the "parting." It came that day for those who saw Him carried up into Heaven, and it soon passed for them. Verse 52 says, "They worshipped Him and had great joy." This was when He was parted from them. What indeed must the reunion have been like, for soon they were home with Him in Heaven. The parting was only temporary and these who saw Him carried up into Heaven are representative of every soul who has been saved since then who now awaits the rapture when "The Lord Himself shall descend from Heaven with a shout, and with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16, 17). The parting came, and it will pass at the rapture. Praise God, the parting is only temporary, and it is only for a little while, and then we will be forever with Him.

No partings yonder, and no sad goodbyes,  
 No pain, no sickness and no weeping eyes,  
 But best of all, my Savior I shall see,  
 No cloud will come between my Lord and me.  
 No burdens yonder, all sorrow past,  
 No burdens yonder, Home at last.

(A.R. Habershon)

*We appreciate our aged brethren who write for us, like brother Graham and brother Nicholson. Though unable to serve in the same capacity as in former younger years, they nonetheless continue to serve God's people in this helpful way. We would encourage all such and seek to "strengthen their hands in God." Brother Nicholson resides at: Villa 12, 10 Church Street, Castle Hill, 2154, N.S.W., AUSTRALIA.*

## THE PLACE OF SERVICE – RUTH 2:8, 22

*"Go not to glean in another field" (v. 8) . . .  
 "That they meet thee not in any other field" (v. 22)*

*By Phillip Harding*

The place of Ruth's gleaning was the place that belonged to Boaz and where his presence was enjoyed and his grace manifested. This is illustrative of the local assembly where the Lord is in the midst. There is no support in the Word of God for a believer to be a "free-lance" servant, for all service ought to be related to the local assembly. There are certain principles in I Cor. 3 relative to service which we do well to consider:

- 1) Be careful WHERE we build – upon the foundation of the assembly – deliberately moving within the sphere of the assembly – DELIBERATION.
- 2) Be careful WHAT we build – gold, silver and precious stones – that which will stand the test of examination – DISCERNMENT.
- 3) Be careful WHY we build – having the right motive (I Cor. 4:5) – serving out of love to Christ – DEVOTION.
- 4) Be careful HOW we build – not slothfully or haphazardly but with vigor – DILIGENCE.

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## "ALL THINGS WORK TOGETHER FOR GOOD"

*(Romans 8:28)*

Each new day's beginning remember 'tis true,  
 That God in His Word is now speaking to you,  
 And saying that "all things" are working for good  
 To them who are called as the chosen of God.  
 There may be a trial that's hard to endure,  
 And many a hardship and grief to be sure,  
 And oft you may wonder just how it can be,  
 That "all things are working for good" unto thee.  
 But here is your comfort, God knows it is best;  
 He knows too the needs-be for bringing the test,  
 The need for rough places as well as the smooth,  
 For all that befalls you is ordered in love.  
 Though trials are many, the word is from God,  
 That "all things" together shall work for your good.  
 Ere long all the sorrows of life will be past,  
 And we shall have entered the glory at last;  
 And then we shall see how that "all things" have been  
 For good unto those who have trusted in Him.

## THE CHURCH OF GOD IN THE LOCAL ASPECT

By David L. Roy

I want to look at the gathering of the people of God to God Himself in the Old Testament and to His glorified Son our Lord Jesus Christ in the New Testament – to the Lord Himself, by His Word, to His ways and to His people. Thus is formed an intended unity of brotherhood, a fellowship of saints, a worship of common holy priesthood, and a oneness of active service and testimony in their activities collectively, seeking to give Christ Jesus His place as sovereign Lord, and the Holy Spirit of God His place as acting Lord in the assemblies and assemblings, that can be seen no where else in the scenes of earth today. Look at Eph.4:4: "There is one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all; who is above all, and through all and in you all." Seven times is the word "one" used to emphasize the unity of God's people in their collective activity and action. Where and how and by what power can such a company of people be formed and maintained? Look at Matthew 18:20: "For where two or three are gathered together in My name, there am I in the midst of them." Not where two or three gather together, I will come into their midst – it is a richer, higher, grander thing than that. It is *not* our Lord *accommodating* Himself to wherever we propose to come by two or three. It is the acting Lord, the Spirit of God as the Gatherer, who instructs and exercises the redeemed to be gathered to Him who is Sovereign Lord, gathered in His name as the authority for gathering, and to *Him* who is the *object* of that gathering. His presence is known because the assembly is His, illustrated, I believe, in II Chronicles 6:6, 19, 20; 7:16. Spiritual authority is intended in the assembly of His people gathered in His name and to His name (I Cor. 5:4). This is the place of such an intended unity. How can it be? See I Cor. 12:3. Men call (in the energy of the Holy Spirit) Jesus "Lord." This is the saying by word of mouth followed up by the subject seen down through the chapter, the manifestation of the Holy Spirit causing men to extol as Lord, He in whose name they are gathered. Such a company as this is in the scriptural definition and delineation of it, a church of God in the locality where it is found!

