

Reading Assignments: You will find text that you will read in the following pages. Flip through the document until you find the text assigned to you. The top **RIGHT** corner will show the slide(s) that will be displayed when it is your turn to read. Also, Br. Ed Bushlus will be narrating and will ask you to read when it is your turn. Have a wonderful time participating and expressing the Joy of this Narrow Way!

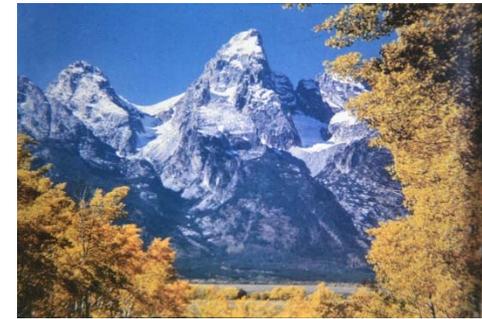
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Slides 6-7: Roses, Peaked mountains

R1937 Stability & Self Control

Reader: **Sr Karen Elaine Wildblood**

The Psalmist puts into the mouth of God's consecrated and tried people these words of firm resolution:--"I said, I will take heed to my ways, that I sin not with my tongue. I will keep my mouth with a bridle, while the wicked [who tempts and tries the righteous] is before me."--`Psa_39:1`.



How necessary to the stability of Christian character is such a resolution, and the self control which develops under a firm adherence to it. In an unfriendly world we can expect to receive only the reproaches of our Master; for the servant is not above his Lord. The world, the flesh and the devil oppose our way: there are fightings within and fears without, and many are the arrows and fiery darts aimed at the righteous. But what is the safe attitude of the soul under afflictions and severe testings? Is it not in silence before God, waiting and watching first to see his leading, his will, in every matter before presuming to touch things that often involve so much? So the Psalmist suggests, saying, "I was dumb with silence: I held my peace, even from good [even from doing or saying what seemed good in my own sight]; and my sorrow was stirred. My heart was hot within me, and in my self-communing there burnt a fire [description of a fiery trial]. Then spake I with my tongue"--not to the revilers, nor to others, but to the Lord.

Yes, it is always our blessed privilege to carry our sorrows and vexations to the Lord;

"For he knows

How to steal the bitter from life's woes." He does it, as the Psalmist suggests (`vs. 4-6`), by showing us, through experience, the vanity of all earthly things and their utter inability to satisfy the soul's cravings, or to comfort the wounded spirit. Then comes the thought that the present life, with its cares, vexations and sorrows is passing away, that our days are but as a handbreadth, and however vexing our experiences, they will soon be over; and if we permit them to do so they will only work out in us the peaceable fruits of righteousness, and **develop in us strong**

and noble characters, disciplined to thorough self-control, thoughtful consideration, patient endurance of affliction and loving loyalty and faithfulness and trust in God. Then the assurances of the blessed rewards of righteousness in the life to come begin to have a new and deeper significance, and we are made to realize that this is not our continuing city, but we seek one to come. Thus the heart is separated from earthly things, and made to realize the superior worth of heavenly things. Nothing but the Lord himself can satisfy the longings of the soul, which, tempest-tossed and tried, comes to realize--

"How vain is all beneath the skies,

How transient every earthly bliss,

How slender all the fondest ties,

That bind me to a world like this!"

Slides 8-9: "Wilderness Journey - Sprinkling blood

Poem "These Many Years

Reader: **Sr Pam Davis**

THESE MANY YEARS.

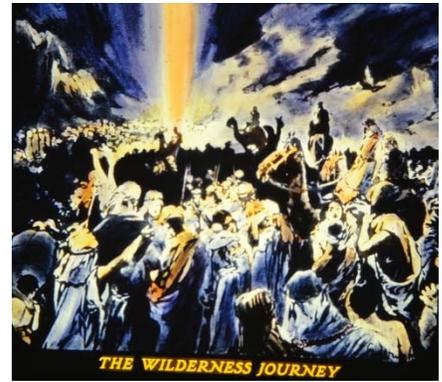
THESE many years! What lessons they unfold
Of grace and guidance through the wilderness,
From the same God that Israel of old
In the Shekinah glory did possess.
How faithful He, through all my griefs and fears
And constant murmurings, these many years!

God of the Covenant! From first to last,
From when I stood within that sprinkled door,
And o'er my guilt the avenging angel passed,
Thy better angel hath gone on before;
And naught but goodness all the way appears,
Unmerited and free these many years!

Thy presence wrought a pathway through the sea;
Thy presence made the bitter waters sweet;
And daily have Thy hands prepared for me
Sweet, precious morsels--lying at my feet.
'Twas but to stoop and taste the grace that cheers,
And start refreshed, through all these many years!

What time I thirsted and earth's streams were dry,
What time I wandered and my hope was gone,
Thy hand hath brought a pure and full supply,
And, by a loving pressure, lured me on.
How oft that hand hath wiped away my tears
And written "Pardoned!" all these many years!

And what of discipline Thy love ordained
Fell ever gently on this heart of mine;
Around its briars was my spirit trained
To bring forth fruits of righteousness Divine;



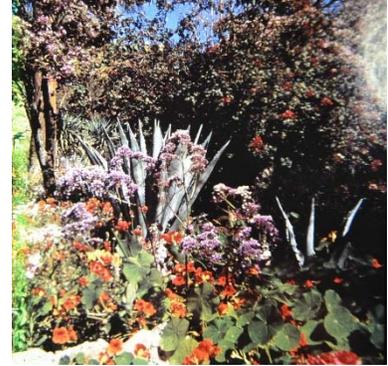
Wisdom in every check, and love appears
In every stroke, throughout these many years!

Lord, what I might have been, my spirit knows--
Rebellious, petulant, and prone to stray;
Lord, what I am, in spite of flesh and foes,
I owe to grace that kept me in the way.
Thine be the glory! Merit disappears,
As back I look upon these many years.

Thine be the glory! Thou shalt have the praise
For all Thy dealings, to my latest breath;
A daily "Ebenezer" will I raise,
And sing "Salvation" through the vale of death--
To where the crown, the golden harp appears,
There to rehearse Thy love through endless years!

Slide 12: Garden

R4828 "Gardens of Our Minds"

Reader: **Br Jim McClughen** **FEW REALIZE THE EXTENT OF PERSONAL RESPONSIBILITY FOR CHARACTER**

Comparatively few realize to what extent we form our own characters, to what extent our minds, our affections, are gardens in which we may plant either the thorns and thistles of sin, or the merely moral and practical qualities corresponding to the useful vegetables, or those seeds which produce the fragrant and beautiful flowers and fruits which more particularly represent the heavenly and spiritual graces. Whatsoever a man soweth he shall also reap, whether he sow to the flesh or to the spirit. Whoever, therefore, seeks for the heavenly things, joint-heirship in the Kingdom, etc., must plant, or set out in his mind, in his affections, those qualities and graces which the Lord marks out as essential to the development of characters such as will be "meet for the inheritance of the saints in light."--`Col 1:12`.

Thus the Father throws upon all those whom he calls to this "high-calling," this "heavenly-calling," and who accept the call and make a covenant thereunder, the responsibility for their success or their failure in attaining the prize. Through his Word he tells them of their own natural weaknesses and imperfections, and shows them how he has provided a full off-set or counterbalance for these imperfections in the merit and sacrifice of the Redeemer; he shows them also what are the fruits and graces of the Spirit which they must possess, in heart, at least, if they would be joint-heirs with Christ; he shows them also, in the Redeemer's life as well as in his teachings, the copy which all must follow who would reach the same glorious station and be his joint-heirs.

We might look at this matter merely from the standpoint of the responsibility which it throws upon us, and might well feel overawed thereby. Rather, however, we should view it from the standpoint of Divine grace, and consider what a blessed privilege has been granted us, of being transformed by the renewing of our minds, that we may come more and more to know and to strive for the good and acceptable and perfect will of God. In addition to all this, God has set before us the grandest reward imaginable for the doing of that which is merely our duty and

our reasonable service--the doing of that which would bring us the largest measure of joy and peace, aside from a future reward.--`2Pe 1:3-4` .