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Is your moral estimate of the world this? That the Son of God got no place in it – That there He began with the manger, and ended with the cross, with meanwhile no place to lay His head?

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### MY DESIRE

Lord, take my life and let it be  
Completely given up to Thee.  
Take Thou my mind and let it rove  
Through those bright scenes – on things above.  
Take Thou my lips and let them tell  
Thy love immense, unsearchable.  
Take Thou my hands and set them free  
To labor in this world for Thee.  
Take Thou my feet and let them run  
Till all my work for Thee is done.  
Take Thou my heart that I may be  
Delighting always, Lord, in Thee.  
Until my path on earth is trod,  
May I my members yield to God.  
May this my happy service be  
While waiting, Lord, Thy face to see.

\* \* \* \* \*

### QUESTIONS AND ANSWERS

*By Harold S. Paisley*

**Question:** Are there spiritual lessons to be learned from the defeat of Israel before their enemies as recorded in Joshua 7:1-6?

**Answer:** There are solemn lessons to be learned from most of the incidents in the history of God's ancient people as is clearly stated in I Cor. 10:11. The searching warning of Joshua 7 is simply this, that anything cherished in the heart which is contrary to God's will, will cause us to be defeated in our spiritual conflicts. How often the work of God is hindered and blessing restrained because of roots of bitterness, harsh judgments, evil speaking, self-seeking, slackness in complete obedience to the Word of God, or any sin unconfessed. The only remedy for such ills is to come before God with honest confession and have adjustments made between brethren, so that there may be room for the ungrieved Spirit of God to work in assembly worship, witness and warfare in manifested power. This we judge to be one of the needful lessons of this solemn chapter of the Holy Scriptures, suitable for our days.

**Question:** The Church is stated to be the Body of Christ (Eph. 1:23). It is also often stated that the Church is the Bride of Christ. What plain Scripture proof have the brethren for attesting this belief?

**Answer:** It should be noted that there are other figures used in the New Testament to describe the Church. There is a Temple, a City, and a Bride. These are all beautiful aspects of relationship. The Body speaks of her vital union with Christ, and of her being His fulness or complement, as though without her He would be incomplete (Eph. 1:23). By the Body, the mind and will of the Head is expressed. As the Holy Temple it is destined to be the dwelling place of God, fitly joined together and builded upon Christ the Chief Corner Stone (Eph. 2:21-22). As the City she will represent His rule over the earth during His Glorious Reign (Rev. 21:9-10). These and other figures reveal God's purpose in the masterpiece of the Church in relationship to His Son.

To consider the question of the Church the Bride is of great interest to the saints, as it is in many ways the most touching of all the figures used by the Holy Spirit. As the Bride adorned for her husband, she will have a place of deepest affection and companionship with the Lamb Himself. This is the climax of all God's purposes concerning the Church (II Cor. 11:2). She will have the Bridegroom's Name and share the Bridegroom's glory. It seems very evident from Eph. 5:27-31; Rev. 19:7; Rev. 22:17 that the figure of the Bride the Lamb's wife applies to the Church equally with the other figures used by the Holy Spirit. It can also be seen that each is commensurate and co-related with the others.

**Question:** It has been stated that the reference to spirit in Heb. 9:14 is to the personal spirit of Christ, and not the Holy Spirit. Could an answer be given in *Words in Season*?

**Answer:** The writer to the Hebrews states that the Lord Jesus offered His sacrifice through the eternal Spirit. It is our opinion that these remarkable words teach that the Holy Spirit was involved in the Work of Christ upon the cross. The Blessed Lord accomplished His atoning sacrifice by the enabling power of the Person of the Spirit. The sacrifice of Christ, in this section, is in direct contrast to the animal offerings of Judaism. He, who offered the efficacious and final sacrifice, offered Himself voluntarily. He was also without blemish, being a sinless person, who was filled with the Holy Spirit of God.

We are familiar with the fact that some wellknown commentators note the fact that "pneumatosis aionion" is here used without the article, thus suggesting the reference to mean that the sacrifice was offered by the Lord's own personal spirit life. This is the view of Wuest in his "Hebrews in the Greek New Testament." We much prefer the thoughts of another Greek scholar who states, "If the writer to the Hebrews had meant us to understand that it was by His eternal Spirit that the sacrifice was offered, he would have used the personal pronoun *His* and not the phrase *through the Eternal Spirit*." See F.F. Bruce on Hebrews 9:14, page 205.

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## REPORTS – UNITED STATES

**Hardwick, VT** - The saints were greatly cheered as to the many that attended their conference held over the first weekend of October. On Saturday night a 16-year-old girl, who had been brought to the conference, professed to be saved.

**Cambridge, MA** - A young sister obeyed the Lord in baptism on September 27.

**Hartford, CT - Charter Oak Gospel Hall** - The monthly Bible Readings for the Connecticut Assemblies resumed on September 20 with I John 3 as the subject. Brother Robert Surgenor started on October 11 for two weeks of meetings speaking on the subject "Egypt to Canaan."

**Hickory, NC** - Brethren Oswald MacLeod and David Oliver expected to start gospel meetings on October 21.

**McKeesport, PA** - On Saturday, October 10, brother Norman Crawford had ministry on the Judgment Seat of Christ, after which there was a conversational Bible Reading on the same subject. He remained for the Lord's Day.

**Akron, OH** - Brother Norman Crawford spoke at a baptism on August 23, when five obeyed the Lord.

**Livonia, MI - Stark Road Gospel Hall** - Brethren Harold Paisley and Norman Crawford were present for the first of three Bible Readings on September 26, with I Timothy 1 and 2 being considered. Brother Paisley remained for two weeks of ministry speaking from a chart on Zechariah.

**Moline, IL** - Brother Allan Christopherson with the help of brother Stephen McMurray of the Grandview, IA Assembly are having a few gospel meetings in a home.

**New Lenox, IL** - The assembly has had appreciated visits from brethren Joel Portman and William Metcalf. They are looking forward to having brother John Slabaugh spend a few days with them in November. On October 9, the assembly started children's meetings. They are encouraged as to the progress that has been made on the part of the young man who professed in June – the change in his life and desire for the Word.

**Black Earth, WI** - Brother John Slabaugh is expected for a week of ministry on November 19.

**Blue River, WI** - One teenage boy has professed in gospel meetings being held by brethren Eric McCullough and Roy Weber.

**Brodhead, WI** - Brethren Roy Weber and Robert Orr were with the saints over September 27, when a middle-aged man who had professed this past spring was baptized.

**Antioch, IA** - Brethren Robert Orr and Roy Weber purpose having gospel meetings in November.

**Garnavillo, IA** - On November 1, brethren Allan Christopherson and Paul Kember are planning a series of gospel meetings.

**Hitesville, IA** - The conference was reported as excellent with suitable ministry for older believers as well as those who had come to Christ in tent meetings this summer. Some were restored to the Lord as the result of the conference.

**Manchester, IA** - Tent meetings held by brethren Allan Christopherson and Roy Weber resulted in a nice number getting saved, among them one woman who had long been prayed for. Pray for her husband. A good number who professed have now been baptized.

**Parkersburg, IA** - Tent meetings held by brethren David Oliver and Eugene Higgins ended after 6½ weeks on September 16, with a good number coming to Christ.

**Burwell, NE** - Brother Robert Orr purposes having a few meetings with the saints in October.

**Omaha, NE** - Brother Joel Portman had a short gospel series. A number of children attended but no one professed.

**Monrovia, CA** - Brother Gary Sharp is expected for gospel meetings on October 25.

**Lynden, WA** - Gospel meetings ended on October 4, which were conducted by brethren Walter Gustafson and Alex Wilson. One professed.