Slide 13: River

Poem: "We Can Still Serve"

Reader: **Sr Debra Gough**

We can still Serve

You're growing old? Your task is done?
And now you rest with setting sun,
Lamenting that you work is o'er,
That you can't labor anymore?

Ah, weary not to do God's will!
Go. Labor on. Your task fulfill.
You'll always have the master's care—
The oldest trees some fruit must bear

For age has labors none the less
Than youth, though in another dress.
As evening twilight fades away
New glories shine, not seen by day.



Slide 15-16: Star Galaxy - Mountains clouds

F674-5

Reader: _____ **Sr Linda McClughen** _____

"Therefore we are always confident, knowing that, whilst we are at home in the body [so long as we feel entirely contented with present conditions--ourselves and our surroundings], we are absent from the Lord." If we were living near to him, "walking with God," we would not feel perfectly satisfied with present attainments, conditions, etc.; but would feel like pilgrims and strangers, seeking a better rest, a better home, "which God hath in reservation for them that love him." But this, as the Apostle explains, is true only of those who walk by faith and not by sight.



But we are confident [full of faith toward God, we rejoice to walk by faith], and are well pleased rather to be from home **[homeless, pilgrims and strangers on the earth]** and to be at home with the Lord" in the spirit of our fellowship.

For this cause we are striving, that whether it be by and by when we reach our home, or whether it be in the present time when we are actually away from home, pilgrims and strangers, we strive that we may be acceptable with the Lord; that we may have his favor and blessing and realize his fellowship and presence and know that we shall ultimately be accepted by him.

"For we must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." All through this pilgrimage we are standing at the bar of our Lord's judgment: he is testing us, proving us, to see whether or not we love him and the things which make for righteousness and peace; and if so, how much we are willing to sacrifice for righteousness' sake. He marks the degree of our love by the measure of our self-denials and self-sacrifices for his sake, the Truth's sake.

Slide 18: Victory!

Poem: Victory

Reader: _____ **Br Cary McClughen** _____

When you are forgotten, or neglected,
Or purposely set at naught,
And you smile inwardly,
Glorying in the insult, or the oversight-
That is Victory!

When your good is evil spoken of,
When your wishes are crossed,
Your tastes offended, your advice disregarded,
Your opinions ridiculed, and you take it all,
In patient, loving silence-
That is Victory!

When you are content with any food,
Any raiment, any climate, any society,
Any solitude, any interruption-
That is Victory!

When you can bear with any discord,
Any annoyance, any irregularity,
Any unpunctuality (of which you are not the cause)—
That is Victory!

When you stand face to face with folly,
Extravagance, spiritual insensibility,
Contradiction of sinners, persecution,
And endure it all as Jesus endured it-
That is Victory!

When you never care to refer to yourself in conversation,
Nor to record your good works,
Nor to seek after commendation,
When you can truly "love to be unknown"
That is Victory!

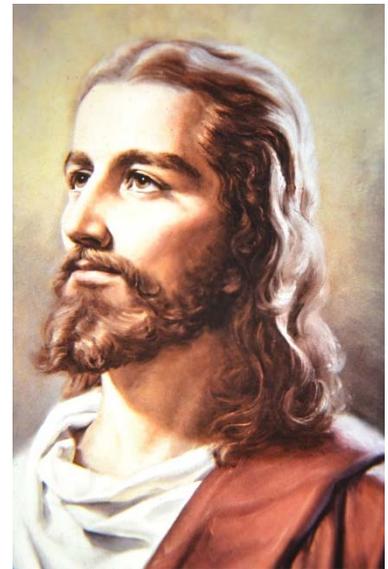
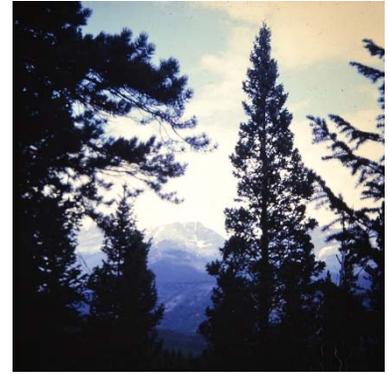