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### REPORTS – CANADA

**New Harbour, Nfld.** - Brother Jonathan Procopio along with brother Kevin Sawatsky of the West Richmond Assembly in Vancouver, B.C. started gospel meetings on September 20 with attendance that has been most encouraging. A young couple professed. On Friday night our brethren have been going to Markland for children's meetings.

**St. John's, Nfld.** - On November 1, following their conference, brethren J.A. (Bert) Joyce and Peter Mathews are expected for gospel meetings.

**Cascumpec, P.E.I.** - In late November, brethren Albert Ramsay and Robert McIlwaine purpose having gospel meetings in a mobile hall.

**Fredericton, N.B.** - Brethren Kenneth Taylor and Noel Burden had a brief gospel series from September 13 through 30, in which an interest was shown by some. Earlier, brother Larry Buote spent two weeks with the saints taking up "Things to Come" from Revelation.

**Deseronto, Ont.** - A sister obeyed the Lord in baptism on August 30, at which time brother Timothy Kember spoke to those that gathered at the Bay-side Lake.

**Guelph, Ont.** - **Yorkshire Street Gospel Hall** - Brethren David Gray and Larry Steers are expected for gospel meetings starting on October 18.

**Ingersoll, Ont.** - Tent meetings were held by brethren Marvin Derksen and Stephen Kember in August. Brother Kember purposes setting up a trailer to be used for meetings a few nights each week to follow up the interest.

**Kapuskasing, Ont.** - The assembly had a one-day conference on October 4, when the saints were encouraged by the ministry given. Brother Ken Moore was with them for a week of ministry in August.

**Oshawa, Ont.** - **Albert Street Gospel Hall** - Brethren Samuel Patton and Eugene Badgley intend to start gospel meetings on October 18.

**Sarnia, Ont.** - Brethren Albert Hull and Peter Orasuk are expected to start in a gospel series on October 25.

**Timmons, Ont.** - Brethren Murray Pratt and Bruce Rodgers have resumed weekly children's meetings which started on September 30 with around 25 children present.

**Toronto, Ont.** - Gospel efforts to start in the Unionville Gospel Hall on October 18 with brethren Norman Crawford and Marvin Derksen. In the West Hill Gospel Hall with brother Timothy Walker, using a chart on "Future Events" – starting October 18. In the Broadview Gospel Hall on October 25, with brethren Jack Noble and Eric McCullough.

**Wallaceburg, Ont.** - Brethren Ken Moore and David Gray had two weeks of tent meetings which started in late summer.

**Windsor, Ont. - Partington Avenue Gospel Hall** - Gospel meetings which started on August 9 and ended on September 27 have been attended by a nice number of outsiders. Three teenagers have professed. Local brethren carried on for the first two weeks and then were joined by brother Shadrach Kember, Jr.

**Glen Ewen, Sask.** - Brethren Jack Noble and Eric McCullough plan to start gospel meetings on November 22.

**Vancouver, B.C. - West Richmond Gospel Hall** - Brother Norman Crawford had very helpful meetings on "Back from Babylon," which were well attended by the Christians of this assembly and other assemblies in the city.

## REPORTS – FOREIGN

### NORTHERN IRELAND -

**COUNTY ANTRIM - Ballynure** - Tent meetings conducted by brother David Kane along with brother Albert Graham of the Craigy Hill Assembly ended in late September with some confessing Christ as Savior. **Broughshane** - Brother Albert Aiken with the help of brother Archie McLean of the Ballywatermoy Assembly, are having good numbers coming out with two young men professing. **Whitehouse** - Tent meetings conducted by brethren Albert McShane and Albert Hull (Nova Scotia) finished at the end of September with a number professing faith in Christ.

**COUNTY ARMAGH - Keady** - Brethren John Thompson and John McCann, Jr. have been conducting meetings near here for over ten weeks with fruit in salvation and others interested. The whole area for miles around has been covered with tracts and invitations. Brother McCann hopes to leave soon for Brazil where he will be laboring.

**COUNTY DOWN - Bryansford** - Tent meetings conducted by brethren Samuel Ferguson and Norman Turkington have just ended. Many heard the gospel proclaimed.

**COUNTY FERMANAGH - Currien** - The small assembly had their annual believers meeting on September 16 with five ministering the Word which cheered the saints.

**COUNTY LONDONDERRY - Ballyronan** - Brethren James Martin and Wilson Jennings have erected their portable hall. Numbers are increasing each night with some showing signs of interest. **Limavady** - Brethren James Brown and Jack Lenox continue preaching in the Gospel Hall with some attending who have been long the subject of prayers. **Upperlands** - In this town near Maghera, brother Brian Glendinning along with brother Robert (Bertie) Smith of the Straidaren Assembly, are having good interest in gospel meetings held in a portable hall.

**COUNTY TYRONE - Drumquin** - Brethren John Hawthorne and Thomas McNeill are planning to continue meetings which began August 2, where the attendance is encouraging with some outsiders coming out. **Killycurragh** - The assembly held their annual conference on September 23. The Gospel Hall was well filled and six of the Lord's servants ministered the Word. It was considered a time of profit.

## CONFERENCES

**New Brunswick** - An all-day meeting will be in Fredricton on November 29 and in Sussex on January 10.

**Parsons Pond, Nfld.** - Annual conference to be held in the Gospel Hall on October 24 and 25 with Prayer Meeting on Friday at 7:30. Breaking of Bread at 10:30. Corr. Samuel Payne, Parsons Pond, Nfld. A0K 320. (709) 243-2520. Also, contact can be made with J.A. (Bert) Joyce, 168 East Valley Road, Cornerbrook, Nfld. A2H 2L9. (709) 634-7748.

**St. John's, Nfld.** - Annual conference to be held on October 31 and November 1 with Prayer Meeting on Friday at 8:00 in the Gospel Hall, 47 Smith Avenue. All other meetings to be held in the Bishop Abraham Junior High School, Tennywell Road, near the Gospel Hall. Bible Reading on Saturday at 2:00 on Romans 12. Breaking of Bread at 9:30. Corr. Albert Barbour, P.O. Box 279, Paradise, Nfld. A0A 2E0. (709) 782-3177. Gospel Hall (709) 579-6393.

**Collingwood, Ont.** - The Collingwood and Strongville Assemblies are resuming ministry meetings each first and third Saturday night at 8:00 in the Collingwood Gospel Hall, starting on November 7 and continuing each month through March 1988. Corr. Stanley Seymour, 683 Ste. Marie Street, Collingwood, Ont. L9V 3L4. (705) 445-3644.

**Oshawa, Ont. - Albert Street Gospel Hall** - The assembly is arranging a meeting for ministry on Saturday, November 28 at 2:00 and 7:00 in the Gospel Hall at 150 Albert Street. They also purpose having a monthly ministry meeting the first Saturday of each month at 7:30, starting in December and going on through April 1988. Corr. Kenneth Nicholson, 753 Central Park Boulevard, North L1G 6B2. (416) 579-7540.

**Hitesville, IA** - Annual all-day meeting on January 1 in the Gospel Hall with first meeting at 10:00. Corr. Dr. Larry L. Brandt, 509 Lincoln Street, Parkersburg, IA 50665. (319) 346-1084. Gospel Hall (319) 347-2333.

**Portage la Prairie, Man.** - Annual New Year's Day conference on January 1 with meetings at 11:00, 2:30 and 6:30 to be held in the Gospel Hall, 102 First Street, N.W. Corr. David Ronald, S.S. #1, Site #3, Box #30, Portage la Prairie, Man. R1N 3A6. (204) 857-9831 or 857-9930. Gospel Hall (204) 857-7218.

**Pennsauken, NJ** - Annual conference will be held on January 2 and 3 with Prayer Meeting on Friday at 7:30 in the Gospel Hall, 6530 Caroline Avenue at Route 38 near Browning Road Circle. All other meetings to be held in the Haddon Fortnightly, Kings Highway and Grove Street, Haddonfield, NJ. Breaking of Bread at 10:30. Corr. Charles J. Strom, 4763 Poplar Avenue, Merchantville, NJ 08109. (609) 662-4985. Haddon Fortnightly (609) 429-9881.