Slide 19-20: Pine Trees - Jesus

R5081 Potter & the Clay

Reader: **Sr Judy McClughen**

A good illustration of the process of character-development and crystallization is afforded by the work of a potter. First, he must select the right kind of clay, for some clays would produce very coarse ware, others would crack or warp in the drying, and still others would not stand the intense heat. Having selected the proper clay the potter subjects it to very many processes of grinding, mixing and wetting until it comes from the mill a soft, plastic mass of the consistency of tough dough, ready for the potter's use. Then comes the moulding into the article desired. The dish is formed, or shaped, with care and dried. Next it is placed in the kiln and fired with an intense heat for two or three days and nights. Then it requires a long time to cool before it can be removed from the kiln. But even then it is only a porous, leaky vessel, altogether unfit for use until it has been dipped into a liquid glaze, or slip, which it readily absorbs.



Again it is subjected to the heat of the glaze kiln, which not only melts the glaze, but converts it into a perfectly transparent glaze all over the surface, making the article beautifully smooth and comely. But if the vessel is of very choice porcelain, to be made still more attractive to the eye by decorations, the ornamentation and gilding must be done at this stage, and the vessel must again be placed in the kiln for a third firing. Some vessels which have stood all the other tests, fail at this point and are cast into the waste heap. But if the vessel passes successfully the last test, it is ready for the service for which it was designed.

Our Lord Jesus does not deprecate this looking at the prize. Listen to His words: "Father, glorify Thou Me with Thine Own Self, with the glory which I had with Thee before the world was." (`Joh_17:5`.) Thus He prayed to the Father for the reward which the manifestation of His obedience would bring. So it should be with us; not that we have a right to insist that our efforts be rewarded, but that we should think of the blessing which God has promised those who love Him, as

"exceeding great and precious." Many in the nominal church do not see these things.

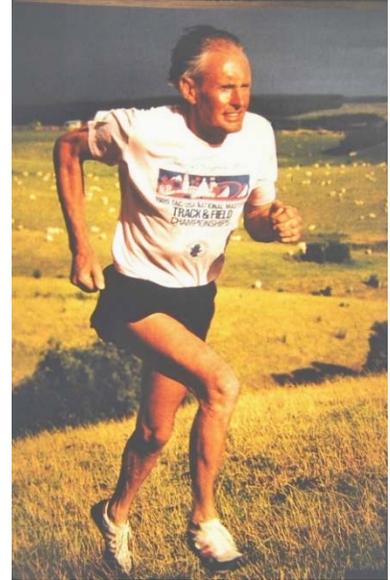
Let us keep the goal distinctly before our eyes. Doubtless the Lord meant the knowledge of the prize to serve as a stimulus for our upbuilding and strengthening. We look for "glory, honor and immortality"; and it is right for us to seek for them. Any other attitude would be false modesty. If the thought that it is presumption for us to aspire to the high calling comes before our minds, let us remember that our Lord wants us to be so inspired by the "great and precious promises" that we will work for these things which He has set before us, and that it would be presumption for us to refuse what He offers to us.

Slide 22: Old Runner

F369 Running for the Mark

Reader: _____ **Br Danny McClughen** _____

The Apostle represents our present experiences as a racecourse; and exhorts that we lay aside every weight and every besetting sin, every weakness of the flesh, and every earthly ambition, that we may run with patience the race set before us in the Gospel--that we may attain unto the **mark** of the prize; and that having done all we should **stand**--faithful at that mark, complete in Christ.