**San Diego, CA** - Annual conference to be held in the Gospel Hall, 4646 Twain Avenue on January 2 and 3 with Prayer Meeting on Friday at 7:30. Bible Reading on Saturday at 10:00 - Romans 8. Breaking of Bread at 10:00. Corr. William Smith, 5005 La Dorna Street, San Diego, CA 92115. (619) 582-2109. Gospel Hall (619) 280-7021.

**Windsor, Ont. - Partington Avenue Gospel Hall** - Annual conference to be held in the Gospel Hall, 644 Partington Avenue on January 2 and 3 with Prayer Meeting on Friday at 7:30. Breaking of Bread at 10:00. Corr. Robert Wylie, 3445 Randolph Street, Windsor, Ont. N9E 3E9. (519) 969-6347.

**Long Beach, CA** - Annual conference to be held in the Gospel Hall, 3516 Linden Avenue on January 16 and 17 with Prayer Meeting on Friday at 7:30. Bible Reading on Saturday at 10:00 - Philippians 2. Breaking of Bread at 10:00. Corr. John P. Bell, M.D., 580 South Reynolds Place, Anaheim, CA 92806. (714) 533-1247. Gospel Hall (213) 424-6747.

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## HOMECALLS

**Cylinder, IA** - Our beloved sister, **Miss Gudrun K. Meltvedt**, age 79, passed into His presence on July 27. She was born in Norway and came to the U.S.A. as a little girl. She was saved in 1935 under the preaching of the late brother Oliver Smith, and shortly thereafter was baptized and received into the assembly. During the past few years, she was blind. She will be missed for her quiet, happy and contented testimony which characterized her life.

**Ballynahinch, Northern Ireland** - Our esteemed brother, **Victor Skelly**, age 60, went to be with Christ on August 17, after a long, painful illness patiently borne. He was saved in 1967 and soon thereafter was baptized and received into the fellowship of the assembly, where he continued consistently and faithfully until being called Home. He leaves his wife, Eileen, and a daughter, Victoria, in assembly fellowship, and two sons, not saved. He worked for the Ministry of Agriculture, and a vast company gathered for the services. One farmer, not saved, who was standing nearby and heard the gospel preached, was in eternity a few hours after the service. Truly a solemn warning as to the brevity of time.

**Torrington, CT** - Our aged brother, **John Coard**, went to be with Christ at the age of 89 on August 26. He was born in Northern Ireland and saved there nearly 60 years ago. Since coming to this country, he has been in fellowship in the assembly here. He was faithful in attending the assembly meetings as long as health permitted. Many unsaved heard the gospel faithfully preached at his funeral.

**Deseronto, Ont.** - Our esteemed brother, **William Root**, age 87, passed into the Lord's presence on September 8. He was saved at the age of 19 in a mission in Oshawa, and the following year was received into the assembly at Deseronto, where he continued for 67 years, serving as the correspondent for over 31 years. He loved the Word, the truth of the assembly, and the Lord's people. As long as he was able, he faithfully attended all of the assembly meetings. He leaves three sons and one daughter. Brethren G.P. Taylor and Timothy Kember shared in the funeral service with brother Eugene Badgley speaking at the graveside. "Whose faith follow" (Hebrews 13:7).

**Collingwood, Ont.** - Our esteemed sister, **Miss Maude Bousfield**, age 87, went Home to be with the Lord on September 15 after a short illness in the hospital. She was born April 22, 1900 near New Castle, England, and was born again in her younger years. For some time, due to ill health, she was unable to gather with the saints as she would have wished, but her interest in the things of God never waned. A large company attended the funeral.

**Black Earth, WI** - Our beloved sister, **Mrs. Ellen L. Parkin**, age 90, went to be with the Lord on September 26 after several years of ill health. She was saved at the age of 19 during meetings in Arena, WI. She obeyed the Lord in baptism and was received into the fellowship of the Black Earth Assembly in 1941. She had a good testimony in the community and faithfully witnessed to her large family. She was given to hospitality, and although not having much of this world's goods, she willingly shared what the Lord had given her. She radiated the love of Christ in her life and was a channel of blessing to all with whom she came in contact. She was confined to nursing homes for the past five years, but her heart was with the believers in Black Earth.

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