This gives us the thought of a racecourse, with its first, second, third and fourth quarter-marks, and the besetments and difficulties and oppositions and allurements en route, and of ourselves starting into this race, desiring to attain the mark of perfect Love--knowing that unless we do attain that mark we will not be copies of God's dear Son, and cannot, therefore, in the largest sense please God; and hence cannot be joint-heirs with Jesus in the Kingdom. The whole racecourse is Love, from gate to finish.

Slide 23: Cloud Sunrise

F192 The emperor moth

Reader: _____ **Sr Sandy Martin** _____**"Through Much Tribulation Shall Ye Enter the Kingdom"**

The necessity for efforts and overcoming in the character-building which God has attached to the call of the "very elect" New Creation is not without its parallels in nature. In illustration of this, note the following:

"It is told of a man who wished to add an emperor moth to his collection of insects, that by good fortune he obtained a cocoon, and hung it up in his library all winter. In the spring he found the moth trying to emerge. The hole was so small, and the moth struggled so hopelessly, as it seemed, against the tough fiber, that he snipped the hole larger with his scissors.

Well, the fine large moth emerged, but it never flew. Some one told him afterwards that the struggles were necessary to force the juices of the body into the insect's great wings.

Saving it from the struggle was a mistaken kindness. The effort was meant to be the moth's salvation. The moral is obvious. The struggles that men have to make for temporal good develop character as it could not be developed without them. It is well, too, that spiritual enrichment has to be striven for."



Slide 24 Poem: A LIFE WELL SPENT

Vol. & Bible

Reader: _____ **Br John Baker** _____

A LIFE WELL SPENT.

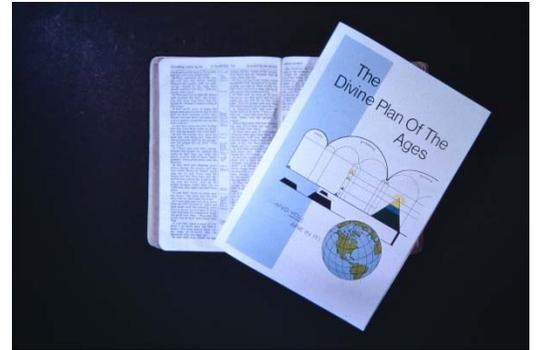
SOFTLY, oh, softly, the years have swept by thee,
Touching thee gently with tenderst care;
Sorrow and death they have often brought nigh thee,
Yet have they left thee but beauty to wear;
Growing old gracefully,
Gracefully fair.

Far from the storms that are lashing the ocean,
Nearer each day to the pleasant home-light;
Far from the waves that are big with commotion,
Under full sail and the harbor in sight;
Growing old cheerfully,
Cheerful and bright.

Past all the winds that were adverse and chilling,
Past all the islands that lured thee to rest;
Past all the currents that urged thee unwilling,
Far from thy course to the home of the blest;
Growing old peacefully,
Peaceful and blest.

Never a feeling of envy and sorrow
When, the bright faces of children are seen;
Never a year from the young wouldst thou borrow--
Thou dost remember what lieth between;
Growing old willingly,
Thankful, serene.

Rich in experience that angels might covet;
Rich in a faith that hath grown with thy years;
Rich in a love that grew from and above it,
Soothing thy sorrows and hushing thy fears;



Growing old wealthily,
Loving and dear.

Hearts at the sound of thy coming are lightened,
Ready and willing thy hand to relieve;
Many a face at thy kind word hath brightened--
"It is more blessed to give than receive."
Growing old happily,
Ceasing to grieve.

Eyes that grow dim to the earth and its glory
Have a sweet recompense youth cannot know;
Ears that grow dull to the world and its story
Drink in the songs that from Paradise flow;
Growing old graciously,
Purer than snow.

Slide 26: Mountain Sunset

R5197 Wedding Garment

Reader: _____ **Br Perry Robinson** _____

The Robe of Christ's Righteousness, the figurative expression which means the imputation of the merit of Christ to those who are accepted as members of His Body, is not only styled "the Wedding Garment," but is also beautifully pictured as the Bridal Robe. There we read that the Bride will be brought before the great King in garments of needlework. Thus we get the thought that while this Robe is provided for us when first we become members of the family of God and of the prospective Bride of Christ, nevertheless, there is an individual work for each to accomplish.



This special work is represented as embroidery. The design we as Christians are to trace with painstaking zeal; for it requires great skill, close attention. This Robe of Christ's Righteousness, which is represented as being ours in the sight of God, will continue to be ours throughout the everlasting future. It will no longer be ours by imputation, but by right of possession. By that time we shall have made our characters, by the grace and assistance of the Lord, copies of the character of God's dear Son, our Redeemer. Then we shall no longer need the imputation of Christ's merit to cover our blemishes; for the new body which we shall receive in the Resurrection will be without spot or wrinkle--without blemish. It will be perfect.

Slide 27: Child Leads

R5519 How Character is Built Will Decide Our Worthiness

Reader: _____ **Sr Joani Bruce** _____



When we come to render up our account as New Creatures, character will decide whether we shall be esteemed worthy to be of the Lord's elect Little Flock. Only those who have laid up the treasure of a character like that of the Lord Jesus Christ, our Pattern, will be fit for an inheritance in the Kingdom of Heaven.

Our eternal destiny therefore will be decided by the way in which we now use our minds and the thoughts which we now accumulate. Whoever cultivates good thoughts will receive a blessing, not only in the present life, but throughout the future.

Our first concern, then, must be for the heart--that its affections and dispositions may be wholly under the control of Grace Divine; that every principle of truth and righteousness may be enthroned there; that justice, mercy, benevolence, meekness, self-control, faith, brotherly-kindness, love, supreme reverence for God and for Christ, and a fervent love for all the beauties of holiness, may be firmly fixed as the governing principles of life.

If these principles are established in the heart, we shall have no difficulty in controlling our tongue; for out of the good treasure of our heart the mouth will speak forth words of truth, soberness, wisdom and grace.

Slide 28-29: Clouds & Sunrise - Mountain Water

Poem: "Not Really Growing Old"

Reader: **Sr Karen Sue Baker**

NOT REALLY GROWING OLD

They say that I am growing old—
I've heard them tell it times untold;
They think that I have lost my youth,
But I am glad I know the truth.

This frail old shell in which I dwell
Is failing fast-I'm not the shell;
With hopes eternal still unsung,
My "Inward Man" is really young.

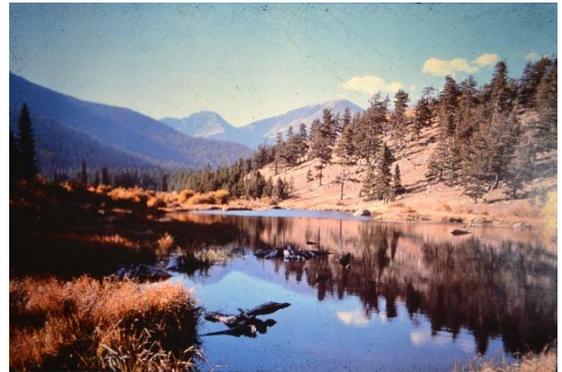
My "Outward Man" may feeble be,
And that is all the people see;
Inside I'm young and bright and gay,
I'm growing stronger every day.

What if my hair is turning white
And I am weak? I still can fight
The fight of faith, nor suffer loss,
For I'm a soldier of the cross.

What if my eyes are growing dim?
I still can see to follow him
Who sacrificed his life for me
Upon the cross at calvary.

My hearing may not be as keen
As in the Past it might have been,
Still, I can hear my Savior say,
In whispers soft, "I am the way."

My legs may bow, my back may bend,
As I approach my journey's end,



But in His strength I walk upright
To do His will is my delight.

What though I falter in my walk?
What though my tongue refuse to talk?
I still can walk the righteous way,
And run the race, and praise, and pray.

Why should I care if Time's old plow
Has left its furrow on my brow?
Another house, made by God's hand,
Awaits me in the promised land.

These few short years can't make me old;
Eternal ages will unfold
The glorious life He'll give to me
The best of life is yet to be!